The Glad Tidings

JANUARY
1967
VOLUME XLIII

Miller Services — Toronto

A NEW YEAR'S PRAYER

"I will pray this prayer today
for you—
May the love of God abide
with you;
In all of your living, this New
Year through
May the love of God abide
with you!" (Selected)

TABLE OF CONTENTS

The Keeping Care of God .... *the late Rev. Joseph Wasson, D.D.* 1
Prayer .... *Leeta McCully Cherry* 3
New Year's Message .... *President, Miss E. Luzetta McClelland* 4
Your Prayers Are Asked 5
Greetings From The Treasurer .... *Mrs. W. E. McCutcheon* 6
W.M.S. Estimates for 1967 7-16
Synodical Givings 17

Staff News:—

Organization Department 17
Tribute To Our Editor .... *(Mrs. I. G.) Helen Sinclair* 18

Sharing in Canadian Missions:—

National Missions In Action .... *Miss Giolla Kelly, B.A.* 19
National Staff News .... *Mrs. Hazell, Mrs. Fong-Sang* 22
Centennial Year in "The Glad Tidings" 23

Searchlight on The Mission Overseas:—

World Day of Prayer, Enugu, Nigeria, 1966 .... *(Mrs. Murray) Marjorie Ross* 24
Message From The Editor .... *Leeta McCully Cherry* 28
Junior Memberships .... *Miss Doris Blaise* 29
In Remembrance 30

You and Your Adult Group:—

Centennial Challenge .... *Mrs. G. M. Ledingham* 31

The Teen Years:—

A Theatre Party 35
Centennial Project .... *Mrs. F. W. (Joy) Murray* 37

Boys and Girls:—

A New Year Wish .... *June Jay House* 39
Biennial Evening Conference Notice 40
World Day of Prayer Service 41-46
Through The Society 47-48

THE GLAD TIDINGS

Member of Associated Church Press
Member of Canadian Church Press
Editor — Leeta McCully Cherry (Mrs. Arthur, J.)

Published monthly by the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Subscription rates payable in advance: Individual mailings $1.00. Make all money orders and cheques payable at par to W.M.S. Publications Dept.

W.M.S. members should send their subscriptions through their Auxiliary *Glad Tidings* Secretary to the Presbyterial Secretary. Other individual subscribers may send their subscriptions addressed to The Editor, *The Glad Tidings,* Room 100—50 Wynford Drive, Don Mills, Ontario.

Non-Delivery — *The Glad Tidings* is mailed so that it may be in the hands of our subscribers at the first of each month. In case of non-delivery or change of address, please notify The Editor, Room 100—50 Wynford Drive, Don Mills, Ontario.

Yearly subscriptions run from January to December. Sample copies sent on request.

Printed by Maclean-Hunter's Commercial Printing Division.

Authorized as Second Class Matter by the Post Office Department at Ottawa, and for payment of postage in cash.

THE GLAD TIDINGS

VOL. XLIII TORONTO, JANUARY, 1967 No. 1

THE KEEPING CARE OF GOD

by the late REV. JOSEPH WASSON, D.D.

"HE THAT DWELLETH in the secret places of the most High, shall abide under the shadow of the Almighty." Psalm 91.

We stand on the threshold of a New Year. It is a time for contemplation. Over the future God has mercifully drawn a cloud, and for this we should thank Him. From every point of view, it is better that we should not know what awaits us on the morrow. If we were able to see gains and successes, we might easily become filled with pride and vainglory; if we foresaw trials, burdens and failures, we would seek to run away from life's battles and lose our souls in cowardice and unbelief. Life's uncertainties remind us of our weakness. They should keep us watchful, reverently humble, and prayerful. They should compel us to the life of faith, which, after all, is just a venture on the promises of God.

The whole of Psalm 91 is a meditation on the keeping care of God. He who takes refuge with God, will find himself under the protection of an Almighty guardian. "Living faith on man's part shall be met by faithful love on God's part." In a volume on the Psalms, a story is told of Theodore Beza, who was one of the noblest of the French Reformers. When he was a rather frivolous and light-hearted youth, one day, following a severe illness and a long convalescence, he was strolling along the banks of the River Seine, when he happened to come upon a little Huguenot Church. He went in, just as the congregation was singing the opening stanzas of this Psalm.

The words and music, in the ear of one accustomed only to the doleful singing of Latin chants, so impressed him, that it proved to be a supreme moment in his life. Before the song of praise was ended, Beza was able to turn it into a solemn act of self-dedication. In a short time, he left Paris, and joined the Church of Geneva, in which, eventually, he rose to be the able successor of John Calvin, and one of the great, dedicated Reformers, to whom our Church owes so much today. As a Reformer, Beza lived in great danger, all his days. As each trial came, he turned to this 91st Psalm, claiming its promises for himself, and, on his deathbed, he declared that almost every word of it had been fulfilled in his own life and experience.

Among the bravest words ever spoken in the ears of men are those of our Lord, himself, when the cross was in view, and the shadows were lengthening around Him. "Be of good cheer," He said, "I have overcome the world." Even at this distance, the words reach us with the power of a revelation, and we wonder at them all the more because history has shown their truth.

Our Lord was master of His fears. There were no sudden dangers which shook His poise. There were no crises that shattered Him. Nothing, perhaps, helped to impress His disciples with a sense of His majesty more than the Psalmist ventured. But when we came to discover the secret of that fearlessness, we find it rooting itself in one and the same confidence — confidence in God, the Father.

"Faith in God", says someone, "is the grave of care." Whatever the coming days may bring, we can face it with a calm, brave face, where faith has bound it to an everlasting love. Faith cannot abolish conditions. Pain and sorrow, defeated desire, and disappointed hopes — these are stern realities! None of us need hope to escape such experiences — they are a part of every life. But simple trust in the goodness of God will supply us with the courage and spirit to live through such conditions; to master them, and go on in the way we know to be right; certain that no gift of that kind is vain, in a world ruled by God.

Let us, then, be of those who, in simple faith, accept the strength and comfort which come from conscious fellowship with God. Feeling the fascination, rather than the fear, of the unknown, let us go on into the future of another year, on the quest of a fuller, richer, life for ourselves, for the Nation, and for the Church of God. Let us go, feeling that all life is shaped by a Father's hand, all-powerful and all-loving, and all-working for good.

Nothing can separate the trustful soul from the grace of God, which is all-mighty in its power and all-reaching in its love. Let us remember these words, and cherish them in our hearts as we enter the portals of another New Year: —

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care." (Hymn No. 520)

(From The Editor's Treasure Box)

PRAYER

by LEETA McCULLY CHERRY

OUR LOVING HEAVENLY FATHER, in whose divine mercy all time has its beginning and its ending; Thou, who art from everlasting unto everlasting, the Alpha and Omega, the first and the last, the great Almighty God, we come to Thee, Thy humble, trusting children of a storm-tossed world, asking for Thy blessing and Thy guidance as a new year opens now before us. Earnestly and hopefully, we seek the sanctuary of Thy love and care, thanking Thee with grateful hearts for Thy bountiful and abiding goodness toward us all the days of our lives, and asking only that Thou wilt forgive our many faults and failures, and, in Thy wisdom, make us worthy to be called Thine own.

Give to us, O Lord we beseech Thee, as the days go by, the calm of quiet hearts to realize Thy Presence in our daily lives; to feel the comfort of Thy touch; to know the wonders of Thy love for all mankind; to receive the miracle of Thy peace, which passeth understanding. Forgive us, O Father, wherein we have failed in what Thou would'st have had us do for Thee; open wide our minds to hear Thy voice and know Thy will; bestow upon us the strength and courage of understanding tolerance, and judgment, which only Thou can'st give.

We ask Thy blessing upon our Queen, and all the Royal Family. Grant unto them, and to all those in the many lands of earth where strife and turmoil bring untold suffering and grief, and upon whose shoulders rest the privileges of leadership, true wisdom, great understanding, and wise judgment in the heavy responsibilities they must bear.

Bless our Church, O Lord, and all Christian Churches everywhere who work together in Thy cause. Grant to them that unity of purpose and deep fellowship with one another which makes Thy followers truly one in Thee. Very specially we ask Thy blessing and Thy guarding care for all our Missionaries throughout this troubled world; all our Ministers and Workers, wherever they may serve for Thee. Protect and guide them, and speak through them, O Father, the saving message of the Living Word.

Teach us, in this new year, more than ever to uphold each other, within our own Society, our own Church, and our own Community, in united prayer and fellowship, and to remember always in our supplications, the homeless, the hungry, the grief-stricken, and the lost and lonely ones who know Thee not. Give unto them, and all who come to Thee in trouble or despair, the healing of Thy love and care; the comforting knowledge and the solace of Thy certain understanding of their every frailty and need. Amen.

A NEW YEAR'S MESSAGE

FROM THE PRESIDENT

MISS E. LUZETTA McCLELLAND

This is Centennial Year — 1967 —Canada's 100th Birthday — a time to look back—and a time to look forward.

As we look back into Canada's past, we find the Church of all denominations in the vanguard of the development of settlements all the way from the east coast to the west—first a school and then a church — missionaries to man the areas were sought in England, Scotland and Ireland. In those days, Canada was on the "receiving end". Have you ever considered this fact? The personnel and financing was largely British. Many thrilling and inspiring stories are told of the years preceding this twentieth century. Let us be knowledgeable and justly proud of our sacred heritage.

But we must look forward! What is is our special part, as a Society of Christian women, in this year of celebration?

First and foremost — to rededicate ourselves—to be better servants—to be better witnesses—to be better stewards of time, talents and treasure.

Second—to follow the Purpose of the Society more earnestly — "to unite the women, girls, and children of the Church, in prayer, study and service for the advancement of the Kingdom of God at home and abroad."

Miss McClelland

Third—to make our Motto, "The World for Christ", the centre of our everyday thinking — beginning in the home—the community — at business—and beyond.

Last May at Council the delegates proposed that the Centennial Project for the Society should be PRAYER - PEOPLE - PROGRAMME.

PRAYER — "More things are wrought by prayer than this world dreams of" is as true to-day as when it was written.

PEOPLE — To draw others by your enthusiasm — to draw others by your genuine friendliness — to witness through real concern in their concerns.

PROGRAMME—A serious effort to prepare carefully—to vary as much as possible—use only what can be made interesting—to feel pride in every meeting, that a visitor could be invited to it and find it rewarding and worthwhile.

"Father, let me dedicate
All my times to Thee,
In whatever worldly state
Thou wilt have me be;
Not from sorrow, pain, or care,
Freedom dare I claim;
This alone shall be my prayer,
'Glorify Thy Name!' "
(Lawrence Tuttiett, 1825-97)

* * * * * * * * *

Your Prayers are asked

—For all Presbyterials as they meet, that all that is done may be in accordance with Thy will; that all officers may seek to learn their responsibilities and be guided in carrying out their duties.

—For all members, that each one may be inspired to "care" and "share", that in 1967 the objectives for Centennial Year may become a reality.

—For Misses Iris Ford and Dorothy McCombie, as they continue their Christian outreach in the inner city of Winnipeg, from their new base of operation on Flora Avenue.

—For Mr. and Mrs. Austin Beattie, in their ministry as House Parents of Presbyterian Fellowship House, Winnipeg; and for the regular Bible Studies held at the House, with Canadian and Overseas students, that they may be a means of leading many of these young people into the Christian Faith.

—For the women of Nigeria; pray that as they keep their tryst in the annual Day of Prayer, that they may be renewed in strength and courage for these difficult days.

—For the women of all the churches of Asia, Africa, and South America, that they may increasingly know their place in the Church of Jesus Christ.

CORRECTION

An error was made in the date quoted for the opening of the work among the Bhils by Dr. and Mrs. Buchanan in the November issue of Glad Tidings. The date should be corrected to 1897 (Page 17).

GREETINGS FROM THE TREASURER

MRS. W. E. McCUTCHEON

Mrs. McCutcheon

THE OLD YEAR IS gone and we stand on the very threshold of an exciting new year. As you take these Estimates in your hand today, what are you going to do with them? Maybe I can help you as a person, as a member of the Women's Missionary Society (W. D.), to see your part in these pages.

There is no use in my explaining the various items to you—you are an intelligent person, and you can read. If at any time you have a question in your mind concerning any part, I trust you will drop a line to the Treasurer's Department and let us help you; and *please* don't read into the figures headaches that are not there.

These are the estimates or plans for the work that we are hoping to do during this year. Your delegates passed these estimates at the Annual Council meeting last May, and had you been a delegate—I am sure you would have done the same—for I know that your heart is truly in this work of winning "the World for Christ".

The story that will be told at the close of this year we are just entering, depends largely on the attitude YOU adopt as you study these estimates. Do you think that is an exaggeration? I don't think so—for every group is made up of individuals, who have minds and hearts and, I may say—voices. The thinking of a group, and others who may be drawn into it's circle, can be influenced by a member who has read, and dreamed, and prayed, and allowed the lines on the following pages to sink deep into her very being—who sees a whole wonderful, challenging work spread out before her. She with others of the same kind, can fire a group to renewed effort. There is nothing more insipid and unattractive than a person or a society that is just lukewarm. Remember the denunciation of the Church at Laodicea, as told in the book of Revelation. I know that there will always be some listless, bored people in the world but you do not have to be one of them.

Enthusiasm is like a fire — it spreads—it can kindle dead wood—it can warm up the lukewarm—

and in a group it can give a cosy, warm, friendly glow, that makes other people want to share in the fellowship. You may say that you don't have much influence — that you can't change pessimism to optimism, or lack of interest to interest. I want you to think of a match—not very big, very ordinary wood—but a whole forest fire can be started with just one match.

So, fellow members, let us read and *study* these estimates. Perhaps we could spread out before us the picture sheets of our workers, that the names may have faces. Let us ask God to give us guidance as we go to our group meeting—a chance to help, maybe a new member of our group, who may not understand the planned budget. This is *our* work—these are *our* workers —we do not want to have the Lord's work curtailed in any way, yet many groups side-track considerable sums of money to other worthwhile charities, and thereby endanger the very existence of the work to which we as a society are committed.

This is Canada's Centennial year —let us "Exceed the Estimates" in this year of 1967. We have before us the blue print for our work. What we now need is a loyal, enthusiastic membership — we need people who are not only willing themselves, but believing that this is the Master's work, will unceasingly strive to kindle in the hearts of others the fire of loving concern for those who do not know Jesus Christ.

I ask you—do not delay—begin this very important year in our society's work—NOW!

Remember — we depend on *YOU!*

* * * * * * * * *

W.M.S. ESTIMATES FOR 1967

NATIONAL MISSIONS

Executive Director—Miss Giollo G. Kelly, B.A.

CHINESE IN CANADA

Montreal, Que.: Miss Hazell Davis, Mrs. Yew Fin Tam Hu, Chinese Assistant

Toronto, Ont: Miss Margaret Near, M.A., Chinese Assistant

Vancouver, B.C.: Miss Ruth Yeandle, Miss Annie Wilson, L.L.C.M., Mrs. Angela Fong-Sang, Kindergarten Assistant, Grant to Chinese Church—Paid from kindergarten fees

Victoria, B.C.: Miss Catherine Watson, Chinese Assistant, Grant to Chinese Church—Paid from kindergarten fees

Furlough Expenses .... $ 34,600.00

INDIAN RESIDENTIAL SCHOOLS

Birtle, Manitoba and Kenora, Ontario
(Salaries and administration paid through Indian School funds.)

HOSPITAL VISITORS

Vancouver, B.C.: Mrs. George Mitchell
New Westminster, B.C.: Mrs. Roy Mercer
Edmonton, Alta.: Mrs. C. E. Reynolds
Winnipeg, Man.: Mrs. G. W. Bradley
London, Ont.: Miss Lila Schneider
Montreal, Que.: Mrs. W. B. Leatherdale .... $ 13,900.00

DEACONESSES

Presbytery of Westminster, B.C.: Miss Ellen Douglas
Presbytery of Red Deer, Alta.: Miss Shirley Smart
Presbytery of Calgary, Alta.: Miss Ruby Walker
Presbytery of Prince Albert, Sask.: Miss Hilda Blackwell
Presbytery of Saskatoon, Sask.: Miss Evelyn Murdoch
Presbytery of Brandon, Man.: Miss Mary-Lou Funston
Presbytery of Winnipeg, Man.: Miss Iris Ford; Miss Dorothy McCombie
Presbytery of the Lake-of-the-Woods, Ont., Deaconess
Presbytery of Hamilton, Ont., Miss Sheila Stephens
Presbytery of Temiskaming, Ont.: Deaconess
Presbytery of Barrie, Ont.: Miss Dorothy Lukes, Deaconess
Presbytery of East Toronto, Ont.: Miss Flora Whiteford, Miss Lillian Reay
Presbytery of Peterborough, Ont.: Miss Margaret Balderston
Presbytery of Montreal, Que.: Miss Lois Cooke, Miss Ann Drummond .... $ 63,100.00

INSTITUTIONS

St. Matthew's Centre, Vancouver, B.C.:
Deaconess, Maintenance
Cecilia Jeffrey Indian School, Kenora, Ont.: Director of Christian Education
Presbyterian Fellowship House, Prince Albert, Sask.: Mr. F. J. Dickson, Mrs. F. J. Dickson, Summer Relief
Presbyterian Fellowship House, Winnipeg, Man.: Mr. A. Beattie, Mrs. A. Beattie, Summer Relief .... $ 14,800.00
Executive Director
Secretarial Assistant
Salaries and Expenses .... $ 10,300.00

IMMIGRATION

Welcome Literature, Social Service, Summer Assistance ..	$ 700.00
Maintenance of Missionary Vans	1,500.00
Student Deaconesses	5,000.00
Transportation of Summer Workers	700.00
French Work	700.00
Expenses	5,100.00
Transportation of National Staff	300.00
Contingency	1,500.00
	$152,200.00

OVERSEAS MISSIONS

Executive Director—Miss M. E. Whale, B.A.

INDIA

Jhansi Field—		
Helen MacDonald Memorial School		
Salaries:		
Miss Edith Magee, B.A.; Miss Margaret Leask, B.A., B.Ed., M.R.E.; Miss Diana Wadsworth, B.A., M.R.E.; *Miss Eleanor Knott, B.H.Sc., M.A.	$ 11,150.00	
General Conduct of Work:		
Educational; General Maintenance and Repairs; Tibetan Children; Medical Assistance; Mission Administration .	$ 14,691.00	$ 25,841.00
Bhil Field		
Salaries:		
Miss Irene Stringer; Miss Mary Sherrick, B.A., B.Ed.; Miss Beatrice Scott, B.A.; Miss Margaret Kennedy; Miss Agnes Hislop; Miss Pauline Brown, Reg.N., B.Sc.N.; Miss Ida White, Reg.N.; Miss Doreen Morrison, Reg.N.; *Miss Audrey Prendergast, Reg.N. Immediate Staff Needs (1)	$ 27,701.00	
General Conduct of Work:		
Evangelistic; Mobile Medical Units; Unit No. 3; Education—Schools and Hostels; M. G. Abey Memorial Home;		

General Maintenance and Repairs; Mission Administration; Christian Education; Language Study	$ 36,993.00	
Increase in salaries for Indian personnel employed by our mission	$ 6,000.00	$ 70,694.00
Co-operative Work:		
Vellore All-India Christian Medical College:		
Mrs. L. W. Gehman, Reg.N., M.A.		
Miss E. Greenwood		
Grant to Vellore Maintenance	$ 5,225.00	
Ludhiana:		
Grant to Maintenance	2,500.00	
Indore:		
Assistant Director	700.00	
Allahabad Agricultural College	500.00	
National Christian Council of India	200.00	
Serampore Theological Seminary	350.00	$ 9,475.00
INDIA TOTAL		$106,010.00

GUYANA

Salaries:		
Miss Margaret Ramsay; Miss Merle McGowan; Miss Athalie Read	$ 9,400.00	
General Conduct of Work:		
Missionaries Rent; Car Allowance and other travel; Conferences	$ 3,150.00	$ 12,550.00

NIGERIA

Salaries:		
Miss Agnes Gollan, B.A.; Miss Dorothy Bulmer, L.R.C.T.; Miss Elsie Taylor, Reg.N.	$ 8,800.00	
General Conduct of Work:		
Car Allowance and Travel; General Expenses; Training Courses, etc.; General Maintenance and Repairs; Grant for Medical Work; Contingency	$ 4,700.00	$ 13,500.00

FORMOSA

Salaries:		
Miss Isabel Taylor, A.T.C.M.; Miss Diane Petrie, Reg.N., B.Sc.N.; Miss Louise Gamble; *Miss Rose Chambers, Reg.N., B.Sc.N.	$ 10,350.00	
General Conduct of Work:		
Evangelism		
Women's Committee of General Assembly		
Field Work		
Travel		
Maintenance of Property		
Rent		
Mission Administration		
Conferences		
Hsin Chu Bible School		
Language Study		
Mountain Work Committee	$ 7,660.00	$ 18,010.00

KOREAN CHRISTIAN CHURCH IN JAPAN

Salaries:		
Miss Mavis Hyndman, Immediate Staff Needs (1)	$ 4,467.00	
General Conduct of Work:		
Administration		
Salaries for Deaconesses, Christian Education Workers and Kindergarten Workers		
Grants to Young People's and Christian Education Departments	$ 7,640.00	$ 12,107.00

MISSIONARIES' EXPENSES

Returning to Fields:	
Miss Mavis Hyndman	
New Missionaries going to fields (2)	$ 2,400.00
Coming from Fields:	
Miss Margaret Kennedy	
Miss Ida White	
Miss Agnes Gollan	
Miss Irene Stringer	$ 3,200.00

---

*Balance of salaries paid by Knox Church, Toronto.

Housing Allowance:		
Miss Mavis Hyndman		
Miss Margaret Kennedy		
Miss Ida White		
Miss Agnes Gollan		
Miss Irene Stringer		
New Missionaries (2)	$ 2,050.00	
Travel in Canada for consultation with Council Executive	$ 350.00	$ 8,000.00

Executive Director — Secretarial Assistant

Salaries and Expenses	$ 10,900.00
Overseas Contingency	$ 2,000.00
Director's Administrative Visits	$ 1,000.00
Unused salaries due to resignations (Polson, Bentley, Dredge)	$ 7,200.00
Department of Overseas Missions, Canadian Council of Churches	$ 1,100.00
Formosa Consultation	$ 200.00
	$192,577.00

ORGANIZATION

Executive Director — Miss Louise A. Reith, M.A.

Departmental Secretaries:	
Secretary for Adult Department — Miss May Nutt	
National Secretary for Teenage Work — Miss Helen Tetley (paid by the Board of Christian Education)	
National Secretary for Children's Work — Miss Mabel Booth	
Regional Secretaries:	
Miss Margaret Boyd, Miss Jean Smith, Miss Dorothy Keller, Miss Lois Powrie, Miss Barbara Woodruff, Miss Martine Jansen van Beek, Miss Tamiko Nakamura	
Stenographic Secretaries:	
Miss Georgina Campbell, Mrs. Edith Ross	$ 48,200.00
Expenses — Director, National and Regional Secretaries	$ 8,500.00
Conduct of Committee Work:	
Adult Work Committee, Children's Work Committee, Girls' Work Committee, Field Letters, Bulletin to Children's Leaders	$ 465.00

Deputation	$ 1,800.00
Camps and Conferences	$ 1,200.00
Training Projects	$ 1,200.00
Contingency	$ 800.00
	$ 62,165.00

PUBLICATIONS

Executive Director —
Secretarial Assistant: Miss Flora MacPherson
Senior Steno Secretary: Mrs. Mildred Preston
Senior Typist: Mrs. E. Hipgrave

Order and Mailing Clerk: Mrs. Norma McComb	$ 18,350.00
Annual Report and Report Forms	$ 3,000.00
Glad Tidings	$ 4,000.00
Free Literature: Complimentary Subscriptions to Glad Tidings	$ 400.00
Annual Mission Report of G.B.M. and W.M.S.	$ 350.00
Expenses — Glossy Prints, Council Publicity	$ 200.00
General Contingency	$ 200.00
	$ 26,500.00

GRANTS

United Nations Society	$ 10.00	
Department of Education for Missions of the National Council of Churches, U.S.A.	$ 200.00	
Ecumenical Institute of Canada	$ 1,700.00	
Women's International Union Presbyterian Alliance	$ 50.00	
Committee on Missionary Education of the Canadian Council of Churches	$ 100.00	
African Committee of the Division of Foreign Missions and National Council of Churches, U.S.A.	$ 100.00	
		$ 2,160.00

ADMINISTRATION

Salaries: Assistant to the Treasurer and Secretary: Miss Myrtle Rose Bookkeeper: Miss Margaret Pelley Stenographer: Mrs. Mary Shepherd		$ 11,700.00
Office Rent	$ 12,000.00	

Auditing	$ 750.00	
General Expenses	$ 6,000.00	
Travelling Expenses of Council Executive	$ 2,500.00	
Life Membership	$ 300.00	
Exchange	$ 300.00	$ 21,850.00
		$ 33,550.00

INSURANCES AND TAXES

W.M.S. Property and equipment, including vans, camps and liability insurance	$ 2,000.00

STUDENT WORK

Student Christian Movement:		
Brazil, Mexico and Chile	$ 1,100.00	
World Mission Committee	$ 2,942.00	
General Budget	$ 75.00	
International Student Centre	$ 200.00	$ 4,317.00

COUNCIL MEETING	$ 5,000.00
AUDIO-VISUAL EDUCATION	$ 1,000.00
MEDICAL INSURANCE FOR STAFF	$ 2,600.00
CANADA PENSION	$ 5,000.00

SYNODICAL GRANTS

British Columbia	$ 400.00	
Alberta	$ 300.00	
Saskatchewan	$ 300.00	
Manitoba	$ 225.00	
Hamilton and London		
Toronto and Kingston		
Montreal and Ottawa	$ 50.00	$ 1,275.00

CHRISTIAN LITERATURE

Africa — Through All Africa Conference of Churches	$ 500.00
Africa Literacy Centre (Kitwe)	$ 500.00
The Nigerian Presbyterian (or its successor)	$ 300.00
Guyana — Christian Literature	$ 250.00
Caribbean — Sunday School Curriculum Material for Adults	$ 400.00
Formosa — Christian Literature	$ 600.00
Geneva — For World Student Christian Federation	$ 350.00
Hong Kong — Through Council on Christian Literature for Overseas Chinese	$ 600.00
India — Through National Christian Council	$ 400.00

"Christian Home" Magazine	$ 500.00
Christian Literature in the vernacular for non-Christian students and adults	$ 200.00
Christian Literature and Visual Aids Bhil Field	$ 50.00
Japan — For Koreans in Japan	$ 600.00
Latin America — "Testimonium"	$ 500.00
For Costa Rica Literacy Centre for Caribbean and South America (ALFALIT)	$ 300.00
New York — World Council of Churches	$ 1,250.00
World Literacy and Christian Literature Committee	$ 1,000.00
For Committee — Women and Children on Mission Fields, Inc.	$ 300.00
Missionary Research Library for North America	$ 75.00
South East Asia — Chinese Curriculum through World Council of Churches for South East Asia	$ 520.00
General — Canadian Bible Society — (Publication and Distribution of Scriptures	$ 1,500.00
Christian Literature for Canadian Indians	$ 100.00
Department of Overseas Missions, (World Christian Books, Africa Sunday School Curriculum, Study Centres)	$ 600.00
Evangelical French Literature in Canada	$ 800.00
"New Life Magazine" — (Hungarian)	$ 500.00
"Evangelical Truth" Magazine — (Ukrainian)	$ 1,500.00
Contingency	$ 200.00
	$ 14,395.00
From Legacy Fund	$ 6,000.00
Total	$ 8,395.00

SUMMARY OF 1967 ESTIMATES

NATIONAL MISSIONS	$152,200.00
OVERSEAS MISSIONS	$192,577.00
ORGANIZATION	$ 62,165.00
PUBLICATIONS	$ 26,500.00
GRANTS	$ 2,160.00
ADMINISTRATION	$ 33,550.00
CHRISTIAN LITERATURE	$ 8,395.00
INSURANCES AND TAXES	$ 2,000.00
STUDENT WORK	$ 4,317.00
COUNCIL MEETING	$ 5,000.00

AUDIO-VISUAL EDUCATION	$ 1,000.00
MEDICAL INSURANCE FOR STAFF	$ 2,600.00
SYNODICAL GRANTS	$ 1,275.00
CANADA PENSION	$ 5,000.00
GENERAL CONTINGENCY	$ 1,000.00
	$499,739.00

1967 SUPPLY FUND ESTIMATE

OVERSEAS MISSIONS		
Jhansi Field — Helen MacDonald Memorial School		
Hostel Assistance	$ 300.00	
Tibetan Children	$ 200.00	
		$ 500.00
Bhil Field		
Evangelistic	$ 186.00	
Medical Mobile Units	$ 3,256.00	
Educational — Schools and Hostels	$ 7,651.00	
M. G. Abey Memorial Home	$ 1,454.00	
Outfit Allowance	$ 300.00	
		$ 12,847.00
Guyana		
Supplies for Training Classes and Church Schools	$ 200.00	$ 200.00
Formosa		
Mountain Work	$ 300.00	
Medical Supplies	$ 300.00	
Music Supplies	$ 250.00	
		$ 850.00
Korean Christian Church in Japan		
Outfit Allowance		$ 300.00
Books, Equipment, etc.		$ 1,000.00
		$ 15,697.00
NATIONAL MISSIONS		$ 5,000.00
ORGANIZATION		$ 700.00
CONTINGENCY		$ 1,000.00
		$ 22,397.00

SYNODICAL GIVINGS

January - October — 1966

	1965	1966
British Columbia	$ 7,611.58	$ 6,998.30
Alberta	8,366.74	8,200.41
Saskatchewan	7,125.19	5,919.89
Manitoba	6,962.06	7,226.46
Hamilton and London	62,858.76	74,714.33
Toronto and Kingston	66,671.05	70,072.44
Montreal and Ottawa	34,100.00	39,687.02
	$193,695.38	$212,818.85

* * * * * * * * *

STAFF NEWS — ORGANIZATION DEPARTMENT

In the September issue of The Glad Tidings it was reported that following her study furlough, and a few months of working on special assignments, **Miss Dorothy Keller,** M.A., would be appointed as Regional Secretary to another Synod. At the October meeting of Council Executive it was decided that Miss Keller assume her duties as Regional Secretary in the Synod and Synodical of Saskatchewan, in January 1967.

It has also been decided that **Miss Jean Smith,** who came on the staff of Regional Secretaries in May, will begin her work in the Synod and Synodical of Alberta, in January 1967. Miss Smith will succeed Miss Barbara Woodruff, who has been Regional Secretary in Alberta for the past five years and is now due some time for study. Miss Woodruff will become Regional Secretary in the Synod and Synodical of Hamilton and London at a time to be decided later.

* * * * * * * * *

THAT'S LIVING!

To rise at dawn, brave and strong;
To help a weaker one along;
To heal a wound, or right a wrong;
To fill a heart with happier song—
That's living!

(Author unknown)

TRIBUTE TO OUR EDITOR

by (MRS. I. G.) HELEN P. SINCLAIR

Leeta McCully Cherry has a great capacity for friendship. Many hold her in high esteem. Her warm and gracious spirit, her lively sense of humour and keen enjoyment of life, and her deep and sensitive interest in people are the characteristics by which she is known and beloved. It, therefore, was with considerable regret that the Council Executive received and accepted Mrs. Cherry's resignation as Editor of GLAD TIDINGS and as Executive Director of the Publications Department, effective December 31st, 1966.

It was in 1942 that Mrs. Arthur J. Cherry became a member of Council Executive. An active member of Parkdale Presbyterian Church, Toronto, and a devoted member of the W.M.S., Mrs. Cherry brought qualities of sincerity, resourcefulness and leadership. To her belongs the distinction of being the first Christian Literature Secretary. Due to her interest and efforts, this Department has expanded to the point that today it is a very important part of our work. Through the years, Mrs. Cherry has been a diligent representative of the Society to a number of Inter-Church and community committees.

In 1956, Mrs. Cherry was invited to become the Editor of GLAD TIDINGS. She was well qualified for the position, having a real understanding and concern for the work of the Society, combined with a professional background in Journalism. Among others, Mrs. Cherry has written articles and stories for CANADIAN COUNTRYMAN and FARMERS' ADVOCATE. She is past president of the Toronto Branch, Canadian Women's Press Club, a member of the Authors' Association and the Toronto Heliconian Club. Her place amongst us will not be filled easily, for Mrs. Cherry has made a valuable contribution. GLAD TIDINGS, under her editorship, has continued to be an effective instrument bringing both pleasure and information to its ever increasing number of subscribers. Although saddened by her leaving, we, colleagues and fellow members alike, wish her joy in retirement and assure her that our thoughts and prayers follow her.

* * * * * * * * *

AN OLD GAELIC BLESSING!

May the roads rise with you,
And the wind be always at your back;
And may the Lord hold you
In the hollow of His hand!

NATIONAL MISSIONS IN ACTION

by MISS GIOLLO KELLY, B.A.

As I have read the reports which have come to my desk from our National staff members for the third quarter of the year, I have felt that I would like to share them with our membership across Canada. In view of the pattern planned for the GLAD TIDINGS' articles for the Centennial Year, a rearrangement of our entries for "Sharing in Canadian Missions" has been made. This rearrangement has freed this space in the January issue and has given me that opportunity of sharing with you the activities of some members of our staff by quoting from their reports.

Misses Lois Cooke and Ann Drummond took up their work in Tyndale House, Montreal, the last week of July. They write,

"During this week Miss Catherine Watson was of indispensable help in orientation into the work at Tyndale House. We were warmly received by the sub-committee of the Committee of Tyndale House." . . . "During the first part of August, a good deal of time was spent visiting various social agencies in and around Montreal which were considered vital resources for the work here."

"Miss Cooke and Miss Drummond attended four days of the Work and Study Camp at St. Matthews Church. (This project was carried out under the leadership of the Rev. W. Pottinger, minister of St. Matthews.) This was a very interesting project, one which may be a very worthwhile experiment for other inner-city churches. The young people, involved from across Canada, were a very enthusiastic group. On one specific occasion they were of great help to a Tyndale House family. They took the children, all seven of them, away for a day, while the remainder of the group helped the family move. This involved taking the family's huge laundry to the laundromat as well as the actual moving and cleaning the floors."

"The Nursery School began on September the 12th. The maximum size for the group was set at 20. We have had this number from the beginning and at present there are two on the waiting list. We are grateful for the money for supplies. Some new equipment has been bought and other books and resources are on order. We are pleased and encouraged by the work in this area."

"The yearly programmes at Tyndale House commenced on September 19th. There has been a good response in the C.O.C. and Explorer groups. We have not started a formal programme but are attempting to establish a good rapport with the children which should be a sound foundation for future work. The C.G.I.T. should be starting shortly after Thanksgiving. A number of the girls in the area have been making enquiry regarding this and we should have a good response."

"Very little home visitation has been done, but it is hoped that time will allow further work in this area during the next few months. Some real interest has been shown in starting an adult social night. While this may not seem particularly Church-oriented, when parents have little money for recreation and little time for socialization, this can fill a real need. We are becoming more and more aware that social and cultural needs can be crying out so loud for satisfaction that the gospel can sound irrelevant. Surely it is through our inter-relationships we most effectively minister the gospel."

In another area of our Inner City work, **Miss Flora Whiteford** spent an interesting summer. Of her activities she writes in part:

"We are greatly encouraged in our Coffee House program, unstructured as it is. Two groups of boys have come offering their services in providing band music. Another boy has asked if he could make up a baseball team of boys from the streets around. The boys got money from our Queen East Welfare Fund and chartered a bus to Brampton where they played a team of boys in the Training School. The ladies of the Church had a dinner for them on their return. Another boy has started a hockey club, and has asked that Queen East Church stand with him in this.

We can never think of ourselves as a community centre because the young people of the community are expecting more of us than just a centre. We pray, and will continue to work, to the end that young people will come to know themselves, and trust us, and that this trust will be developed where God's love is evident."

"In September Mr. Robson, Mr. Cornish, Mr. Zeidman and I worked on a plan to introduce Inner City work to students; students who were interested in Church work. For ten days six of us lived in crowded quarters, sleeping on the floor at Scott Mission. During the day we became as involved as possible in Inner City life. From a visit to the flea market, then to City Hall where we were formally introduced by the Mayor at a Council Meeting, then to talk with Magistrate Butler in his court chambers, then off to the King Farm. We looked at one phase of the work at Metropolitan

United Church, visited Coffee Houses in Yorkville, spent an afternoon at Street Haven and the Fellowship Centre. Rev. John Metson told us about his work at the Christian Resouce Centre in Saint James' Town, and so did Mr. Zeidman and Mr. McIlveen at Scott Mission and Evangel Hall. Hours we spent in evaluating our visits, and in study and prayer together. Time went all too quickly making us think we barely had time to scratch the surface of life and our part in it in the Inner City.

Our Church School has a new format at Queen East this year; we meet every Tuesday night at 5:30 instead of the usual 9:30 Sunday morning hour. We open with games, a light lunch, a lively singsong around the tables, and then an hour for study, using Christian Faith and Life materials. This is an exciting change for us, and although some folk think this a rather strange idea, the children and teachers agree it is for the best. We have been encouraged to see in the September RECORD page 25 that the Sunday School system in the United Presbyterian Church U.S.A. will be revamped by meeting mid-week instead of Sunday. We feel we are out in front with this "bold new church education plan."

Mrs. D. F. Hazell began her ministry as Hospital Visitor in the Riverdale Hospital, Toronto, on July 11th. In her first report, referring to the weekly Sunday morning Church Service, she writes,

"The patients regularly express gratitude for it as I visit them. So many say 'it gives us a fresh start to face a new week', others say 'Sunday isn't just another day when we can attend the church service.' During July and August a new schedule for serving breakfast was introduced. The time was 9.30 a.m. till 10.30 a.m. and this did disrupt things for those coming to the 10 o'clock service. The attendance dropped to around 35. Some patients came without breakfast, rather than miss the service. September saw things back to normal—breakfast at 8.30 and the attendance rose to 60 and over. Some of the regulars go home at the weekend while the weather is nice, so that we can look for larger numbers later."

"One meets with a great variety of people when visiting—a variety of dispositions of outlook, of mentality, with many ailments. Very often, the most handicapped person is the most cheerful and much easier to visit. I find that it is helpful to be a good listener, for in many cases, the patient wants to pour all his or her troubles into a sympathetic ear."

"I have tried in this first report to give a few of my impressions of the Hospital as a setting for our work. I would ask for your support in prayer, not only for your visitor and those visited, but for all who assist each Sunday in the services and for all who serve in any capacity in this great Hospital."

NATIONAL STAFF NEWS

The National Department has been happy to welcome some new members to its staff in recent months.

Mrs. D. F. Hazell was appointed to carry on the ministry of visitation in Riverdale Hospital begun by Miss Ruby Walker. She took up her part-time duties on July 11th, and has quickly endeared herself to the patients whom she visits.

Mrs. Hazell is no stranger to the members of our Society. She is a native of Orillia, Ontario, where she took her primary and secondary education prior to attending the Peterborough Normal School. Following graduation from the latter School, she taught for several years until her marriage; since then, with the exception of two years spent in Detroit, Mrs. Hazell has lived in Toronto. She was a member of Council Executive of the Society from 1947 to May 1966, during which time she served as Supply Secretary and as Chairman of the Overseas Committee, each for a period of seven years. She has represented the Society on the General Board of Missions and also on the Board of Stewardship and budget. Mrs. Hazell also has been an active member in the life and work of her own congregation, Calvin Presbyterian Church.

Mrs. Hazell

Mrs. Fong-Sang

Mrs. Angela Fong-Sang has been appointed to succeed Miss Susan Yeung, who recently retired after many years of service in our Chinese Church, Vancouver. Mrs. Fong-Sang received her secondary education in Hong Kong, following which she graduated from the Hip Wah Kindergarten Teacher Training College in Canton, China. She taught in the Ka Mo Kindergarten, Hong Kong, from 1952 to 1954, after which she was on the staff of the Kung Lee Church Primary School and Kindergarten, Hong Kong, for three years. Her husband, Kevin, received part of his education in the Presbyterian Mission School in Hong Kong. Mrs. Fong-Sang lived in the Fiji Islands for approximately seven years, before coming to Canada in 1965 with her husband and their two children, Pauline (seven) and Eddy (six). Her training and experience qualify her well for work with the Kindergarten in Vancouver.

We would ask you to add these two new staff members to your prayer list so that they may be upheld and blessed in their spheres of service.

CENTENNIAL YEAR IN "THE GLAD TIDINGS"

1967 will bring 8 Special Issues of "The Glad Tidings"

Each Special Issue will feature one of the Synods.

February issue will tell of the Synod of the Atlantic Provinces, and the Woman's Missionary Society, E.D.

March issue will feature the Montreal-Ottawa Area.

Travelling westward, all Synods will be covered by the end of the year.

NEW YEAR

"God takes our yesterdays, dim and old
Touched with sorrow and sinning,
And gives to us with a grace untold
The new Tomorrow, with dawn of gold—
Gives us the fresh beginning!

(Selected)

WORLD DAY OF PRAYER, ENUGU, NIGERIA, 1966

by (Mrs. Murray) MARJORIE ROSS

THE WOMEN'S WORLD DAY OF PRAYER in 1966 fell on February 25. In Canada, your services were in the afternoon, or perhaps in the evening, in solid dark buildings of brick, with the furnace humming in the background. You came in with snow on your boots, in fur or woollen coats, wearing felt hats. In Enugu, our meeting place that Friday was a large second story room completely open on three sides to the dazzling dusty air of late afternoon in the hot season. The women around me, for the most part, wore short sleeved, low necked dresses of cotton, lace or silk. In all external aspects, our service was very different from yours, and yet there were many basic similarities. The hymns we sang were the same as yours; we read the same passages of Scripture; our prayers were raised to the same God. What follows here is a description of our service, which I am sending you in the hope that it will add another dimension to your participation in the World Day of Prayer for another year.

The Service was arranged, as every year, by the United Church Women of Nigeria, Enugu branch. This is an interdenominational group, embracing Roman Catholics as well as all Protestant denominations, founded by Lady Eudora Ibiam, who is well-known in Canada. This fellowship of Christian women is trying to find ways of helping their less fortunate sisters in Nigeria, both spiritually and materially. Their first project, a Training Centre for Women which will teach basic Christianity, domestic sciences and practical nursing, opens its first course this year. Many of the UCW's members are also members of Women's Guilds in the various churches, and it is natural that a joint Service such as the World Day of Prayer, should be held under United Church Women's auspices.

From where I sit, I can see the rust-red roofs of Enugu spread out around us, shimmering in the heat. On the skyline, the steel framework of the new St. Andrew's Presbyterian Church is just visible. The decorations committee has tied sheaves of bougainvillia and grasses to the pillars of the hall. The Speaker's table is covered with white cloths, and an Akwete cloth—a traditional cloth handwoven in Eastern Nigeria. This one is rust red and orange. There are more bowls of flowers on the table; a few are plastic flowers, replacing fresh ones that have wilted in the heat.

The room is filling up. Lady Ibiam has arrived, wearing her very distinctive Yoruba dress, its beige and brown contrasting with the more vivid colours of the Igbo women's clothes. The lady giving out orders of service has a pink brocade wrapper (ankle-length, wrap-around skirt), a pink and grey chiffon blouse, and a mauve head tie. The choir leader has a yellow lace blouse, a rust wrapper and head tie. The lady beside me is wearing bright blue and lime green. On the other side, the lady is wearing a yellow cotton print with large dark red stars. Several of the women in the crowd have Indian sari cloth with gold embroidery. More than one have shimmering cloth of gold head ties rising high above their faces. The electric fans are whirring overhead and many women have brought their own fans. A small portable organ plays in the background.

An international group of Christians takes part in the service to-day! At least three Nigerian tribes are represented, Yoruba, Efik and Igbo. The principal of a Girls' Secondary School, a native of Londonderry, leads in one prayer; a Trinidadian married to a Nigerian reads a lesson; an Englishwoman, wife of a missionary, leads in another prayer; several American

The Speakers' Table

women have parts to play; our two speakers are a Roman Catholic sister (from Ireland) and an English Methodist missionary. Most of those taking part are either Efik or Igbo, the two major tribes of Eastern Nigeria, and everything is translated from English into Igbo, in order to include those who do not 'hear' English. This lengthens the Service considerably, but there has been a rehearsal previously, and everything moves along smoothly.

The theme "Ye are my witnesses" might have been chosen with our own meeting in Enugu particularly in mind. As you know, Nigeria has experienced a radical change in Government. The whole nation and, in a special sense, the Church, has been examining its record in the five years since independence to determine how we went so far astray. Many Christians feel that the Church should have been more outspoken in condemning the corruption and bad government, that was apparent everywhere. Was it fear of loss of Government support for our hospitals and schools that kept the Churches from speaking out? Or was it simply that the Church is so absorbed with its own activities and its own problems that it has no time to think of the society in which it is placed? We were too preoccupied and troubled within ourselves to be witnesses of Christ to the Nigerian nation, in its time of trouble. It was left to an individual, Sir Francis Ibiam, then governor of the Eastern Region, to speak plainly in a radio broadcast last year what his conscience as a Christian told him he must say. His action was a judgment on the timidity of his fellow Christians.

The main speaker at the World Day of Prayer Service put the issue plainly before us, and the women listened with sober faces. Many of them are the wives of senior Government officials. Many more have positions of responsibility themselves, in government or in schools. They know they must be witnesses, but have they the strength?

There was a note of thankfulness in Lady Ibiam's closing words, which found a response in many of the faces around me. As you know from your newspapers, Government leaders, as well as many other people, were shot during the uprisings in the January coup. No one was shot in this region, and for those who were known to be honest, and who were not involved in politics before the coup, there seems to be nothing to fear. Sir Francis himself, although his position as Governor has been abolished, has an honoured position as advisor to the Military Governor. He was recently named Chairman of the Council of the Regional University.

One face was missing from our speaker's table. Mrs. Comfort Imoke, our former secretary, and a pillar of strength to many church and philanthropic organizations, has left Enugu. Her husband was Minister of Education in the former Government, and although few people have much fault to find with him, all politicians have suffered the same fate. The Imokes were forced to leave Enugu on the day of the coup, and are now living in their home village of Itigidi, where Dr. Imoke has taken up his medical practice again. Mrs. Imoke is a great loss to the United Church Women. Yet, as Lady Ibiam said, looking around at her friends, "a few weeks ago, we might all have been gone. Do we thank God for our deliverance, that we are all here to-day at this meeting? What are we doing to show him that we are thankful? We must start now, to ask God to help us, to be witnesses of all that He has done for us."

These are moving words, heard in the context of January's events. I believe that there were many women there who carried these thoughts home with them, through Enugu's crowded lively streets. What they found at home was what you may have found at home when you returned from the World Day of Prayer Service—hungry children clamouring for supper, preoccupied husbands, petty tensions with neighbours, problems with relatives. It is hard for them, as for you, to be witnesses of Christ in their private lives. It will be only by the grace of God that they can be witnesses of Him in Nigeria as a whole.

In the "Prayers of Intercession Requested by Other Countries" (Why, by the way, are there no prayer requests from North America? Have you no problems that the women of Africa, Asia, Europe or South America can pray for?) we read that African women asked for prayers "that God may guide and direct all those who are in positions of authority and leadership". May this prayer be granted for the leaders of every country in the world. I will close with one of the prayers read together that humid afternoon by our group of brightly dressed, but quiet-faced, Nigerian women. It is a prayer we all need.

"Fill us with thy Spirit, that we may have strength for our tasks, wisdom for our responsibilities, insight for the times in which we live, and faith to meet all demands.

"Grant us the grace to be worthy followers of Him who has called us to be His witnesses. For His Name's sake. Amen."

SYMPATHY

We wish to express our sympathy to Mrs. L. W. Gehman in the death of her sister, Mrs. Stanley Gehman of Galt, Ontario. Mrs. Gehman passed away in mid-October. Mrs. L. W. Gehman is on our staff and serving in the Christian Medical College, Vellore, South India as Associate Professor of Nursing.

MESSAGE FROM THE EDITOR

(LEETA McCULLY CHERRY)

Mrs. Cherry

WHEN ONE TRIES to look ten years ahead into the future months, it seems like an endless vista—almost a mirage. When one looks ten years backward into the years, it seems like a mere whisper of time! I can scarcely realize that it is now more than ten years since I became the Editor of "The Glad Tidings", and Executive Director of Publications for the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada, planning then to spend only a few months in office, yet, only now, all these years later, am I resigning from these responsibilities. This January issue is the last number of our Official Magazine which I shall edit.

What good years these have been! Always, I have been surrounded and upheld by warm friendship, steadfast co-operation, helpful understanding, and sincere appreciation, from the members of all our seven Synodicals. My deepest thanks go out to these loyal friends and helpers; especially to our devoted Glad Tidings, Literature, and Press Secretaries, who have contributed so much to the success of our Magazine; and, with heartfelt gratitude, to the four outstanding young women, who have formed my Office Staff, whose never-failing support, encouragement, and friendship, has meant more to me that I could ever express in words. Every year, "The Glad Tidings" has increased in circulation; Literature sales have grown steadily; and each year, we have been able to keep well within the Estimate set Annually for the Publications Department.

Now, we are looking forward to a new year, with a new Editor at the helm. God bless her, the good ship "Glad Tidings", and all those who wish her well!

"I pray that He may send you
all you need
To meet the daily stress of work
and prayer;
Strength for the mind, that every
latent power
May be inspired by God, the
Spirit's Might;

Peace for the soul, so deep, so strong, so sure,
So hidden in the Love of God, so pure

That all your life, within, without, may be
A holy shrine of deepening sanctity." (Selected)

* * * * * * * * *

JUNIOR MEMBERSHIPS

by MISS DORIS BLAISE

Secretary for Young Women's Promotion
Montreal Presbyterial

The *awarding* (not the prize-giving), of a Junior Membership in the Women's Missionary Society should be for the same purpose as that of an Adult Life Membership — i.e. to pay tribute in a practical way to one whose *service* means much . . . "through mid-week Group and Church School attendance, children can be taught the meaning of 'service' to their Church early in life". How encouraging it is to an Explorer Leader to know that the Adult Auxiliary and/or Group within the congregation is interested in awarding Junior Memberships! The leader is happy to keep careful check on the record of a certain member who shows much promise; the Auxiliary also has advised that the Church School record must form part of the total year's work, and so the Leader and the Teacher become involved with the Adult Group's project. Sometimes the certificate and pin are awarded at a morning Service, when many people in the congregation will be frank to admit that this is a 'first time' for them — "we just did not know that the W.M.S. in our Church supported our mid-week Groups, or took an interest to this extent". It is not always wise to add a 'seal' *every* year — this is something, though, for those responsible for the child's record to decide. But it is quite likely that, by the time the one who commenced as a really fine Explorer has reached C.G.I.T. graduation age, she will receive the Gold Seal and the Life Membership Certificate.

This is one way of "uniting the women, girls and children of the Church in prayer, study and service . . ."

We need new members in ALL our groups — particularly do we need FUTURE members, educated and dedicated.

In Remembrance

Name	Church	Presbyterial
Mrs. William A. Campbell	First, Brockville	Brockville
Mrs. (A. M.) Ellen E. Little	Knox, Westport	Brockville
Mrs. James Lennon	St. Andrew's, Dresden	Chatham
Miss Mina C. Nicol	Glenview, Toronto	East Toronto
Mrs. John Grey	Glebe, Toronto	East Toronto
Mrs. Phares Hill	Cooke's, Toronto	East Toronto
Mrs. Joseph Anderson	Cooke's, Toronto	East Toronto
Mrs. David Martin	Cooke's, Toronto	East Toronto
Miss Robina S. Scorgie	First, Edmonton	Edmonton
Mrs. Stanley Gehman	Knox's, Galt	Guelph
Mrs. William Cummings	Knox, Moose Creek	Glengarry
Mrs. Carmi Sproule	Knox, Moose Creek	Glengarry
Miss Flora MacGillivray	Knox, Moose Creek	Glengarry
Mrs. John (Elizabeth) McRae	First, Prince Rupert	Kamloops-Okanagan
Mrs. Donald Calder (In her 94th year)	St. Andrew's, Trenton	Kingston
Mrs. R. P. Donald	New St. James, London	London
Mrs. (C. A.) Edna Porter (Past President of W.M.S. Group; former Historian and Life Membership Secretary of London Presbyterial)	Alma, St. Thomas	London
Miss Agnes Elder	St. John's, Medicine Hat	MacLeod
Mrs. William Johnson	Presbyterian, Ashfield	Maitland
Mrs. Donald A. MacLean	Presbyterian, Ashfield	Maitland
Mrs. Kenneth Farrish	Presbyterian, Ashfield	Maitland
Mrs. D. Walter Nunn	Ephraim Scott Memorial, Montreal	Montreal
Mrs. Janet Reddick	Presbyterian, Riverfield	Montreal
Mrs. George R. Burnside (Former Presbyterial Glad Tidings Secretary)	First, Massey	North Bay
Mrs. R. T. Whitelaw	Knox, Woodstock	Paris
Mrs. Amelia Baker	Knox, Woodstock	Paris
Mrs. Sarah Larson	St. Andrew's, Tisdale	Prince Albert
Mrs. John Gillespie	St. Andrew's, Mt. Forest	Saugeen
Mrs. Neil McLean	Burns, Rocky Saugeen	Saugeen
Miss Ann McGregor Robertson	Knox, Stratford	Stratford
Mrs. Grosert Inglis	Presbyterian, Atwood	Stratford
Mrs. Alice S. Foreman (Widow of the late Rev. Edgar Foreman, D.D.)	St. Andrew's, Victoria	Victoria
Mrs. F. A. Walsh	St. Andrew's, Islington	West Toronto
Mrs. T. G. Wilkins	St. Andrew's, Islington	West Toronto
Mrs. Thos. (Anne) McGregor	Fairview, Vancouver	Westminster
Mrs. M. Magee	St. Aidan's, New Westminster	Westminster

You—and Your Adult Group

PRAYER **PEOPLE** **PROGRAMME**

WOMEN'S MISSIONARY SOCIETY, W. D.

CENTENNIAL CHALLENGE

MRS. G. M. LEDINGHAM
B.C. Synodical President

ARE YOU GOING TO EXPO '67? Be sure to buy your tickets in advance. Have you given your money donation to your city Centennial Fountain, or Library, or "what have you"? These are questions heard every day as every city, every town, every organization plans to celebrate Canada's Centenary. The W.M.S. is part of this planning as it launches its three-dimensional Centennial Project, "PRAYER - PEOPLE - PROGRAMME".

The Society, this year, wants to add at least 1967 new members in Adult, Teenage and Children's Groups, and it wants to reach its objective of half a million dollars, so that all the immediate needs of the work at home and overseas can be fulfilled. But the Society is made up of your group and others like it across this great country of Canada, so it is up to you to start planning now. "Is your group ready to GO-GO-GO on the Centennial Project"? Go-now-in PRAYER for the work at home and overseas. Go-now-bring a friend to your group. Go-now-pep up your programmes.

People make the difference. Without people there is no prayer, no resolve to be a missionary in our own church, and in our own Community. Let us reach out to the people around us. Are you saying, "But how do we do this?" Begin by asking some questions such as these in your group:—

1. How long is it since our Group presented any missionary information to our own Church?
2. Who is to blame if the men and the women outside of the W.M.S. Group don't know much about the Chinese or Indian work in Canada, or what is happening in India or Japan?

3. When did we last make a poster on Nigeria or Formosa, for the church bulletin board?
4. Did we go to the Explorer Open House to meet the mothers who may not belong to a Group, or even to the Church?
5. Have we offered to get slides, describing the work with the children at Flora House, to show to our Sunday School?
6. Has our group ever given a Life Membership to the C.G.I.T. leader who has done such fine work for so many years, or to the Explorer or C.O.C. leader?
7. Has our Group carried out a plan to visit new residents in the district, and to invite them to come to Church?
8. Have we visited the sick and the shut-ins, at home or in hospital?
9. Have any of us offered to baby-sit so that a talented young mother can teach Sunday School, or lead a mid-week Group?
10. Is our Group reaching out, or do we hug our knowledge and our fellowship to ourselves?
11. Are we ready to be pioneers, and to try new ways, as did the women who founded our Society a century ago?
12. Is Jesus Christ the leader of our Group and is prayer an integral part of its life?

Give yourselves a rating on questions such as these, and then start planning for the Centennial Project. Go - now - in Prayer.

Is prayer the mightiest force in the world? Frank Laubach says "only prayer which releases the infinite might of God can win the final battle for men's minds and hearts—prayer will quench hate, fear, and panic when nothing else will." Prayer is the best way to meet every need and every task, for it is the deepest impulse of the soul of man. Adventuring in prayer is stimulating and exciting, so try it in your Group. Start off with a frank discussion of the place of prayer in your Group life. Plan a study on Prayer based on such books as Laubach's "Prayer", or Fosdick's "The Meaning of Prayer". At every meeting, encourage each member to pray so that the Group becomes a prayer circle. Try preparing a mimeographed booklet to distribute to the congregation, with suggested areas of prayer for each day of the month. Include in these daily prayers local needs, as well as the needs in Canada and overseas. One Group prepared individual prayer cards, with a picture and short biographical sketch of each missionary serving in Canada and overseas. One or two of these cards were given to each member who prayed for, and wrote to, the missionary on the card. As the prayer life of the Group deepens and expands, each member will be inspired to go out and bring other women into the fellowship of the Group.

This brings us to the second area of the Centennial Project.

Go - now - bring a friend, a neighbour, or a Church member who does not belong to any Group. Start by planning how you can reach out to these prospective members by making a survey of the congregations, by visiting Sunday School, C.G.I.T., Explorer, and C.O.C. parents. It would be a good idea to invite those whom you visit to come to your home for tea or coffee, and then later to take them to a meeting. If some of these people are unable to attend meetings or do not wish to belong to a Group, perhaps you could ask them to be Home-helpers or ask them if they are interested in leading or helping with a mid-week group. Remember C.G.I.T., Explorers, and C.O.C. are part of the W.M.S. family. If your Church does not have one, or any, of these mid-week groups, you can assist by giving the names of prospective leaders to the Session, or Christian Education Committee, for leadership is always a vital need. An area of potential membership which we, as W.M.S. women, tend to forget are the men. Why not have a Mission night to which husbands and friends are invited? Why not try to initiate in your church a Couples Group to whom your Group could give missionary programme material? While reaching out for new members be sure to consider those already in the Group by telephoning and visiting any who are absent or sick, for all of us like to know we have been missed.

When your Group acquires new members it is important to have "meetings that matter" and that make people want to be there. This brings us to the third area of the Centennial Project. Go - now - pep up your programmes.

Someone said recently, "I hate to go to that meeting — the Group looks so solemn, and they don't seem to have any fun." Be sure your Group radiates warm friendliness, good fellowship; that the programme involves every-member participation in some area. Have the programme convenor and her committee plan the Study on Canada, and search out additional materials to add interest and eye-catching appeal. Make use of visual aids such as the new film, "Two Strangers" — Indians and non-Indians in Canada today. Make a Centennial Project poster for your Group, and for the church, using the triangle insignia. Make other posters illustrating the staff and the work in Canada and overseas. Often the mid-week Youth Groups have prepared programmes or displays, and they would be flattered to be asked to demonstrate them or to loan them to you. Do plan to use music in your Group—have a hymn-sing—teach some Canadian folk songs—use the records of the Ewart College choir—the Cecilia Jeffery choir, and music and songs from overseas. "Lift your voices" in song and it is surprising how it lifts your hearts at the same time.

The programme committee should give real thought to planning a missionary Sunday in co-operation with the minister and session. It might also plan a Panorama of Missions for an evening or weekend with all adult and youth Groups participating in a programme of fellowship, fun, and increased knowledge. In "Fun and Festival in Canada" there is a suggestion for planning a "Little Expo" which allows plenty of scope for ingenuity and imagination. The theme could be "Man - His World - His God - His Mission". Plan to entertain new members at an Indian Potlatch—a festival which celebrates a special event, or have an International buffet lunch or supper, with special recipes, decorations, music, games and programme. It might be a good idea to appoint a publicity committee whose responsibility it would be to keep the local congregation informed by providing items of missionary pamphlets for distribution. Both in the Group and in the congregation pinpoint areas of special concern and need to stimulate the givings. Remember the estimates for 1967 are half a million dollars, and it should be the aim of every W.M.S. member to say at the end of the Centennial Year "Mission Accomplished".

PRAYER PEOPLE PROGRAMME

Let us resolve as individuals in our Adult Groups to participate more fully in each of these areas: to deepen our prayer life: to participate actively in the programme: to realize the great importance of people inside and outside of the church. Above all let us be aware that the real business of the Christian Church is found in the words of Jesus, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself." We are co-workers with God.

* * * * * * * * *

FAITH

Faith looks across the storm—
It does not doubt
Or stop to look at clouds
And things without.

Faith does not question why
When all His ways
Are hard to understand,
But trusts and prays.

Above the tempest's roar
It hears His voice;
And, with its hand in His,
Faith can rejoice.

It fears no cloud or wind
That it can bring;
Faith looks across the storm
And still can sing.

—Author Unknown.

A THEATRE PARTY

What do you and your friends do on a Friday or Saturday evening? Have you ever thought of a theatre party? The next time a good film comes to your local theatre, plan to attend together as a Group.

When planning a theatre party, choose a film that will be both entertaining and thought - provoking. Go as early as possible, so as to enable the Group to get together afterwards for hamburgers, cokes and discussion.

There are several good films coming to your local theatre. **Born Free** is Joy Adamson's famous bestseller book, now made into a movie. The result is a film of such fascination that adults as well as children will be intrigued by it.

The story involves a pet lionness, Elsa, and the couple who raised her from a cub to 300-pound maturity. Because of her size and potential danger, Elsa could no longer remain as a household pet. Unless she could be rehabilitated as a wild animal, she was doomed to confinement in a zoo. Bill Travers and Virginia McKenna are convincing in their portrayal of the painstaking couple who, step by step, release the lionness into her native wild state once more. They teach her how to hunt for prey, and survive in the wilderness. There are many hilarious and compassionate scenes, set in the superb background of landscapes of Kenya. Teenagers will be able to identify easily with Elsa's predicament—her urge to be free, and yet her tie with her traditional home. Anyone who is not a hater of animals will be absorbed by the beauty and pathos of this story.

The Russian Revolution is the main character in **Doctor Zhivago,** and the film asks, and attempts to answer, the question "Can man remain neutral when the rest of the world is in revolution?" The scenery, the artistic photography and the music, make this film well worth the rather expensive admission fee.

A Patch Of Blue is a sensitive film, with a rather unbelievable story. The characters are "very, very good" or "very, very bad" people. But even with these extremes we are forced to ask "What makes these people act the way they do?" "How would I react under similar pressures?"

Nobody Waved Goodby was the first full length movie produced by the National Film Board of Canada. The general plot of this film is not unusual. A highschool dropout finds the job-situation tough, and eventually learns to function in a delinquent pattern. His girl friend goes along with him in this nonconformity, until her life is thoroughly messed up. This sort of story could be run-of-the-mill drama, but Don Owen's direction and Peter Kastner's improvisations create a powerful freshness and directness.

The story broadens out, from delinquency to the breakdown of communication between parents and children, in a middle-class family. Mother and father try to communicate, but their lives are in a different orbit from their banjo-playing, scooter-riding son. The teenage hero rejects all their middle-class values such as comfort and success, but can't formulate the values that compel him to go on his strange search for meaning.

The **Christian Century** called this film "a remarkably honest cinematic statement about the crisis facing the affluent suburban family," and added: "It probably could not have been made within the present Hollywood system; it is too honest."

If you missed this movie at the local theatre it is now available as a 16mm film for local showing. Inquire at your local National Film Board library. The rental is approximately $4.50 and it runs for ninety minutes.

If you can't find anything to suit your fancy at the local theatre, why not plan your own film showing. Check with your local National Film Board library or office for available films.

The major American film-producing companies have 16mm copies of some of their films which may be rented in Canada. The rental fee is rather high ($50.00 minimum in most cases) and it would be necessary to charge $1.00 or more per person for your theatre party. Such films as **Diary of Anne Frank** (20th Century), **Blackboard Jungle** (MGM), **Cat On a Hot Tin Roof** (MGM), **A Man Called Peter** (20th Century), **On the Water Front** (Columbia) are thus available. For further information, write to the Audio-Visual Department, or directly to the Canadian office of these companies. The addresses are given at the end of this article.

There are also some excellent films in our denomination's Audio-Visual Library. **Inner City** takes a look at life in the heart of the inner city, and asks the question "Are we preaching the Gospel in the Community . . . or just in the sanctuary?" **Harambee** tells of the vitality and talent of the youth of new nations in Africa and the Far East.

Whether you go to the local theatre or plan your own show, take time, over a coke and a hamburger, to think through what you have seen. What made the people act the way they did? What were the issues in the film? What did the film say to you about the world in which you live and about you?

ADDRESSES
Audio-Visual Committee,

Presbyterian Church in Canada,
50 Wynford Drive,
Don Mills, Ontario.

Columbia Pictures of Canada,
72 Carlton Street,
Toronto 2, Ontario.

National Film Board
(Head Office),
P.O. Box 6100,
Montreal 3, Quebec.

Twentieth Century Fox,
110 Bond Street,
Toronto 2, Ontario.

Metro-Goldwyn Mayer,
696 Yonge Street,
Toronto 5, Ontario.

* * * * * * * * *

CENTENNIAL PROJECT

PRAYER **PEOPLE** **PROGRAMME**

WOMEN'S MISSIONARY SOCIETY, W. D.

MRS. P. W. (JOY) MURRAY
Chairman — Centennial Project Committee

A HAPPY NEW YEAR TO OUR SOCIETY!!

HOW? By giving every woman in the church an opportunity to share in our aim and purpose—"the advancement of the Kingdom of God at home and abroad.

Have you invited anyone to go with you to your meeting lately? Have you visited the C.O.C., Explorers, or C.G.I.T. in your church? These groups are part of the Women's Missionary Society.

Miss D. Blaise, Montreal and Ottawa Synodical, writes "within the Montreal Presbyterial there is a growing feeling of enthusiasm for this project—our President with members of sub-executive spent a very full evening in organizing "visitation'—some one member of the Presbyterial Board (accompanied if she so wishes) will visit a group armed with information which we feel will be helpful, and an opportunity, of course, will be given for questions and answers. We hope to carry out most of these visits during the next two months, and a visitation of youth groups will be arranged later on."

What Are Other Presbyterials Doing?

BRITISH COLUMBIA SYNODICAL

WESTMINSTER PRESBYTERIAL: —

The C.O.C. Group of Gordon Presbyterian Church, **South Burnaby,** planted Crocus bulbs in the Church garden, in an effort to add beauty to the Centennial Year, when they blossom in the Spring.

TORONTO AND KINGSTON SYNODICAL

BARRIE PRESBYTERIAL: —

At the October Meeting of the W.M.S. Group of St. Paul's Presbyterian Church, **Victoria Harbour,** President, Mrs. D. W. MacKenzie, presided, and the Meeting was followed by a Sale of Home Baking. Proceeds from this Sale were used to purchase Spring bulbs to be planted in front of the Church, in honour of Canada's Centennial Year, in 1967.

SAUGEEN PRESBYTERIAL: —

"**Durham** Trinity W.M.S. Group" plans to plant shrubs at the front of their Church as a Centennial Project. They have also adopted a Korean orphan girl, sixteen years old, and for a small sum each month they are able to keep her clothed, fed, and housed. They support her by sewing, baby-sitting, etc., and then pool their returns to this end.

"Knox Normandy" hopes to increase their membership, and also assist in providing needed facilities for their Church.

The W.M.S. Group of **Fairbairn** Presbyterian Church hopes to provide Mr. and Mrs. Janks, Missionaries in **South America,** with a Record Player. These Young Missionaries were raised in this Community.

PEOPLE—Children, Girls, Women are all included. Do you care whether we grow or not? Only a fraction of the women in the church belong to our Society.

* * * * * * * * *

ONLY GOD KNOWETH!

A small ship launched upon an unknown sea;
A small seed planted by an unknown tree
Such is the strange New Year to you and me!
Whither the vessel goeth; how the tree up-groweth, only God knoweth.
But sail the ship, and plant the seed,
What is done in faith is done in deed! (Selected)

Boys and Girls!

A NEW YEAR WISH

by JUNE JAY HOUSE

Joan was drinking the last of her orange juice when her father walked in with a big brown envelope tucked under his arm.

She jumped up and ran around the table. "What's that?" she asked.

"Happy New Year to you," said Daddy. He laid the big paper on the table and began to open one end.

"It's a new calendar," cried Joan when she saw the corner of paper as he pulled it out.

The whole family admired the lovely scene, and the name of the month, January, in big bold print. Joan put her finger on the very first day.

"Finish your breakfast," said Mother, "so we will not be late for Church School.

"I have finished," answered Joan. "But Mother, you said you'd tell me how grown-ups celebrate the New Year."

"Most of them celebrated last night when they stayed up to greet the New Year at midnight. Some of them went to parties, and others were at Church services," answered Mother.

Just then Father came through the door. "Right," he said, "and most important, many of them made resolutions."

"Resolutions?" asked Joan, "What are they?"

"Well," said Mother and Father at once, looking at each other and laughing, "they are promises to do better."

Mother continued, "Not just any promise, but a good one, and it is supposed to last all year. Now run along with you!"

Joan hopped up the stairs, not forgetting to stop on the very middle step which was her favourite, and the one she called her "thinking" step. She sat down and thought for a bit.

"I wish . . . ." and then she ran all the way to her room. As she pulled on her clothing, Joan's wish was running through her busy little head. If one person can have a New Year's resolution, could a lot of people? Would it be hard for a lot of people to keep what she wished?

Father called from downstairs and said it was time to go. All the way they drove in the car, and as they walked up the Church steps, Joan was busy thinking of her wish.

She liked the big room where her class met; she liked her teacher and leader too.

"Miss Kent," she called softly, "have you made your New Year's resolution?"

"Why, no, I haven't" her teacher replied with a chuckle, "I have been too busy, Have you?"

"No, I haven't made a resolution but I have made a wish."

"A wish?" asked the teacher, "what kind of a wish?"

With her rosy cheeks smiling, and her curls dancing about, Joan said, "I wish a big New Year's resolution for my class. I wish that we would all try to do something good for people and love people all this year just as Jesus did—all people, poor and rich. God loves all kinds of people."

"That is a very big wish," replied Miss Kent, "and a very good one. Let's see who will help us keep the resolution you wish for us."

As the other boys and girls gathered around Miss Kent she told them about Joan's wish.

"We could visit old Mrs. Jones,"

"How about making toys for the nursery?"

"We could help our minister. . ."

"It is an excellent wish for all of us," said Miss Kent with a smile. "We've made a good start in the New Year."

(*From Children's Religion,
The Pilgrim Press,
Used by permission.*)

NOTICE!

Biennial Evening Conference

For Evening Groups
in

**St. Andrew's Presbyterian Church
Kitchener, Ontario**

APRIL 28 - 29 - 30 - 1967

Theme —
"Our Joy Is In Christ, Whom We Love, Trust and Praise!"

This Biennial Conference will be an important event for all.
Plan to attend! Further information will be mailed to you.

WORLD DAY OF PRAYER SERVICE

FRIDAY, FEBRUARY 10, 1967

A Service of Prayer and Commitment

World Theme:

"AND OF HIS KINGDOM THERE SHALL BE NO END"

—LUKE 1:33

(This Service was prepared by the late Queen Salote of the Tonga Islands in the South Pacific, where the first observance of the World Day of Prayer is held each year. For many years the Queen led her people in this observance.)

ORDER OF SERVICE

ORGAN PRELUDE

PROLOGUE

1st Leader: It was an ancient custom of Tonga to herald the breaking of the new day by the sounding of the nose flute from the palace of the King. The clear notes told both King and people that a new day had come. This custom has been discontinued but is revived on special occasions, as when Queen Elizabeth and the Duke of Edinburgh visited Tonga in 1953.

The sound of the nose flute is now used as the call sign of the Tonga Broadcasting Station, and is heard each morning at seven o'clock, followed by the words, "This is the call of the Friendly Islands".

As we join, in this service, in a golden chain of prayer with voices of the past, that have sounded through the centuries, may the prayers and witness of the women of the world help to usher in God's new day for all people.

CALL TO PRAYER

1st Leader: The mighty God, even the Lord hath spoken and called the earth from the rising of the sun unto the going down thereof. (Psalm 50:1)

O worship the Lord in the beauty of holiness!
Bow down before Him, His glory proclaim;
With gold of obedience and incense of lowliness,
Kneel and adore Him, the Lord is His name.

PRAISE AND THANKSGIVING

1st Leader: Let the people praise Thee, O God; let all the people praise Thee.

People: O let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth.

1st Leader: Let the people praise Thee, O God; let all the people praise Thee. (Psalm 67:3)

(Congregation standing)

Hymn: "Praise, my Soul, the King of Heaven" No. 91

Praise, my Soul, the King of Heaven,
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Evermore His praises sing;
Alleluia! Alleluia!
Praise the everlasting King.

Praise Him for His grace and favour
To our fathers in distress;
Praise Him, still the same forever,
Slow to chide, and swift to bless;
Alleluia! Alleluia!
Glorious in His faithfulness.

Father-like He tends and spares us,
Well our feeble frame He knows;
In His hands He gently bears us,
Rescues us from all our foes;
Alleluia! Alleluia!
Widely as His mercy flows!

Angels, help us to adore Him,
Ye behold Him face to face;
Saints triumphant, bow before Him,
Gathered in from every race;
Alleluia! Alleluia!
Praise with us the God of grace. —Amen

(Congregation seated)

1st Leader: Let us give thanks to God.
For the beauty of the world we live in, for flowers and plants and trees; for beauty of earth and sea and sky; for the wind in the trees and the sound of the sea.

People: We give Thee thanks, O Lord.

1st Leader: For men and women with beauty in their souls who have created lovely things with their hands, and written words of inspiration, and for the makers of noble music:

People: We give Thee thanks, O Lord.

1st Leader: For the courage of all who have overcome difficulties and withstood persecution; for all builders of peace and goodwill; for skilful doctors and compassionate nurses; for wise teachers and fearless leaders in the cause of truth and right;

People: We give Thee thanks, O Lord.

1st Leader: For the prophets of old who foretold Thy Kingdom, and for all who spread the Good News; but most of all for Thy dear Son, our Saviour Jesus Christ, who taught us of Thee, who suffered death on the cross for our redemption, and who rose again from the dead, and who lives and reigns with Thee for ever:

People: We give Thee thanks, O Lord.

1st Leader: Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious name. —Amen (I Chronicles 29: 11-13)

THE LORD'S PRAYER (in unison)
(Congregation standing)

Hymn: "Jesus Shall Reign". No. 374

Jesus shall reign wher'er the sun
Does his successive journeys run;
His Kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

Let every creature rise and bring
Peculiar honours to our King;
Angels descend with songs again,
And earth repeat the long Amen.
—Amen

(Congregation seated)

CONFESSION AND INTERCESSION

2nd Leader: Let us join in prayers of confession and intercession as we pray with those who have lifted their voices unto God through the ages. Let us make our confession.

Leader and People: Almighty and merciful God, the Fountain of all goodness, who knowest the thoughts of our hearts, we confess unto Thee that we have sinned against Thee, and done evil in Thy sight. Wash us, we beseech Thee, from the stains of past sins, and give us grace and power to put away all hurtful things; so that, being delivered from the bondage of sin, we may bring forth worthy fruits of repentance. Amen (Alcuin 8th century)

1st Voice: O Sovereign and Almighty Lord, bless all Thy people and all Thy flock. Give Thy peace, Thy help, Thy love unto us Thy servants, the sheep of Thy fold, that we may be united in the bond of peace and love, one body and one spirit, in one hope of our calling, in Thy divine and boundless love. Amen. (Liturgy of St. Mark, A.D. 175-234?)

2nd Voice: Almighty and everlasting God, the Comfort of the sad, the Strength of sufferers, let the prayers of those that cry out of any tribulation come unto Thee; that all may rejoice to find that Thy mercy is present with them in their afflictions, through Jesus Christ our Lord. Amen (Gelasian, 5th century)

3rd Voice: O God, who art the Author of love, and the Lover of pure peace and affection, let all who are terrified by fears, afflicted by poverty, harassed by tribulation, worn down by illness, be set free by Thine indulgent tenderness, raised up by amendment of life, and cherished by Thy daily compassion, through Jesus Christ our Lord. Amen. (Gallican Sacramentary, A.D. 800)

4th Voice: O Lord, who lovest the stranger, defend and nourish, we entreat Thee all sojourners in strange lands, and poor helpless persons, that they may glorify Thee out of grateful hearts; and to such men as are tyrannical and oppressive give searching of spirit and amendment of ways that Thou mayest show mercy on them also. Amen (Christina Rosetti, 19th century)

5th Voice: O Thou who compassest the whole earth with Thy most merciful favour and willest not that any of Thy children should perish, we would call down Thy blessing today upon all who are striving towards the making of a better world. We pray, O God, especially
for all who are working for purer and juster laws:
for all who are working for peace between the nations:
for all who are engaged in healing disease:
for all who are engaged in the relief of poverty:
for all who are working towards the restoration of the broken unity of Thy Holy Church:
for all who bear witness to Christ in every land . . .
Prosper all that is conceived among us in the spirit of Christ and carried out to the honour of His blessed name. Amen. (John Baillie, 20th century)

2nd Leader: Let us pray for Her Majesty Queen Elizabeth and the Commonwealth. Almighty God who rulest over all the kingdoms of the world, grant Thy rich blessing upon Her gracious Majesty Queen Elizabeth. Endue her with Thy Holy Spirit and enrich her with Thy heavenly grace.

O God of the Nations, hear us as we pray for the Commonwealth. Grant Thy blessing upon the nations of the Commonwealth. May truth, justice, righteousness and charity be evident in the dealings of all those in positions of authority. Especially do we beseech Thee to remember in mercy the lands where strife is causing distress. May the rulers and the people learn that true freedom is to be found in service to others. May they seek Thy guidance and display those Christian graces that make for peace and permanent prosperity, through Christ our Lord. — Amen.

2nd Leader: In recognition of the centennial year of our nation, let us rise and stand in a moment of silent tribute to the founders and builders of our country.

(Congregation standing)

(A moment of silence)

Leader and People: Eternal God and Father of Mankind, we humbly thank Thee for this great land of Canada.
For Thy bountiful blessings upon her people during the past century,
We praise Thee,
For the freedom, the peace and prosperity enjoyed within her borders,
We give thanks to Thee,
For the people from many lands, who came to these shores and worked unitedly to build this nation,
We praise Thy holy name.

We intercede, O God, on behalf of the leaders of this nation and the people of this dominion. Grant that they may be freed from self-seeking and be motivated by a common desire to seek the good of all and to work for the brotherhood of men. In the new century, may this nation serve as an instrument of Thy peace and as a channel of Thy love and mercy in the family of nations. In Jesus' name we pray. — Amen.

(Congregation seated)

SPECIAL MUSIC

A MEDITATION ON THE KINGDOM

PROPHECY

3rd Leader: Hear the words of the prophet, Isaiah.

4th Leader: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. (Isaiah 9: 6,7)

3rd Leader: Hear the words from the vision of Daniel.

4th Leader: I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Daniel 7: 13, 14)

3rd Leader: Hear the words which the angel spoke to Mary.

4th Leader: And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and He shall reign over the house of Jacob for ever; **and of His kingdom there shall be no end.** (Luke 1: 30-33)

ATTRIBUTES OF THE KINGDOM

3rd Leader: Now let us consider some Attributes of the Kingdom.

The Nature of the Kingdom

But unto the Son He saith, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." (Hebrews 1: 8)

For the Kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost. (Romans 14: 17)

The Kingdom of God is within you. (Luke 17: 21)

4th Leader:

The Growth of Kingdom

The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. (Matthew 13: 31-32) The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. (Matthew 13: 33)

3rd Leader:

The Outreach of the Kingdom

And they shall come from the east, and from the west, and from the north and from the south, and shall sit down in the kingdom of God. (Luke 13: 29)

4th Leader:

The Worth of the Kingdom

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it. (Matthew 13: 44-46)

3rd Leader: Let us consider how we gain **Entry into the Kingdom**

4th Leader: At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. (Matthew 18: 1-4)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. (Matthew 7:21)

3rd Leader: Let us consider **The Assurance of the Kingdom**

4th Leader: But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. (Luke 12: 31-32)

3rd Leader: Let us consider our call to **Service in the Kingdom**

4th Leader: We are called to service in the Kingdom. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. (Hebrews 12: 28)

He said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. (Mark 8: 34-36, 9: 1)

(Congregation standing)

Hymn: Thy Kindom come, O God **No. 251**

1. Thy Kingdom come, O God
Thy rule, O Christ, begin;
Break with Thine iron rod
The tyrannies of sin.

2. Where is Thy reign of peace,
And purity, and love?
When shall all hatred cease,
As in the realms above?

3. When comes the promised time
That war shall be no more
Oppression, lust, and crime
Shall flee Thy face before?

4. We pray Thee, Lord, arise,
And come in Thy great might;
Revive our longing eyes,
Which languish for Thy sight.
—Amen

(Congregation seated)

MESSAGE ON THE THEME

OFFERING:

1st Leader: In this World Day of Prayer Service we join women of the world in presenting an offering to advance the Kingdom.

Our offerings across Canada will help to strengthen our united efforts in the mission of the church and support Christian Literature and Literacy projects around the world.

Freely ye have received, freely give.

Dedication of Offering

Leader:

We give Thee but Thine own,
What-e'er the gift may be:
All that we have is Thine alone,
A trust, O Lord, from Thee.

We pray that these gifts presented at Thy altar may be used for the extension of Thy Kingdom. —Amen.

DEDICATION

(Congregation standing)

1st Leader: Let us join with a voice from the 17th century in a prayer of dedication.

Leader and People: O Lord of heaven and earth, we are truly sorry for all our misdoings; we utterly renounce whatsoever is contrary to Thy will, and here devote ourselves entirely to the obedience thereof. Accept, O most merciful Father, of this renewed dedication which we make of ourselves, our bodies, souls and spirits unto Thee. And grant that we may be able every day to offer up ourselves more sincerely and more cheerfully unto Thee; with more pure affection, and hearty devotion, and ready disposition to Thy service. Preserve in our minds a grateful sense of Thy mighty love, that we may follow the doctrine and example of Thy Son Jesus Christ. Grant that we may be like Him, pure and undefiled, meek and gentle, peaceable and patient, contented and thankful. Fulfill unto us all the gracious promises that He hath made unto us. Let it be unto Thy servants according to His word.—Amen (Simon Patrick)

Hymn: "The Day Thou Gavest" **No. 671**

The day Thou gavest, Lord, is ended;
The darkness falls at Thy behest;
To Thee our morning hymns ascended,
Thy praise shall sanctify our rest.

So be it, Lord! Thy throne shall never,
Like earth's proud empires, pass away;
Thy Kingdom stands and grows forever,
Till all Thy creatures own Thy sway. —Amen.

BENEDICTION

Leader: The peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst us and remain with us always.—Amen.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. D. H. K. STOREY,
506-10TH AVE. N.,
PORT ALBERNI, B.C.
PRESS SECRETARY

WESTMINSTER PRESBYTERIAL — All the Kindergarten pupils participated in the programme, when the Chinese Kindergarten Graduation Exercises were held in the Chinese Presbyterian Church, *Vancouver.* Teachers in charge were Miss Susan Yeung, Miss Ruth Yeandle, Mrs. Angela Fong Sang, and Mrs. Elsie Young. The Biblical Story — "Joseph's Dream" — was presented in two parts. The Rhythm Band, trained by Mrs. Angela Fong Sang, and conducted by Leslie Diane Lee, aged six years, gave four selections. For the Graduation Processional, Betsy Lou He conducted the Band. Numerous Choruses were sung, in Chinese and in English. Gordon Lawrence Chu contributed a piano solo; Shirley Lum gave a violin solo with a vocal Quintette.

The fourteen Graduates, dressed in Caps and Gowns, formed a colourful picture. Miss Hildur Hermanson, Reg. N., brought greetings from *Formosa* and commented on the Programme. Rev. Andrew Ng, Minister of the Church, spoke briefly to the audience, in Chinese, and made the announcements. President, Mrs. D. Choquette, of Westminster Presbyterial, brought greetings from Presbyterial, as she presented the Certificates to the Graduates, and spoke of Miss Ruth Yeandle's thirty-five years of work with the Chinese people, as a gift from the teachers was presented to Miss Yeandle in appreciation of her devoted work throughout those years. Corsages were presented to Mrs. Choquette, Miss Hermanson, and the teachers, and Bibles were presented to the Graduates by Mrs. Harry Con. These were donated by Mrs. John Con, whose son, the Rev. J. Con, is now in *Edmonton, Alberta.*

There were two Valedictorians — Melinda Yut-Lai Lee, in English, and Gordon Lawrence Chu, in Chinese. Gordon's father was interpreter for Dr. Leighton Ford at the Chinese Rally held last year. Five of the parents present were kindergarten pupils in this Church when they were children. Dr. W. O. Nugent addressed the gathering, and led in a "Cheer for the Teachers." The Programme closed with the singing of The Lord's Prayer in Chinese, then God Save The Queen. Miss Susan Yeung, the Chairman of the Graduation Programme, and always a faithful worker in this Church was honoured on the occasion of her recent retirement, by the Chinese Presbyterian Congregation at an informal gathering of members, friends, and invited guests.

In a lovely Oriental setting, a Dinner was held on October 17th, 1966, honouring Miss Hildur Hermanson, Reg. N., and Miss Susan Yeung, both of whom have now retired from their many years of Missionary service with the W.M.S.

Mrs. G. M. Ledingham, President of British Columbia Synodical, introduced the honoured guests — Miss Hildur Hermanson, retired after 34 years of work in *Formosa;* Miss Susan Yeung, retired Christian teacher in our Chinese Church, *Vancouver;* Miss Mavis Hyndman, on furlough, after completing a three-year appointment to the Korean Church in *Japan*; the Rev. G. E. Bastedo, B.A.; the Moderator, the Rev. J. A. Allan, who expressed thanks, on behalf of all present, to Miss Hermanson for her work in Christ's Kingdom abroad, and to Miss Yeung, for her untiring efforts as she served in the Chinese Mission.

Testimonials were read by President, Mrs. G. M. Ledingham, and a gift of Oneida flatware was presented to Miss Hermanson. A lovely centrepiece with candle-holders and candles was presented to Miss Yeung, on behalf of Council Executive. A "House-Warming Gift" — a Corning Ware Casserole and utensils — was presented to Miss Hermanson on behalf of British Columbia Synodical. A cup and saucer, and a necklace, were presented to Miss Yeung, as a token of good wishes from British Columbia Synodical. A gift was also presented to Miss Mavis Hyndman, to welcome her home at this appropriate time. This was a most enjoyable evening, which will be long remembered by those present.

(All other Synodical news, held for another issue, due to lack of space. Ed.)

Specialists in

CHURCH FURNISHINGS and MEMORIAL PLAQUES

Designs and Estimates Gladly Submitted Without Obligation

BIRKS

134 YONGE STREET, TORONTO, ONT.

Women's Missionary Society, W.D. Council Executive

President

MISS E. LUZETTA McCLELLAND,
79 Mason Boulevard,
Toronto 12 — Phone 483-1890

Immediate Past President

MRS. A. S. CURR,
15 Laurentia Crescent,
Downsview, Ont. — Phone ME. 5-5263

Vice-Presidents

Mrs. J. A. NEWSTEAD, 5 Nealon Ave., Toronto 6, Ont. — 466-6347.

Mrs. KENNETH PHILP, Apt. 1706 Rideau Towers, 47 Thorncliffe Park Drive, Toronto 17, Ont. — 421-8662.

Secretary

Mrs. KENNETH PHILP, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Secretary for Afternoon Groups

Mrs. A. H. McKAGUE, 3 Cortleigh Crescent, Toronto 12, Ont. — 487-0857.

Secretary for Evening Groups

Mrs. A. B. LANE, 31 DeVere Gardens, Toronto 12, Ont. — 485-7890.

Secretary for Girls' Organizations

Mrs. JAMES HOLMES, 11 St. George Blvd., Weston, Ont. — 241-2579.

Secretary for Children's Department

Mrs. J. R. WALDIE, 152 Floyd Ave., Toronto 6, Ont. — 461-5939.

Mrs. A. GLENN THOMPSON, Stouffville, Ont. — 640-2241—Area 416.

Mrs. G. R. WALLACE, 79 Otter Crescent, Toronto 12, Ont. — RU. 3-9579.

Treasurer

Mrs. W. E. McCUTCHEON, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Supply Secretary

Mrs. E. C. TRELEAVEN, 41 St. Hilda's Ave., Toronto 12, Ont. — 489-0879.

Welcome and Welfare Secretary

Mrs. HAROLD KEEFER, 13 Sutcliffe Blvd., Trenton, Ont. — EXeter 2-5608.

Christian Literature Secretary

Miss OLIVE G. GRANT, 39 Wilberton Rd., Toronto 7, Ont. — 485-0568.

Life Membership Secretary

Mrs. J. M. BURNETT, Room 100, 50 Wynford Drive, Don Mills, Ont.

Executive Directors

Room 100 — 50 Wynford Drive, Don Mills, Ontario

National Missions—Miss Giollo Kelly, B.A. — Room 100, 50 Wynford Drive, Don Mills, Ontario
Overseas Missions—Miss Mary E. Whale, B.A. — Room 100, 50 Wynford Drive, Don Mills, Ont.
Organization—Miss Louise A. Reith, M.A. — Room 100, 50 Wynford Drive, Don Mills, Ontario
Publications—Mrs. Arthur J. Cherry — Room 100, 50 Wynford Drive, Don Mills, Ontario

National Secretary for Children's Work—Miss Mabel Booth, Room 100, 50 Wynford Drive, Don Mills, Ontario
National Secretary for Teen-Age Work—Miss Helen Tetley, B.A., M.R.E., 50 Wynford Drive, Don Mills, Ontario.
Assistant in the Adult Department—Miss May Nutt, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Chairmen of Committees

National—Mrs. W. S. Reid, 80 Queen Street, Guelph, Ont.
Overseas—Mrs. Glenn Thompson, Stouffville, Ont.
Organization—Mrs. George Peckover, R.R. #3, King, Ont.
Publications—Mrs. I. G. Sinclair, 225 Moore Ave., Toronto 17, Ont.
Nominations—Mrs. A. S. Curr, 16 Laurentia Crescent, Downsview, Ont.
Staff Policy—Mrs. George Peckover, R.R. #3, King, Ont.

Members Without Portfolio

Mrs. W. H. Adamson, 769 Curry Street, London, Ont.; Mrs. J. M. Burnett, 30 Henderson Ave., Willowdale, Ont.; Mrs. P. W. Murray, R.R.1, Kars, Ont.; Mrs. G. H. Peckover, R.R.3, King, Ont.; Mrs. I. G. Sinclair, 225 Moore Ave., Toronto 17, Ont.

Ex-Officio—Synodical Presidents; Secretaries of the General Board of Missions, Board of Evangelism and Social Action, and the Board of Christian Education.

Board of Trustees

Mrs. I. G. Sinclair (Chairman); Mrs. W. D. Ross; Mrs. A. R. Riddell; Mrs. A. R. McMurrich; Miss Helen Horne.

Authorized as Second Class Mail by the Post Office Department, Ottawa and for payment of postage in cash.

BOOK LIST

STUDY MATERIALS FOR 1967

For Adult Groups

THEME: THE CONTRIBUTION OF THE CHURCH TO THE DEVELOPMENT OF CANADA. The adult packet on the above theme will contain the reading book "The Church Grows in Canada" by Douglas J. Wilson. Through the pages of this book we are helped to look at the place of the church "in the history of Canada — the challenge of the present and the opportunity of the future". Six programme outlines are contained in each packet. Each of the six programme outlines will include a general presentation, a Bible Study section and suggestions for worship.

Price per packet $2.25

For Teenage Groups

INTERMEDIATES: "Mainstream", by Adelaide Leitch, a study Guide for Intermediate Groups by Janet Wolverton. The packet also contains a resource file, Affiliation and Offering Project file, Service of Affiliation, Facts about Affiliation and a Picture Sheet

Price per packet $2.50

SENIORS: "Into A Nation", edited by Vivian Holland — a Guide for Senior Teen-Age Groups by Lois Wilson. The Packet also contains a resource file, Affiliation and Offering Project File, Service of Affiliation, Facts about Affiliation and a Picture Sheet.

Price per packet $2.50

For Children's Groups

JUNIOR: "Blazing Trails in Canada", by Fred Swayze.
A Junior Leader's Guide by Beulah Swayze.
Supplementary Material and Pictures.
Price per packet $2.25

PRIMARY: "Stories for Canada's Birthday", by Audrey McKim.
A Primary Leader's Guide, by Ada Adams.
Supplementary Material and Pictures.
Price per packet $2.25

RESOURCE AND READING BOOKS

Adult and Youth

A SHORT HISTORY OF THE PRESBYTERIAN CHURCH IN CANADA	$1.35
CALL & RESPONSE (a history of the Presbyterian W.M.S. (W.D.)	$1.00
INTO A NATION — Vivian Holland — Editor	$1.75
FUN & FESTIVAL IN CANADA by Heather Dau	.85
THIS IS THE PUZZLE OF POVERTY by Jeanette Struchen	.85
A PLAYETTE QUARTET (short dramatizations for group meetings)	.75
A HISTORICAL MAP OF CANADA by Peter Furse (Wall size 23" x 36")	$1.25
Place Mat size (9¼" x 14½") ...... per dozen	.75
CANADA CENTENNIAL SERVIETTES (18 to each packet, price per packet)	.35

Children's Books

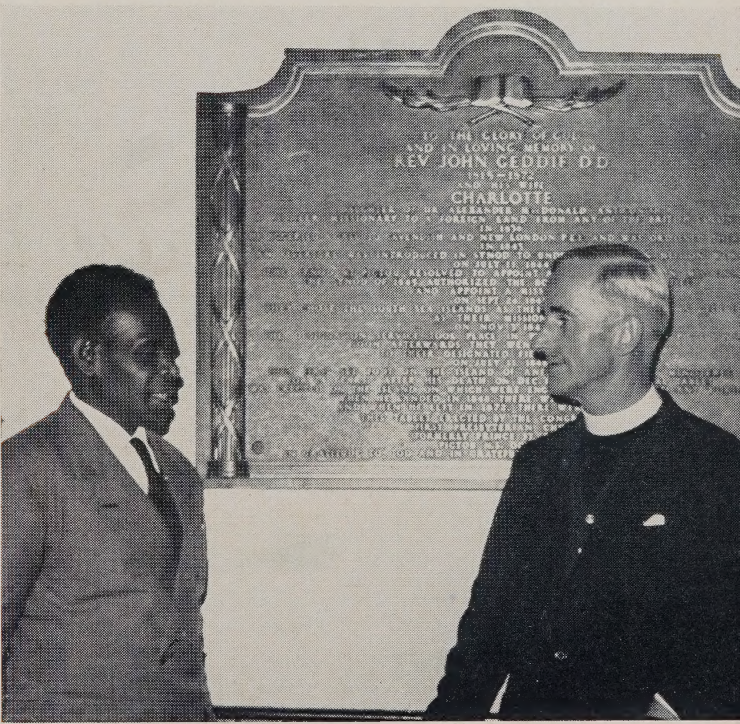
WHITE ELEPHANTS FOR SALE by Edna Beiler	$1.75
NO BISCUITS AT ALL by Lois Horton Young	$1.75
PICTURE MAP OF THE WORLD	$1.25

When ordering books and other materials from the Publication Department, or through your Literature Secretary, please add to each quoted price, five cents additional to cover cost of postage and parcelling. Address—Publication Dept., Women's Missionary Society (W.D.), Room 100 - 50 Wynford Drive, Don Mills, Ontario.

The Glad Tidings

This Special Issue features the Synod of the Atlantic Provinces, and the Woman's Missionary Society, E. D.

FEBRUARY
1967
VOLUME XLIII


TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
REV JOHN GEDDIE DD
CHARLOTTE

The Rev. Titus Path of New Hebrides, and the Rev. Graham Miller, of Australia, former Moderators of the Presbyterian Church of New Hebrides, standing in front of the plaque, in memory of Dr. and Mrs. Geddie on wall of First Presbyterian Church, Pictou, N.S. See Articles on pages 6 and 8.

TABLE OF CONTENTS

The Atlantic Synod .... *The Rev. Lawrence Blaikie, B.Th.* 1
Book of Remembrance 1
Synodical Givings 4
Prayer .... *Miss Margaret Sylvester* 5
A Dream Comes to Pass for Two Hebrideans! 6
Searchlight on the Mission Overseas:—
Hands Across The Seas .... *(Mrs. Charles A.) Elizabeth J. McDonald* 8
Sharing In Canadian Missions:—
Home Missions in the Eastern Division .... *Mrs. John Posno* 12
National Staff News—(W.D.) .... *Miss Giollo Kelly, B.A.* 16
In Remembrance 18
Your Prayers Are Asked 19
Notice—Biennial Evening Conference 19
Greetings from "The Presbyterian Message" .... *Mrs. James S. Cunningham* 20
The Atlantic Training Centre .... *Mrs. J. A. (Norma) Goldsmith* 21
Centennial Year in "The Glad Tidings" 22
Old Churches Within the Synod of The Atlantic Provinces .. *Miss Jessie E. Craise* 23
First Groups In The Maritimes .... *Miss Christine Shaw* 28
The Dayspring .... *Mr. James M. Cameron* 30
The Emmaus Road .... *(Mrs. Robt.) Helen C. MacDonald* 31
The Teen Years:—
Girls' Work in The Atlantic Provinces .... *Mrs. James Goldsmith* 32
A Missionary Week-End ....'.................................. 34
Christ Always! .... *(Mrs. A. J.) Isobel M. Carmichael* 35
Boys and Girls:—
A Boyhood Dream .... *Mrs. W. R. Bulmer* 36
Presbyterial News from The Atlantic Provinces 38-41
Through The Society (W.D.) 42-48

THE GLAD TIDINGS

Member of Associated Church Press
Member of Canadian Church Press

Editor —

Published monthly by the Woman's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Subscription rates payable in advance: Individual mailings $1.00. Make all money orders and cheques payable at par to W.M.S. Publications Dept.

W.M.S. members should send their subscriptions through their Auxiliary *Glad Tidings* Secretary to the Presbyterial Secretary. Other individual subscribers may send their subscriptions addressed to The Editor, *The Glad Tidings,* Room 100—50 Wynford Drive, Don Mills, Ontario.

Non-Delivery — *The Glad Tidings* is mailed so that it may be in the hands of our subscribers at the first of each month. In case of non-delivery or change of address, please notify The Editor, Room 100—50 Wynford Drive, Don Mills, Ontario.

Yearly subscriptions run from January to December. Sample copies sent on request.

Printed by Maclean-Hunter's Commercial Printing Division.

Authorized as Second Class Matter by the Post Office Department at Ottawa, and for payment of postage in cash.

THE GLAD TIDINGS

VOL. XLIII TORONTO, FEBRUARY, 1967 No. 2

THE ATLANTIC SYNOD

by

REV. LAWRENCE L. BLAIKIE, B.Th.

Moderator of the Synod
of The Atlantic Provinces

The Presbyterian Church in Canada

Rev. Lawrence Blaikie

MAY I first extend greetings to the Editor and Staff of "Glad Tidings", on behalf of the Atlantic Synod of the Presbyterian Church. It is our prayer that the magazine will continue to be blessed by God, and used in a real and meaningful way in His service.

The Atlantic Synod of the Presbyterian Church has a long and honourable history. Here we have, down by the Atlantic seaboard, the old British Colonies—Newfoundland, Nova Scotia, New Brunswick, and Prince Edward Island. It is here in this part of Canada that the earliest settlements took place. Presbyterianism came to the colonies with the beginning of these early settlements, and we should note a fact that is sometimes forgotten, viz, that our reformed faith came to the New World by way of the French Huguenots. In a real sense they are our spiritual ancestors. DeMonts, who landed on an island in the St. Croix River in 1604, was a Huguenot, and, in the Atlantic Provinces today, we still find family names indicating Huguenot ancestry.

In 1713 the Treaty of Utrecht gave Nova Scotia to the British, and in 1764 Rev. James Lyon, from New Jersey, settled in Nova Scotia and laboured in Londonderry, Halifax, Truro, and Pictou. In 1766, the Rev. James Murdock, from Ireland, settled in Nova Scotia and ministered in many areas, doing a solid work of building for the years ahead. The first Presbytery meeting ever held in Canada was constituted on July 3, 1770 in Halifax. Here the Presbytery of Halifax ordained Bruin Comingoe, who laboured many years as a faithful minister of the Gospel, until his death in 1820.

The second Presbytery to meet in the Atlantic Provinces met in Truro, in 1786. This Presbytery adopted the Confession of Faith, the Catechisms, and the forms of Church Government which early placed our Church on a solid doctrinal basis.

The third Presbytery was organized at Pictou, in 1795, and here we first meet that giant of early Presbyterianism, Rev. James MacGregor. Closely associated with MacGregor was Rev. Thomas McCulloch, founder of Pictou Academy and Dalhousie University. These two men made tremendous contributions in all areas of life in that early day.

Space does not permit relating the development of early Presbyterianism in detail. Various unions took place until 1875, when the Church of the Maritime Provinces (Church of Scotland), and the Presbyterian Church of the Lower Provinces of British North America, united with other branches of the Church in Canada, to form The Presbyterian Church in Canada.

Presbyterians in the Atlantic Provinces have always shown a keen concern and interest in Missionary work. In 1846, Rev. John Geddie went forth to the South Sea Islands from P.E.I., as the first Canadian Missionary, and the Synod has ever been concerned that the Gospel be proclaimed both at home and overseas.

Ever since 1875, the Synod has taken an active role in the affairs of the whole Church, giving leadership and direction on Boards and Committees. Twelve Ministers of the Synod became Moderators of General Assembly. The name of the Synod since 1875 was "The Synod of the Maritime Provinces of the Presbyterian Church in Canada", but last year (1966), meeting in Chatham, and after approval by the General Assembly, the name was changed to "The Synod of the Atlantic Provinces of the

Presbyterian Church in Canada". This change was in rightful recognition of Newfoundland being an Atlantic Province.

The Synod covers the Provinces of Newfoundland, Prince Edward Island, Nova Scotia, and New Brunswick. It includes the Presbyteries of Newfoundland, Prince Edward Island, Halifax, Lunenburg, Pictou, Cape Breton, Mirimichi and Saint John. Dr. A. E. Morrison of Truro is Superintendent of Missions, and Miss Christine Shaw is W.M.S. Regional Secretary.

Like all areas of our Church, there are problems. Our rural areas are often difficult to fill. The trend from rural to urban living is very real in the Atlantic Provinces. Major changes are taking place in Church structures, and over the years financial support has increased.

During recent years, industrial progress has generated new confidence and hope in the Atlantic area, and it may be that we stand on the threshold of a new era, with unlimited opportunities to proclaim the good news of the Gospel.

As noted already, the Atlantic Synod has a long and notable history. The year 1967 provides a wonderful opportunity not only to review the past, but to look with confidence and faith into the unknown future. As an integral part of the Presbyterian Church in this great country of ours, may we rededicate ourselves, together with the entire Church, to the task of proclaiming the Gospel, in an age that so desperately needs to hear the Good News of Salvation, through Christ.

The last one hundred years God has used to His Glory; may the next one hundred years, even until Christ's return, be years of unparalleled opportunity for the Presbyterian Church in Canada. The Synod of the Atlantic Provinces accepts the challenge of a new era in humility and faith, and will continue to share with the entire Church, the task of fulfilling our Lord's Commission — "Go ye therefore into all the World".

* * * * * * * * *

A MISSIONARY SPEAKS

Because you prayed for me
I found the strength I needed for my task,
The courage I had lacked, the faith to see
Beyond my narrow world. New joy for pain
I found, and zeal
To press straight forward, strong of heart again,
Because **you** prayed!

(Selected)

BOOK OF REMEMBRANCE

THE WOMEN of the Woman's Missionary Society (E.D.) felt they should have a project as part of Canada's Centennial program.

They decided on a "Book of Remembrance", planned much on the order of the Anniversary Book of the Woman's Missionary Society. (W.D.) Plans were made and set in motion at the Annual meeting of the W.M.S. (E.D.) in September 1965. The response of the women of the Atlantic Provinces has been most generous.

At the Annual meeting in September 1966, a grant was made to the Committee planning the first Synod-wide W.M.S. Leadership Training Conference. This will be held at Mount Allison University in Sackville, New Brunswick, from August 7-11, 1967.

One thousand dollars was allocated for literature for the Korean Church in Japan. This to be in memory of the late Miss Ethel MacDonald, a Missionary to the Korean Church in Japan from the Presbyterian Church in Canada, who had been supported by the W.M.S. (E.D.)

Five hundred dollars was set aside to bring a native Senior Deaconess from Guyana to the 1967 Annual Meeting, and to make a short visit in the Atlantic area.

Contributions are still coming in for this project, and it is hoped that we will be able to use these wisely, so that others may be blessed as we have been blessed over the years.

* * * * * * * * *

SYNODICAL GIVINGS

JANUARY - NOVEMBER — 1966

	1965	1966
British Columbia	$ 10,228.72	$ 9,580.15
Alberta	9,838.59	8,758.86
Saskatchewan	7,952.07	6,863.72
Manitoba	8,177.94	8,345.17
Hamilton and London	75,280.80	86,359.23
Toronto and Kingston	80,421.05	86,172.44
Montreal and Ottawa	40,624.00	39,687.02
	$232,523.17	$245,766.59

PRAYER

by MISS MARGARET SYLVESTER

President, Woman's Missionary Society (E.D.)
The Presbyterian Church in Canada

"BLESS THE LORD, and all that is within me, bless His holy name." O God, our Father, Thou Who has been our Strength, Comfort, Guide and Help, through all the years of our lives, we give Thee our grateful, humble thanks for the many blessings Thou has showered upon us. Especially, do we give Thee thanks for that abundant life which all, who will, may receive through Thine only begotten Son, our Saviour and Lord, Jesus Christ.

We thank Thee for Thy Church, and particularly for that Branch to which we belong; for her Christian Ministers, Elders, Deaconesses and Missionaries, at home and overseas. We pray that through them, and us, she may ever bear a true witness to our Lord and Saviour. We thank Thee for all who have helped, and are helping, to carry out the responsibilities that Thou has given to those who have received so much from Thy Gracious Hand, and we pray that we all may bear witness to the truth, by our lives, as well as by our words and works.

We ask for Thy blessing on the Church universal, that, in all things, Jesus Christ may have the pre-eminence, and that we may learn to love our neighbour as ourselves, in sincerity and in truth, wherever he may live, or whatever may be the colour of his skin. Grant that we may be able to pray, earnestly and sincerely — "Thy Kingdom come, Thy will be done."

May each Officer, member, and worker in the Woman's Missionary Society (W.D.), and in the Woman's Missionary Society (E.D.), be abundantly blessed. As we seek, in every known way, to bring "the world to Christ", we would ask for Thy guidance in all our relationships and undertakings, that we may ever work together in love, to fulfil our mutual motto.

These things we ask humbly, in the Name and for the sake of Him, Who gave His all for us, even our Saviour, Jesus Christ. Amen.

A DREAM COMES TO PASS FOR TWO HEBRIDEANS!

(From "The Presbyterian Message", December 1966)

WHEN REV. GRAHAM MILLER was a missionary of the Presbyterian Church of New Zealand in the New Hebrides (1941-1952), he often thanked God for the good foundations laid for the New Hebrides Presbyterian Mission by John and Charlotte Geddie of Aneityum (1848-1872) and their grand successors from Nova Scotia, Prince Edward Island, Scotland, Australia, and New Zealand.

Exactly 100 years after John Geddie began his work there, the Presbyterian Church of the New Hebrides was inaugurated as a self-governing national Church in July, 1948. Today it has one hundred congregations organized into six Presbyteries, with some thirty ordained national pastors. The General Assembly meets annually.

During his six years as principal of the Tangoa Training Institute for the training of pastors and teachers, Mr. Miller received the annual gift from the Woman's Missionary Society (E.D.) and this brought him into touch with our Canadian Church and the W.M.S. (E.D.). He was always grateful for this last slender link with the Church which began the New Hebrides Presbyterian Mission.

In 1947 and again in 1948, the top student at the Tangoa Training Institute was an able young man from Hog Harbour on the island of Espiritu Santos in the northern part of the archipelago. This young man later completed the full course at the Sydney Bible College in Australia and returned to his own church to become the first New Hebridean teacher on the staff of the Tangoa Training Institute, wholly supported by the native church. His name was Titus Path. In 1954 he was ordained as a minister of the Church and he is at present stationed in his home area of Hog Harbour.

The Anglo-French Condominium government of 1958 set up an advisory council comprising eight whites and eight New Hebrideans. The Rev. Titus Path was appointed a member of this Council, the only ministerial representative of the Protestant Churches of the New Hebrides.

When Mr. Miller and the Rev. Titus Path were invited to attend the World Congress on Evangelism in Berlin (October 26 to Nov. 4th, 1966) they planned their round-the-world journey together — by letter, of course — and they planned it so that they would have a few days in Canada in order to visit Nova Scotia, and the birthplace of the Mission — Pictou. Mr. Miller says, "We did not dream what a big welcome we would receive!

The meetings in Halifax, Truro and New Glasgow have been an opportunity for a New Hebrides pastor to pay a moving tribute to the memory of John Geddie, and to represent in a personal way the fruit which has sprung up from the seed sown so long ago. Titus Path was so overcome when he tried to give expression to his sense of gratitude that he could scarcely speak. He has a good command of English, though he normally works through a native language, or through 'pidgin' English. He is married, with five children, all with English and native names, the English ones all beginning with the letter J, — Joel, John, Janet, Joyce and Jenny."

The visit of Rev. Miller and Rev. Path to Nova Scotia was one of the most inspiring events in the Presbyterian Church year, and brought to all who heard their messages a deep thankfulness for the lives of past Christians, in particular that of Rev. and Mrs. John Geddie in the New Hebrides of whom it was said, "When they came, there were no Christians; when they left there were no heathen".

These Christian gentlemen left their homes early in October at the invitation of a great Christian newspaper, "Christianity Today," to attend the World Congress on Evangelism in Berlin, which Congress was inspired by Dr. Billy Graham, and was attended by some 1,200 people from over 100 countries, 400 representatives coming from the younger churches. They also visited in Singapore, in the Black Forest area of Germany, and a week in Great Britain before the Congress. They arrived in Halifax on Monday, November 7th, and spoke to a meeting in Saint David's Church there, and to the Halifax-Lunenburg Presbytery. On Tuesday, they were guests of Dr. and Mrs. A. E. Morrison in Truro and spoke at a Thank Offering service there. Miss Margaret Sylvester, President of the W.M.S. (E.D.), Mrs. George J. MacKay, and Mrs. James Cunningham met them in Truro and accompanied them to Pictou where they were entertained by Rev. and Mrs. John Posno, of First Church, the Church to which the Rev. John Geddie belonged. On Wednesday evening, Pictou Presbytery planned a rally in St. Andrew's Church, New Glasgow, which was largely attended by ministers, members of the Y.P.S., C.G.I.T., and W.M.S. Auxiliaries in particular. It was a memorable service for all who attended.

On November 10th, Mr. Miller and Mr. Path left by plane for Toronto and Chicago, from thence to San Francisco, and across the Pacific Ocean to their homes, expecting to arrive there before the last of November. Dr. Miller will return to his work as Principal of Melbourne Bible Institute in Australia, and Rev. Path to his work as pastor of the Presbyterian Church at Hog Harbour, Santo, New Hebrides.

(See Cover Picture)

HANDS ACROSS THE SEAS

by (MRS. CHARLES A.) ELIZABETH J. McDONALD
Overseas Mission Secty., W.M.S. (E.D.)

"THE HAND THAT ROCKS THE CRADLE, RULES THE WORLD". How often we quote or read these words, and yet not truly understand them! To the women of the Atlantic Provinces they proved an incentive from the year 1825, when a group of interested Christian women in Malpeque, P.E.I., decided to collect money to buy Bibles for those wishing to purchase them, and to help pay a missionary for their scattered settlements. Thus from the cradle of Confederation has spread a sense of Mission, and helping hands have been extended across the seas to the New Hebrides, Korea, Japan, China, Guyana, Africa, India and Formosa.

Enthused by reports of Dr. John Geddie's work in the New Hebrides, the women sought opportunities to extend the work of the first Canadian Presbyterian Missionary overseas. Living proof of this effort, and testimony to the saving power of the Gospel, was dramatically demonstrated in Halifax, N.S., on November 7th, 1966, when the Rev. Titus Path, native Minister and teacher in the Santo Training Institute, New Hebrides, was welcomed on a short visit to Nova Scotia. The famous missionary ship "The Dayspring" left Canadian shores on November 7th, 1863, bound for the South Seas. What more fitting observance of such an anniversary than to receive the thanks for the Gospel from one representing the thousands who were led from heathen darkness to the Light of Christ? As Mr. Path spoke, it seemed as if an host of saints, now gone before, joined with us in heavenly hallelujahs for God's grace through the years. It was a moving moment, long to be remembered by many present whose motto of service is "The World For Christ."

The growing interest in John Geddie and the South Sea martyrs did more than anything else to influence the women of the Maritimes to extend their interest and work abroad. As the Church accepted new tasks, the women were in its front ranks, praying, working, giving, as in apostolic times. This resulted in the formation of the W.F.M.S. in 1876, which became known as The Woman's Missionary Society, Eastern Division, in 1915.

Doors of opportunity soon opened in Korea, Trinidad, and British Guiana, followed by support of Missionaries in China and India. Names like the first Missionary, Miss Blackadder of Trinidad; Dr. Kate MacMillan of Korea; Miss Mabel McKay of British Guiana; the support of the Zenana Mission in India; marked an ever-increasing number of dedicated women going to the far corners of the globe, supported by the gifts and prayers of our W.M.S. members.

Canada's Centennial year is a fitting time to review our past history, but we are mindful of Dr. Kenneth MacMillan's statement at the W.M.S. (W.D.), Centenary celebrations, "The past belongs to us, but we dare not belong to the past." We are being called to new paths, to fulfill the ever-growing responsibilities placed upon us by God. As we continue to build on what was good, we must still go out in a glorious adventure of faith to the ends of the earth. Living now in a world of turmoil and revolution, there is naturally upheaval in our strategy and outlook. But Our Master and His Message remain the same, only the manner in which we carry out His orders calls for change, and a new sense of Mission.

We have been caught up in this new sense of Mission, through our long and happy association with the General Board of Missions. We have supported numerous projects overseas, including continued upkeep of The Isabel McConnell School of Nursing, Jobat, India; the support of all Deaconesses employed by the Guyana Presbyterian Church, and study in Canada for one year for two of them. Our Society purchased two special typewriters for Linguistic workers in Formosa, as well as supplying a needed microscope for the Queen Elizabeth Hospital in Nigeria. Through gifts received from our Centennial Memorial Book, our most recent special gift was one thousand dollars to the Korean Christian Church of Japan, given in memory of our former missionary there, Miss Ethel MacDonald. The K.C.C.J. report it will be used to support a new, exciting venture in publishing the "Gospel News", a monthly newspaper in both Korean and Japanese, as well as providing special Christian Literature for projects in connection with their 60th anniversary in 1968. With the Rev. and Mrs. Glen Davis of Cape Breton, and the Rev. and Mrs. R. K. Anderson of Truro, Nova Scotia, now in Japan, our women have added incentive to help.

At present we only support two Overseas Missionaries, Miss Mary E. Nichol, R.N., appointed in 1947, and now Director of the Isabel McConnell School of Nursing, Jobat, India; and Miss Georgine Caldwell, appointed in 1964, who has a Master's Degree in Christian Education, now serving in Formosa.

Miss Nichol was presented with a special Citation for long service overseas by the last General As-

Miss Mary Nichol, Reg.N.

Miss Georgine Caldwell

sembly. She reports that there are now enough applications to fill the Nursing School with Bhil students. Since its opening in 1956, 99 students have been admitted. To all who sent food parcels and rice during the period of Famine, Miss Nichol and staff are deeply indebted. Her own Home Church at Smiths Falls, Ontario, sent weekly food parcels to help augment the meagre food supply of the students. This, along with the other gifts received, was a necessary and much-appreciated gesture, when we learn that one young student nurse dropped to 75 pounds in weight. Acting as secretary for the Christian Nurses' League of the Mid-India area, and as Examiner on the Nurses Examination Panel, along with her duties of Curriculum Committee Chairman, Miss Nichol has no idle moments. Critical conditions in India, affecting the Christian witness, makes it imperative that Indian staff be prepared to take over on short notice, and we note Miss Nichol's recent comment, "Things in the School are in such order that they could be turned over in a day or two." Anticipating furlough next year, Miss Nichol is now busy preparing others to take over her duties in her absence.

In September 1964, Miss Georgine Caldwell, of Sydney Mines, Nova Scotia, went to Formosa to serve in the field of Christian Education. After language study, she was appointed September 1, 1966, to the Taiwan Theological Seminary, in Taipei, where she is a teacher in Christian Education methods, and acts as supervisor of field work for ten students. Each week she has a half-hour interview with each one, when they discuss their lesson plans, their studies, and problems. There are two blind students especially interested in learning English, Christian Education and Bible. One hopes to help in the Blind School, the other is a Taiwan tribesman who hopes to learn enough to be able to translate for Missionaries, or preachers who come to visit his people. Concerned about the indifference to the Gospel in Formosa, as well as in Canada, Miss Caldwell comments, "I think that this is so because people think that the Ministers or Church leaders are the experts on religion, and they can call on them when they need them, otherwise there is no need to get excited about religion. Somehow, somewhere, we have lost the truth of the priesthood of all believers and that one cannot be a priest to a God whom he does not know; also one cannot be a priest to bring the Gospel to non-believers if one is not personally acquainted with the Lord and His Gospel. I think this is one of the biggest problems facing Christian Education today."

As far back as 1881, the W.M.S. Annual Reports deplored "the lack of interest and indifference of Christian women to Missions." Yet the faithful persevered, and an imaginative project was undertaken to supply Christian literature and catechisms to the New Hebrides, Trinidad, and British Guiana.

This year, our Society hopes to discover new enthusiasm and impetus from the proposed three months visit of our Senior Guyanese deaconess, Miss Eileen Budhoo. She will first address our Annual Meeting in Charlottetown, P.E.I. on May 24th. Miss Budhoo comes to us from Guyana, a country which lately gained its Independence, where women are rapidly taking places of responsibility within the life and work of the Presbyterian Church. But they still look to us for inspiration and help, as they seek to lay the foundations of righteousness in a struggling economy.

God calls us to a new commitment in 1967. For over one hundred years, the Presbyterian women of the Atlantic Provinces have helped to mould this nation of Canada, and extend their influence for good beyond its borders. The example of our pioneer women encourages us today to go forward in this next century, with outstretched hands, willing to grasp all the opportunities presented, to win "The World for Christ", led by His Spirit, and upheld by His Power.

* * * * * * * * *

FELLOWSHIP WITH GOD

"Pardon is the door;
Holiness of life is the pathway;
The Presence of God is the
 blessedness,
The thought of our sins must be
Put away from His heart and
The love of sin from ours.
Many never claim the greatness
Of Sanctifying Grace!"

(Selected)

HOME MISSIONS IN THE EASTERN DIVISION

A Panel Discussion

HOME MISSION SECRETARY: May I first introduce the members of the panel? On my right, Miss Christine Shaw, Regional Secretary, and two Presbytery Deaconesses, Miss Mary MacKenzie (Prince Edward Island) and Miss Shirley Cayley (Cape Breton)! On my left, Miss Elsie Lee, on loan from the Western Division, and Mrs. A. O. MacLean, Hospital Visitor in Halifax.

Suppose we begin our discussion by trying to explain what we mean by Home Missions. Our friends in the West use the term, National Missions, which conveys the idea of Mission to the Nation.

MISS MACKENZIE: Didn't the G.B.M. publish a leaflet describing Home Missions as a "Ministry to Homes and the Homeless in Canada"? This is a good definition.

MISS SHAW: Isn't it the Mission of the Church in Canada, in contrast to the Mission overseas? Or perhaps we might say, The Church's Outreach in the cities and communities of Canada? Or . . .

MRS. MACLEAN: "Mission on our Doorstep"! Home Missions includes any part or our Church's program outside the normal activities of the local church.

H.M. SEC.: Good! Our purpose is to minister to our neighbours in this great land of Canada in the Name of Christ, aiding and supplementing the Home Mission program of the Presbyterian Church in the Atlantic Provinces. A large part of our Home Mission work is now Christian Education. Miss Shaw, you have a full-time assignment in Christian Education?

MISS SHAW: Yes. I work with the Synod Committee on Christian Education. My time is completely occupied with Camping in the summer and Leadership Training for the remainder of the year. During 1966 I was involved in Leadership Training sessions in several parts of the Maritimes, working with Church School teachers, leaders of children's and youth groups, or with W.M.S. officers and members. Plans are made with the Presbytery C. E. Convenors, Deaconesses and Presbyterial Secretaries, and this co-operation has been a tremendous help. In the Fall I visited Newfoundland, then Cape Breton, P.E.I. and two of the Nova Scotia Presbyterials! It was a wonderful opportunity to meet with enthusiastic leaders and teachers, sharing their problems and ideas.

H.M. SEC.: Tell us about Camp Geddie!

MISS SHAW: Camp Geddie is a Synod Camp, about 20 miles from New Glasgow, on the shores of the Northumberland Strait. It is named after John Geddie, the famous Presbyterian missionary who went out to the New Hebrides in 1846. Last summer we had eight camps, with about 350 campers from all over the Maritimes and even Newfoundland. The first Camp was directed by Miss Mabel Booth, who came from Toronto to demonstrate the unit-camping method. I was at Camp from June to early September, except for time out to attend the W.D. Training Centre at Belleville and CGIT Camp Council in New Brunswick. It is impossible to think of Camp Geddie without recalling my predecessor, Margaret MacDougall, who did so much to make the Camp what it is today. The new lodge bears her name.

H.M. SEC.: And in between all this, you somehow find time for office work, committees here and in Toronto, Conferences such as the YPS Thanksgiving Conference or the Children's Work Consultation in Toronto. Presbytery Deaconesses cover a smaller territory and serve the churches in many ways, but they too spend much time in Christian Education work. Miss MacKenzie was awarded the 25 years' service gold pin in 1958, and has served the churches of Prince Edward Island since 1944. How would you describe your work?

MISS MACK.: Much of it is Christian Education. I have many calls to give leadership in Presbyterial Conferences for leaders of the various groups, to introduce new Sunday School or Mission Study materials, or to take part in local Church Schools or youth group meetings. We had a very fine Training Conference in Charlottetown in November. One of the highlights of 1966 was the organization of new groups in Island churches — one W.M.S. auxiliary, two YPS groups, one Explorer and two COC groups! It was a joy also to share in organizing a Church School in the Extension charge of Sherwood-Parkdale in Charlottetown. Each summer I have a busy program preparing for and directing Vacation Bible Schools in six different areas, working with local teachers and youth leaders. I enjoy this work and feel it has great possibilities. Another highlight was the Women's Conference held at Camp Keir early in July, which was a fine time of inspiration and fellowship.

H.M. SEC.: That reminds me that each summer we have the assistance of Ewart College students in Christian Education work. Last summer, Margaret Taylor directed the Girls' Camps at Camp Keir and several Vacation Schools, while Shirley Jeffrey proved a capable First Mate at Camp Geddie. In Cape Breton, Miss Anna MacDonald, former E.D. missionary in Guyana, directed seven Vacation Bible Schools. Miss MacKenzie, what other avenues of service have you found within the Presbytery?

MISS MACK.: Visitation of the many sick and lonely people is, I feel, a very important part of my work. Regular visits can mean so much to "shut-ins", and often I find I can help them in practical ways. Then there are the folk in special need who can be helped by a friendly visit—newcomers to be welcomed, mourners to be comforted. There are a few Chinese families in Charlottetown, and it was a real privilege to accompany Miss Lee as she visited in Chinese homes in October.

H.M. SEC.: Miss Mackenzie is often called upon to conduct Worship Services when churches are without a minister, or to speak at Thankoffering Services or CGIT graduations. Her ministry is very much appreciated throughout the Island. Miss Cayley is the newest member of our Home Mission staff, having commenced her work as Presbytery Deaconess in Cape Breton last June. She already has discovered many avenues of service.

MISS CAYLEY: It's almost "assignment unlimited"! First, Christian Education: After helping in one Vacation School, I spent the summer at Camp Mira, either as Director, Counsellor or assistant Manager. I learned a great deal and thoroughly enjoyed working with local leaders and sharing a camping experience with young folk in the beautiful surroundings of Camp Mira. After Camp, Christian Education continued to be a major part of my program, with special responsibility for Sunday School and youth groups at Chalmer's Jack Mission. In November I travelled with Miss Shaw and took part in the various training sessions. I agree with Miss MacKenzie as to the importance of visitation. I have been visiting in three Homes for senior citizens as well as in the hospitals, and have found so many lonely folk who look forward to a visit and a chance to talk. I wish I could stretch my visitation time so that I could stay longer with each patient, to help them by writing letters, etc., or to suggest activities to help pass the time.

H.M. SEC.: I am not forgetting that until last August we had another Presbytery Deaconess. Florence Stewart served in Pictou Presbytery for more than three years until her marriage to a Baptist minister, the Rev. David Watt. Her work was almost entirely Christian Education, her major assignment being the leadership of children's and youth work at the Westville Road Mission, near New Glasgow. She was much in demand for leadership training in local groups or Presbytery conferences, and had a full summer program in Camp and Vacation Schools.

At the present time we have two other members of our Home Mission staff. Mrs. MacLean is the official Hospital Visitor for the Presbyterian Church in the Halifax hospitals, visiting especially Presbyterian patients who are far from their homes and friends. Last year she made more than 1,700 calls to hospital patients, working part-time. Mrs. MacLean, how do you feel about your work?

MRS. MACL.: I feel it is very worthwhile. The patients seem to appreciate the concern of the Church for them in their time of sickness. They are all so grateful for a visit, and many have written after they have returned home; some have asked me to visit them if I should be anywhere near. At Christmas time, with the help of many of the W.M.S. auxiliaries I was able to take small gifts to each of the Presbyterian patients from "out-of-town"; it meant extra work and planning, but I felt well rewarded when I saw how much pleasure these little remembrances gave. One day recently a little fellow asked me to read him a story, and when it was finished and I was ready to leave, he asked "Are there any other Mummies in here?" Children are lonely as well as adults, and I count it a privilege to try to cheer the long hours in hospital in the name of the Church and the W.M.S.

H.M. SEC.: This really is a very valuable ministry. Miss Lee is also a Visitor, with a special interest in the Chinese families who have made their homes in Maritime towns and cities. Miss Lee, you have travelled a great deal in the two years since the W.D. kindly released you to work in the East!

MISS LEE: Yes. Most of the Chinese live in the Halifax area, but I also have been able to visit other centres where there are Chinese families—in Newfoundland, Cape Breton, New Brunswick and P.E.I. Many have no contact with the Church because they know so little English, though the children may attend Sunday School. This language barrier makes it very hard for Chinese people to feel welcome in a church here in Canada, and so many have never before heard the Gospel story. I feel the Lord has sent me to tell them the Good News of the Saviour by visiting in their homes and giving them Bible portions and other Christian literature in their own language. In some places we have had Bible Classes in various homes, and in Halifax when I am there we have a Chinese Service fairly regularly in St. David's Hall. W.M.S. members have helped me in visiting in the homes, and some are making friends among their Chinese neighbours by sharing in the Chinese service or a social gathering, and trying to help in the many problems that face newcomers.

H.M. SEC.: Miss Lee has indeed opened our eyes to the presence of so many Chinese families living in Eastern Canada, and helped us to understand their problems in adjusting to life here. She has done a great job in breaking down barriers that seem to keep the Chinese people away from our churches. As we have talked, I noticed that each of you has paid tribute to the co-operation of W.M.S. auxiliaries—in Camps and Vacation Schools, in arranging conferences and taking part, providing funds or materials or literature for hospital visiting, or finding ways to make friends with Chinese neighbours.

Very quickly, in closing, would you like to emphasize the importance of these spheres or co-operation, or suggest others?

MISS SHAW: Finding camp counsellors is a perennial problem. If there are too few, it places a very heavy burden on the faithful few!

MISS LEE: English classes for Chinese, and hospitality for Chinese students and other overseas students at universities!

MISS MACK.: Almost every auxiliary could have a regular program of visitation in Hospital or Homes for the elderly, or for retarded children.

H.M. SEC.: There has been more emphasis lately on the personal involvement of individual W.M.S. members in a Home Mission program. This is not only the responsibility of the full-time staff. There could be no more satisfying Centennial project than a ministry of service right on our "Doorstep"!

(Contributed by Mrs. John Posno,
E.D. Home Mission Secretary)

* * * * * * * * *

NATIONAL STAFF NEWS

by MISS GIOLLO KELLY, B.A.

Executive Director of National Missions, W.M.S. (W.D.)

THE NATIONAL DEPARTMENT regretfully has parted with several members of its staff in recent months. After four years of service as hospital visitor in the City of Edmonton, **Mrs. H. B. Wallace** resigned at the end of August. She will be greatly missed by the many friends she has made in her visitation of the sick. **Miss Winnifred Ripley** tendered her resignation, effective October 31st, for health and family reasons. Miss Ripley has been a member of our staff since 1949 and has served in Vancouver, Portage la Prairie, Red Deer Presbytery, Sudbury, Montreal and Victoria. At the time of her resignation she had just completed nine years of service as Presbytery Deaconess in the Presbytery of Victoria. It is our hope that Miss Ripley will rejoin our staff in the not too distant future. Our sincere appreciation is extended to Mrs. Wallace and Miss Ripley for their years of service as members of our Society's staff.

Leave of absence has been granted to **Miss Flora Whiteford** for the year 1967. Miss Whiteford, who has been engaged in inner city work in the Queen Street East area of Toronto, will spend Canada's Centennial year in Australia where she will work with the Presbyterian Church in Australia. We trust that this will be a rewarding experience for her.

Miss Lillian Reay has been transferred from the Presbytery of Montreal where her main responsibility was Port Receptionist. As of the beginning of 1967 officially, she was assigned to a new work under the direction of the Inner City Committee of East Toronto Presbytery. This involves her in visitation of many of the senior citizens living in rooms in the Toronto downtown area and in Homes for the Aged. She also is assisting temporarily in a portion of the work previously carried on by Miss Whiteford.

We were pleased to welcome to our National Staff as of August 15th **Mrs. (C. E.) Janet Reynolds.** Mrs. Reynolds has undertaken the task of Hospital Visitor in Edmonton, succeeding Mrs. Wallace. She was born in Glenroy, Ontario, and received her education in Edmonton. Mrs. Reynolds is a graduate nurse, having taken her training at the Royal Alexandra Hospital Training School. She is a graduate in Public Health Nursing from the University of British Columbia. Following seven years private duty in Edmonton, she served as an Alberta Provincial District Nurse for two years in the Peace River. She also has worked for six years for the City of Edmonton Health Department. Mrs. Reynolds has been a member of First Presbyterian Church, Edmonton, for many years and has been active in her local W.M.S. Auxiliary. She and her husband have one son and one daughter. Mrs. Reynolds comes to her new work well suited by training and personality, and we wish for her a fruitful ministry as a member of our staff.

Mrs. Reynolds

* * * * * * * * *

A MORNING PRAYER

ROBERT LOUIS STEVENSON

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. Amen.

In Remembrance

Name	Church	Presbyterial
Mrs. Thomas Miller	Knox, Alliston	Barrie
Miss Doreen Cuttress	St. Andrew's, Huntsville	Barrie
Mrs. R. D. Fraser	Erskine, Dundalk	Barrie
(For over 25 years, President of Orangeville Presbyterial)		
Mrs. Isabelle Brownlle	Presbyterian, Nashville	Brampton
Mrs. James McKane	Presbyterian, Union	Brampton
Mrs. Stewart Jackson	Knox, Walkerton	Bruce & Owen Sound
Mrs. W. H. Gilchrist	St. Paul's, Glamis	Bruce & Owen Sound
Mrs. R. B. (Margaret) MacLachan	Grace, Calgary	Calgary
Miss Annabel Skinner	St. Andrew's, Dresden	Chatham
Mrs. M. J. MacLeod	First, Edmonton	Edmonton
Miss Margaret E. McMartin	St. Andrew's, Martintown	Glengarry
Mrs. L. E. Reid	Knox, Vankleek Hill	Glengarry
(In her 92nd year)		
Mrs. Mary Reiss	St. John's, Grimsby	Hamilton
Mary Houston	MacNab, Hamilton	Hamilton
Agnes Sinclair	MacNab, Hamilton	Hamilton
Mrs. John Houston	Knox, Auburn	Huron
Miss M. Ethel Mackie	Margaret Rogers Memorial, Lachute	Lanark & Renfrew
Mrs. H. M. Moore	First, Pembroke	Lanark & Renfrew
Mrs. George Cuthbertson	Presbyterian, Beaverton	Lindsay
Mrs. H. Nichol	New St. James, London	London
Mrs. E. A. McAsh	New St. James, London	London
Mrs. Barbara Stalker	St. John's, Wardville	London
Mrs. Wm. Curle	Knox, Belmore	Maitland
Miss Anne Murray	Drummond Hill, Niagara Falls	Niagara
Mrs. J. W. MacGregor	Presbyterian, Mt. Pleasant	Paris
Miss Mabel M. Steenson	Parkview, Saskatoon	Saskatoon
(Hon. President, Saskatchewan Synodical)		
Mrs. J. A. Day	Parkview, Saskatoon	Saskatoon
Mrs. Alex Hadden	Coldstream, Toronto	West Toronto
Mrs. James (Elizabeth) Stewart	St. James, Long Branch	West Toronto
Mrs. Ella Mary Leithwood	St. John's, White Rock	Westminster
Mrs. Helen Frobisher Kirkpatrick	First, Winnipeg	Winnipeg
(Aged 91 years)		

Your Prayers are asked

- For Misses Mary MacKenzie and Shirley Cayley, Presbytery Deaconesses on the staff of the W.M.S. (E.D.), as they seek to give leadership in the Christian Education programme of the Atlantic Provinces.
- For Mrs. A. O. MacLean, Hospital Visitor, Halifax, and Miss Elsie Lee, Chinese worker, as they minister in the name of Jesus Christ in their particular areas of responsibility under the W.M.S. (E.D.)
- For all who lead in groups for children and youth; for officers and members of adult groups in the Atlantic Provinces; and for those who plan for the Training Centre this summer in Moncton, that it may be an inspiration and help to all who attend.
- For Miss Christine Shaw, the Regional Secretary in the Synod of the Atlantic Provinces, as she plans her work and travels throughout the area.
- For Miss Mary Nichol and Miss Georgine Caldwell serving under the W.M.S. Eastern Division overseas. Pray that Miss Nichol, in her work as Director of Nursing Education in the Isabel McConnell School of Nursing, may be able to continue in her witness in this important area of medical work in India.
- Pray for Miss Caldwell, as she begins her career in the Taiwan Seminary, Taipei. Pray that as she meets those who are training for fulltime service in the Formosan Church, she may be guided in her ministry of teaching.

NOTICE!

Biennial Evening Conference

For Evening Groups
in
St. Andrew's Presbyterian Church
Kitchener, Ontario

APRIL 28 - 29 - 30 - 1967

Theme —
"Our Joy Is In Christ, Whom We Love, Trust and Praise!"

This Biennial Conference will be an important event for all.
Plan to attend! Further information will be mailed to you.

GREETINGS FROM "THE PRESBYTERIAN MESSAGE"

by MRS. JAMES S. CUNNINGHAM,

Editor, East River, St. Mary's, Pictou Co., N.S.

"OF THE MAKING OF BOOKS, there is no end," said the Preacher, many years ago, but might he not have been speaking of the twentieth century more truly than any other? The amount of printed material, in this day and age, could scarcely be reckoned, so great would be the whole. Not the least to take advantage of the printed page, and its effect on its readers, should be the Christian Community!

Numbered among this great multiplicity of printed matter is a little twenty-page magazine, "The Presbyterian Message", which is printed monthly, as the official organ of The Woman's Missionary Society, Eastern Division, of the Presbyterian Church in Canada. Its responsibility is literally the Presbyterian message to the world, which this Group seeks to carry-out through the Motto, "The World for Christ." During its seventy-seven years of publication, I believe this little magazine has striven to live up to the high name it bears.

Not only does it present the work of the women of The Presbyterian Church of the Atlantic Provinces, but it also aims to keep an eye on all the general happenings in the Christian world, and to present as much as possible of Christian action in the world today. It also seeks to strengthen the devotional life of the reader. To accomplish these aims, it is a little like a Christian "Readers' Digest", gleaning much of that which is helpful and informative from other Christian publications.

New subscribers are always welcome, and subscriptions may begin with any issue during the year, but will end with the December issue. The subscription is $1.25 for individual subscribers, and $1.00 per year for groups of five or more. Subscriptions may be sent to the Treasurer, Miss Margaret Calder, 25 Bell Street, New Glasgow, Nova Scotia.

* * * * * * * * *

COURAGE

Courage is the price that Life exacts
for granting peace,
The soul that knows it not
Knows no release from little things;
Knows not the stark loneliness of
fear,
Nor mountain heights where bitter
joy can hear
The sound of wings.

(Amelia Earhart)

THE ATLANTIC TRAINING CENTRE

by MRS. J. A. (NORMA) GOLDSMITH

"SEE CANADA IN '67." Everywhere one looks these days posters are advertising Canada's birthday . . . 'Symphonies on mountain peaks, baths in maple syrup . . .' everyone is celebrating! We, in the Atlantic provinces, are joining the crowd. You know if you can't beat them, join them! Our celebration we want to *share* with *others*.

August 1967 will see the first *Presbyterian Women's Training Centre* to be held in the Maritimes. We hope we will set the women of our churches really *thinking* and *acting*. Just what role does the Church play in today's world? What is our concept of the Christian Mission? . . . Are we involved in Christ's Mission or in keeping machinery going? These, and many more, will be the questions confronting our women in their study groups. Want practical help in conducting meetings? . . . having trouble getting members involved in study preparation, or knowing what the duties of officers are? There will be opportunity for finding some answers to these questions.

In case you think we have forgotten the Youth and Children's Leaders, we have not. How many times have we heard the statement 'adults just can't seem to get through to teenagers', or teenagers to adults. Whether such a statement is justified or not, we will let you judge for yourself, as you work with some senior C.G.I.T. girls who have been invited to participate in the girls' group, and all aspects of the Training Centre.

To you, who are Children's Leaders, will be given an opportunity to participate in an 'Observation-Practice' event. We anticipate a local Explorer group coming in each day for part of the workshop session. A regular weekday programme will be conducted, in which you will observe and then lead. It should be fun, and what a wonderful way to learn!

Now that you have discovered what our Training Centre is about, let us tell you where it will be held, and when. Mount Allison University, Sackville, New Brunswick, will be our abode for one week. It is a lovely spot, nestled in among lovely shade trees, not too far from the greatest tides in the world, or good swimming in the Strait. Mind you, there likely will be no time to see and do such things during the Training Centre, but there will be a week-end before, and immediately following. You can reach Sackville by car or train, boat from the Islands (P.E.I. & Newfoundland), or plane, or, if you're really venturesome and wish to join the voyageurs, by canoe.

This is a happy event for other reasons, as well as Canada's birthday. It will bring together women of our Church from both the West and the

East. The Women's Missionary Society (W.D.) has gladly consented to participate with us in leadership, and is sharing staff from all three departments; National, Organization and Overseas. Miss Margaret Kennedy, Bhil Field, India, will be home on furlough, and will lead us in worship during the week, as well as serve as a resource person.

Miss Margaret Webster, Principal Ewart College, will be no stranger to women either from the W.M.S. (W.D.), or the W.M.S. (E.D.), and brings with her Biblical knowledge and teaching skills, as she leads us in Bible study each day.

The whole Training Centre has become possible through co-operation of our two Societies, and from the funds of the Memorial Book of the W.M.S. (E.D.), and is a tribute to the late Miss Margaret MacDougall, a Regional Secretary for many years in the Atlantic Provinces.

Come then, and celebrate with us as part of your Centennial Project. Pay a visit to the Atlantic Provinces, and stop off for one week at the ATLANTIC WOMEN'S TRAINING CENTRE . . . August 7-11, 1967.

. . . Mount Allison University, Sackville, N.B.

. . . Cost -------- Registration $ 2.00
Room & Board $25.00

. . . For all women and youth leaders in our Church.

Hurry, though, and make up your mind, as registration closes May 14, 1967. For further information write to . . . Mrs. J. A. Goldsmith,
67 Russell St.,
Dartmouth, Nova Scotia.

CENTENNIAL YEAR IN "THE GLAD TIDINGS"

1967 will bring 8 Special Issues of "The Glad Tidings"

Each Special Issue will feature one of the Synods.

February issue tells of the Synod of the Atlantic Provinces, and the Woman's Missionary Society, E.D.

March issue will feature the Montreal-Ottawa Area.

Travelling westward, all Synods will be covered by the end of the year.

OLD CHURCHES WITHIN THE SYNOD OF THE ATLANTIC PROVINCES

by MISS JESSIE E. CRAISE

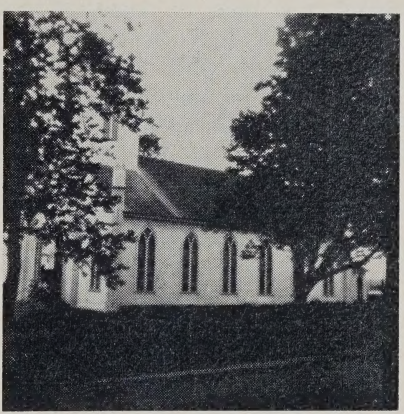
Sackville, N.B.

ALTHOUGH THERE are a number of old Churches within the bounds of this Synod, it seems fitting that our attention should be directed, first of all, to Pictou County, Nova Scotia.

Presbyterianism began in these fair provinces with the coming of Rev. Dr. James Drummond MacGregor from Scotland, in the summer of 1786. Rev. Frank Baird, M.A.D.D., aptly describes his coming in his tribute called "The MacGregor Cairn":

"He came, God sent, to this rude
land; and here,
As Moses to the plain of old once
came,
Or John the Baptist to the desert
drear,
He brought the Law, and lit the
Gospel flame."

He was ordained and designated as Missionary to the Gaelic-speaking Highlanders in the County of Pictou, Nova Scotia. He ministered to the entire county, in which he laid the foundations for several congregations. His missionary journeys carried him to almost every part of eastern Nova Scotia, to Cape Breton Island, Prince Edward Island and New Brunswick, and many congregations trace their origin back to Dr. MacGregor.


First Presbyterian Church
Pictou, N.S.

One of these is the congregation of First Presbyterian Church, Pictou. This congregation first worshipped in a log church built at Loch Broom in 1787; later they worshipped in a shed in the town during the winter months, and in summer, services were held in private homes. After the settlement of Rev. Dr. Thomas McCulloch in

1804, steps were taken to secure a site and erect a church. This site was purchased that same year, for the sum of 35 pounds, and a church was erected—the first in the town. This church served the congregation until the present church was erected, and was known as Prince Street Church. In 1919, Knox Church, which was built by members and adherents of the Church of Scotland, merged with Prince Street Church and the new name of First Presbyterian was adopted.

On Nov. 3, 1846, the designation service of Rev. John Geddie took place in Prince Street Church, Pictou (now First Presbyterian).

In the minister's vestry stands a John Geddie Grandfather Clock which was purchased by First Presbyterian Church. The clock was built in Pictou by John Geddie, father of the man who was to become the first missionary of the Presbyterian Church to the New Hebrides.

Every Easter Sunday for a few years, First Presbyterian had a gigantic display of Easter lilies sent by a friend of the congregation from his large lily plantation in Bermuda. This display (one year in the vicinity of 2,000) earned for the church the name of "The Church of the Lilies."

Today, the Rev. John Posno ministers to the people of this congregation of 207 communicant members, who are proud of their historic connections and of their attractive, beautifully situated church building.

GEDDIE MEMORIAL CHURCH NEW LONDON NORTH P.E.I.

Geddie Memorial Church

IN ONE of the beauty spots of the Garden of the Gulf is situated one of the historic churches of the Synod of the Atlantic Provinces. It is Geddie Memorial Church.

Rev. Dr. James MacGregor, of Pictou, was the first Minister to preach in New London, in 1806. He visited New London two or more occasions before 1810. Rev. John Kier was settled in Princetown in 1810. His congregation consisted of the whole of Prince County, New London, and Cavendish. All services were held in homes, but in 1816 a log church was erected at New London Harbour.

In 1826, New London and Cavendish became a separate congregation and their first Minister was Rev. Hugh Dunbar who resigned in 1835. For three years the congregation had no Minister, and it was during this time that a new Church was built, which is now known as Geddie Memorial. The first Minister to be called to the new Church was Rev. John Geddie, who was ordained and inducted March 13, 1838, at the age of 23.

In Geddie Memorial today may be seen the old pewter Communion Set, which was used in the old log church at the Harbour and inscribed "New London Presbyterian Congregation, 1832."

Also, in this historic old Church may be seen several of the old tokens which were given the members prior to the Communion Service. On the west wall hangs a plaque presented to the Church by the Presbytery of Prince Edward Island, which tells of the work accomplished by Dr. Geddie in the New Hebrides and says, in part: "When he landed there were no Christians; when he left there were no Heathen."

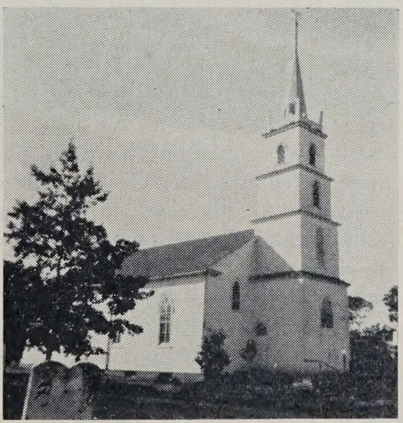
Dr. Geddie brought souvenirs of the Island of Aneiteum to his friends, two of which were presented to the old Church by Rev. Kier Fraser and his sister Miss Christine, grandchildren of Rev. John Kier. These are: a piece of cloth used for making garments, which was fashioned from the leaves of a tree pounded together by the native women, and a wooden club used in that land as a weapon. Behind the pulpit may be seen two chairs which were bought at Dr. Geddie's sale and presented to Geddie Memorial several years ago, by Mr. and Mrs. S. C. Webb, Cavendish.

The first Visitors' Book was presented by Lucy Maud Montgomery MacDonald, and several others have been presented at intervals.

Geddie Memorial has a separate bell tower.

Today, Rev. L. R. Files ministers to this congregation of 36 communicant members. Geddie Memorial is part of a four-point charge.

ST. JOHN'S PRESBYTERIAN CHURCH BELFAST, P.E.I.



THE COURAGEOUS pioneers who built this church all lie beneath the shadow of its walls. They were the Selkirk Settlers, a group of men and women from the Western Highlands of Scotland and the "Isles", who colonized the Belfast district of P.E.I. The great landowners of the North of Scotland took over the crofts, or small farms, to make sheep-runs for rental to a few proprietors. Hundreds were thus dispossessed of their means of livelihood.

The Earl of Selkirk, a Southerner who loved the Highland people, conceived and carried out a colonization scheme, by which a number of these dispossessed crofters crossed the ocean to P.E.I. in 1803 and became known as Selkirk Settlers. Lord Selkirk purchased approximately 87,000 acres of land, and it was apportioned to the new settlers on easy terms. About eight hundred men, women and children came out in three sailing vessels.

In these first years of hardship, their religious life was never neglected. Occasional services, and the Sacraments, were performed by Dr. James MacGregor, but the community was indebted to Rev. Dr. Angus MacAulay for regular public worship. At his own expense he built a small Chapel near his home, which was used for religious services in the first few years.

As soon as possible the building of a Church was begun. A site was chosen; Lord Selkirk donated the land. The colonists cut down the trees, and from that raw material they built the sanctuary with their own hands, just as we see it today. The huge timbers for the foundation were carried on their backs. Every shingle was made by hand. An instrument, also hand-made, called a "frow" was used to cut the shingles one by one. The result is a frame building of simple striking beauty which was designed, tradition says, by the same man who built Government House in Charlottetown. In 1824 the building was completed and named St. John's. There was no debt and no endowment. The first minister was the Rev. John MacLennan, who graduated from Aberdeen University, Scotland.

The main church building remains as it was built in 1824, and the spire was added in 1860. This spire, 85 feet high, is one of unusual beauty. The inscription on the bell reads "St. John's Church, 1834".

The original box pews were removed and replaced by modern ones just before the turn of the century, and at the same time the old pulpit was replaced by a lower one. An organ was installed, which caused some friction.

This beautiful, historic church draws many visitors during the summer months. The Rev. Donald Nicholson ministers to a communicant membership of 243.

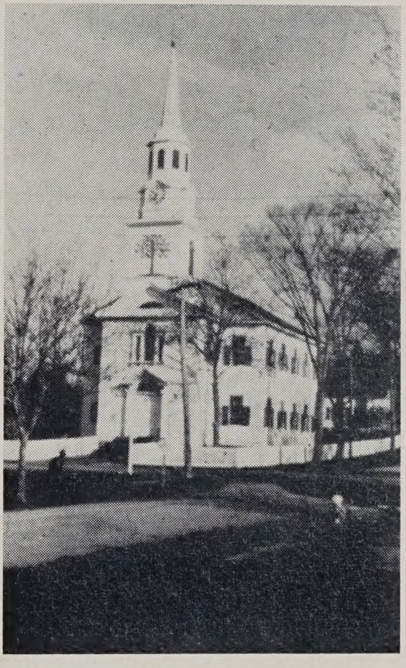
GREENOCK PRESBYTERIAN CHURCH ST. ANDREWS-BY-THE-SEA, N.B.

THE PRESBYTERIAN CHURCH in St. Andrew's - by - the - Sea was completed in 1824 by Capt. Christopher Scott, a Scottish merchant and resident of St. Andrew's, who secured plans from his native heath to complete the building which was begun in 1822, and remained unfinished due to lack of funds. It is built along New England Classic Colonial lines, with a Christopher Wren model of tower and spire. At the base of the tower, in relief, is the green oak, emblem of the town of Greenock, Scotland, birthplace of the builder; hence the name of the Church.

The massive pulpit inside the Church was carved by hand from mahogany brought from Honduras, and maple from New Brunswick. No nails were used in its construction. Around the pulpit and lectern are hand-carved miniature acorns. On the lower level was the precentor's desk, which is now used as a lectern; and on the upper level is the pulpit with its door symbolical of "shutting out of worldly things."

At each corner of the ceiling are Scottish thistles in plaster work, and over the pulpit appears a dove of peace with an olive branch, surmounted on a shield with St. Andrew's Cross. This dove was presented by the builder after the healing of a misunderstanding with the congregation, as a symbol of repentance, and with the prayer that "peace should ever remain within the walls of this house of prayer."

Greenock Church was completed in June, 1824, and the first minister was inducted on August 1 of the same year. He was Rev. Alexander MacLean, who was ordained in Glasgow, Scotland.



Greenock Church

The Church stands today as it was built, along with many of its furnishings—the silver Communion chalices, collection boxes, the pulpit Bible, the box pews. Newer furnishings have since been added.

Through the generations many have entered this quiet sanctuary to worship and many have entered to admire it. It is estimated that between 2,500 and 3,000 people visit Greenock Church from June to September each year.

The Rev. H. Lyall Orr ministers to this congregation of 107 communicant members today.

FIRST GROUPS IN THE MARITIMES

by MISS CHRISTINE SHAW

Regional Secretary for Christian Education, Synod of The Atlantic Provinces

AN ANCIENT REPORT was read at a meeting of the Prince Edward Island Presbyterial in St. James Church, Charlottetown in July of 1922. It expresses the concerns, and relates the action, of a group of women in Malpeque, Prince Edward Island, who formed a Missions Group in 1825. It is believed to be a report of the first Woman's Missionary Society established in Canada and, perhaps, in North America.

THE FIRST REPORT OF THE PRINCE TOWN FEMALE SOCIETY FOR THE YEARS 1825 AND 1826, CHARLOTTETOWN, PRINCE EDWARD ISLAND

(*Rules of the Society*)

1. This Society shall be denominated the Prince Town Female Society for Propagating the Gospel, and other religious purposes.
2. All persons subscribing the sum of one penny, or upwards, per week, or making a donation of five shillings, or upwards, at one time shall be members of the Society.
3. The business of the Society shall be conducted by a Committee to be chosen annually, consisting of a Treasurer, Secretary, and not less than four other members eligible for re-election, and under the patronage of such other honorary members as the Society or Committee shall select and obtain.
4. The Committee shall meet once a month, or oftener if necessary, on a day to be fixed by themselves, and three members are empowered to act.
5. A general meeting of the Society shall be held annually, on the Monday after the dispensation of the Lord's Supper at Prince Town, in June, when the accounts (as audited by the Committee) shall be presented, the proceedings of the past year reported, a Treasurer, Secretary, and Committee chosen for the ensuing year, and the funds appropriated.

REPORT

"The present age is distinguished by active zeal for doing good. Many are moving to and fro, and knowledge is everywhere increasing. The Angel, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people, is now seen in the midst of heaven, bearing the word of life in all directions. Societies, having for their object the Glory of God and the best interests of mankind, have been formed, and are in active operation in almost every part of the Christian world. Much good has already been done by these Societies, and there is ground to hope that, with the other means of divine appointment, they shall continue to operate until all flesh shall see the salvation of our God.

"Your Society has been formed with the view to attain what ought to be the great object of all, the glorifying of God, by doing good. And your Committee have now to report its proceedings for the first two years. This may be done in a very few words.

"As by the last rule, the funds are to be appropriated by the general meeting, nothing was done during the first year, except making the Society more extensively known, and collecting subscriptions. At the first general meeting in June, 1826, the sum collected was found to be £21 16s. Of this sum, £10 were appropriated to the purchase of Bibles and Psalm Books to be sold to such persons as might require them, and the remaining sum of £11 16s. to be given to a Missionary having the Gaelic language, who might visit the destitute settlements in the Island. The Bibles and Psalm Books were procured and sold, and the money returned to the funds of the Society, and, as no Missionary came to the Island, £11 of the money appropriated to that purpose were voted by the general meeting in June, 1827 to the Synod of the Presbyterian Church of Nova Scotia for missionary purposes. At the same meeting, £10 were voted for Sabbath School books, to be given to the schools that were, or might be, established within the bounds of the Prince Town congregation, and £8 12s. for Bibles and Psalm Books, to be sold in the same manner as in the preceding year. Of these, a Bible and Psalm Book have been given to a person in destitute circumstances, and the money, received for the rest that have been sold, returned to the funds of the Society."

It is of interest that a Missionary Society, composed of men and women, was organized in Hartsville, Prince Edward Island in 1895. It is not known at what date the women "took over" the work.

As years passed, interest spread from the local area to far-off countries. The work of John Geddie in the New Hebrides inspired them to expand, and the number of auxiliaries in the Maritimes increased. The whole Church became involved, and work was begun in Trinidad, British Guiana and Korea. The women felt a special call to assist particularly in the work among women and children.

Eventually, there were enough auxiliaries to form two Presbyterials in Nova Scotia, which merged, around 1885, to become the Woman's Foreign Missionary Society. Home Mission Work was also established, and this resulted in a new name, Woman's Foreign and Home Missionary Society, and ten years later it adopted its present name, Woman's Missionary Society.

THE DAYSPRING

(Used by courtesy of MR. JAMES M. CAMERON)

THERE WAS probably no better example of the skill of New Glasgow (Nova Scotia) shipbuilders than the craftsmanship wrought within the missionary vessel "Dayspring".

In 1848 the Presbyterian Church of the lower provinces (Maritimes) had established a Mission in the New Hebrides. Rev. John Geddie — later Dr. Geddie — appointed and maintained by the Presbyterians of the Maritimes, in that far-away field of a group of islands in the South Seas, was the first foreign missionary appointed by any Colonial Church in the British Empire.

The requests that Dr. Geddie made, of necessity, from time to time to his supporters at home, included one for a Mission Ship, a craft that could cruise between the separated mission stations in the South Seas field. In the early 60's the Church took positive action. A Mission Ship was financed by penny contributions of children in the Maritimes, Scotland and Australia. In Pictou County, and probably elsewhere, the children saved money by abstaining from sugar. Tradition has it that the Mission Ship Fund is the underlying cause of sugarless tea being the vogue to this day, in Pictou County.

The Carmichael yard had the building contract. The timbers were seasoned hacmatac. Thomas Fraser was foreman. She was iron-kneed, by Graham Fraser, and copper fastened. She was brigantine in rig, with imported cordage and sails, on which no duty was paid, by dispensation of the Nova Scotia Government because of the ship's intended role. On an early autumn day in 1863, she slid down the ways, into the East River of New Glasgow. When on November 7th of the same year she sailed out of Pictou on her maiden voyage, staffed and equipped for her work of mercy amongst the barbarian peoples of Polynesia, the prayers of Presbyterians, throughout the world, were offered for her safe passage, and her future. Captain Wm. Fraser, Pictou, was master, Hector Currie was mate, and John Colin Reid, New Glasgow, was second mate and carpenter. She made the long voyage to Australia in quick time, was taken into service at once, and ran for a decade as a packet between Australia and the mission stations.

Her career was short. In a storm she was driven ashore on the island of Tana, and became a total wreck, on January 6, 1873. John Colin Reid, the second mate, served with her for two years, and, when he left the sea, settled in New Glasgow. Mr. Reid, the writer is told by older men who knew him, was a man of exemplary habits. One story of the "Dayspring" which he never tired of telling, in detail of figures and place names, was that the "Dayspring" outsailed any ship she ever met, including the clipper ships of her time. He insisted her sailing records indicated that she was a contender for the world's fastest sailing ship distinction. Mr. Reid was a regular and liberal contributor to his Church in New Glasgow.

(Copied from "Industrial History of the New Glasgow District", by James M. Cameron)

* * * * * * * * *

THE EMMAUS ROAD

by (MRS. ROBT.) HELEN C. MacDONALD
Mira, Cape Breton

Along the old Emmaus Road they walked, with grieving hearts and sore,
For all their hopes were buried now within a tomb forever more;
Or so they thought, so long ago, friends of the Lord crucified,
And as they mourned their cruel loss, a stranger came to walk beside.

"Why are ye sad?" the Stranger asked. (How could it be, he did not know?)
To him they poured out all their grief, and strangely felt their hearts to glow;
But when at last they knew His face, what joy was theirs at eventide!
Small wonder that their hearts should glow, the risen Lord they walked beside.

We, too, walk our Emmaus Road, with doubts and fears, our hopes laid low,
Sometimes with grief and blinded eyes, like those disciples long ago;
But all the while, He walks beside, the risen Lord as on that day,
Waiting to turn our tears to joy, and banish all our fears away.

GIRLS' WORK IN THE ATLANTIC PROVINCES

by MRS. JAMES GOLDSMITH

(Girls' Work Secretary, W.M.S., E.D.)

DID YOU EVER expect a CGIT group to be instrumental in forming a new congregation? One has! A Church School had been started in a new area, and at the same time a CGIT group got underway. It was not long before this particular group proved to be one of the strongest in the community and, under the guiding hand of their leader, (who later became a deaconess), brought parents and friends to worship services and social events in the little store front Church. Today the congregation has outgrown the store, and a second rented building. They have now purchased land and are about to erect their own Church, and minister to an even larger community. This group has since seen one of their first CGIT members enter Ewart College to study for the Church's deaconess.

Such a story may be the exceptional one, but I'm not so sure it is as strange as one thinks. It is only a small part of the story of CGIT in the Atlantic Provinces. We are not always able to come together for large representative meetings of Presbyterian girls, as distance makes this almost impossible. We are part of the only Synod in the Presbyterian Church In Canada which unites four provinces, two of them islands, for we include Newfoundland, P.E.I., New Brunswick and Nova Scotia. I believe one of our Presbyteries must hold the record for the number of congregations in its bounds, having CGIT groups. There are six churches in Newfoundland Presbytery, and five of these have groups. The sixth is a new congregation in the Labrador.

If you were able to visit any of the groups on their regular meeting night you would not feel strange. The girls have the same trouble with business meetings as groups in northern Ontario or a western city. The Mission Study Packet each year is identical to that used in the rest of Canada's Presbyterian Churches. At Christmas, you might join almost any of the groups as they lead their congregation in the annual Christmas Vesper service. All of these things add to the wonderful fellowship of CGITers in Canada, girls and programme being very similar but still free enough to meet regional and individual needs. The songs we sing might be a little different, as our area is one of Canada's richest in native folk music. Your group on the Prairies or up in the Yukon, in the metropolitan cities of Toronto, Vancouver might like to become acquainted with some of our sea chanties, as part of your Centennial project!!!

There are approximately seventy-five groups, with a total of six hundred and fifty girls, in Presbyterian CGIT groups in the Atlantic provinces. We participate in the Maritime Camp Council, where we usually have more seniors applying to attend than our quota will allow. Newfoundland has its own Camp Council and our girls attend it. This year one of our Presbyterian leaders, Mrs. Hilda Copp, was chaperone for the travelling Maritime girls, and then Leader at the Centennial Camper Exchange Pilot project in Saskatchewan. We also had several Leaders share in the leadership of the Maritime Camp Council, which was the other half of the Pilot project.

We would like to share with you an idea for a short term project. Past issues of The Glad Tidings and The Message have told about careers, Canada's Centennial, and theatre nights. Now we have a suggestion about a Book Night.

All sorts of things can happen from reading a few books. A senior group started by reading "The Seekers", a book of plays, and ended up by having several nights of discussion about the plays. They chose one to present as a drama at a "Coffee House" party to which they invited the congregation and interested friends. It was a most exciting and successful event!

Another group began by reading, as individuals, some paper backs which they shared with each other in discussion and in 'trade'. The result of these 'trades' was the establishment of a Congregational Library. With both the Leaders and the girls reading and sharing their thoughts on the same books, came a whole new area of understanding and growth for the group.

Here are a few books which your group might like to read, either alone, or as a group. Some may be borrowed from your Public Library or bought in paper back editions. Other books are listed monthly in the "Books You'll Like!" pages of the Glad Tidings, and "Book Chart" pages in The Presbyterian Record.

The Seeking Years, six plays from the award winning CBS-TV series "Look Up and Live", published by the Bethany Press. Price $1.65.

The six plays consider many aspects of our common dilemma: What do we base our standards on? What is ambition? What is faith? How complex are the contending claims of our fellow men? These plays may be produced simply and easily, the length of each is twenty-five minutes, and usually requires a cast of six to eight people. Here is excellent material for informal play-reading and discussions for youth and adults.

The Catcher in the Rye, by J. D.

Salinger, Bantam paper back. Price 75c.

This is the story, sometimes tragic, sometimes pathetic and often funny, of a sixteen year old boy, Holden Caulfield. His moral revulsion at almost anything ugly, cruel, or what he calls 'phony', causes him to reject almost everything. This book should be read, not with a condemning attitude towards its hero, but rather sympathetically considering the struggle to overcome the terrible burden of failure and dissatisfaction with oneself and the world.

Through The Valley of the Kwai, by Ernest Gordon, Bantam paperback. Price .60.

This is the story of the living Church in an area where the institutional Church could not operate. This book will make young people rethink their own commitment to Christ and their understanding of the church.

Youth Considers Personal Moods, by Reuel L. Howe, Thomas Nelson & Sons, 1966. Price $1.75.

A book to help youth find out who they are and why at times they are the way they are. Recognizing that all of us have periods of being 'high' and then periods of being lower than 'low', Dr. Howe looks at the kinds of moods we have, why we have them, what they do to us, and how we may deal with these moods.

* * * * * * * * *

A MISSIONARY WEEK-END

ONE OF OUR Young Ministers, the son of Presbyterian (American) Missionaries in Taiwan, has inaugurated a "Missionary Week-End", in his six-point rural Charge. This year, the third in which this plan has been carried out, the Rev. A. Donald MacLeod, with his Assistant, Mr. Martyn Thomas, had as their Guest Speaker, the Rev. Merrill S. Reside, Minister of Chayne Presbyterian Church, Stoney Creek, Ontario.

The Programme opened on Thursday, with a Congregational Supper for two of the Charges, and a Missionary film, "Mightier Than The Sword", followed Mr. Reside's opening message. Friday and Saturday were filled with Mission Band gatherings; Youth Rallies; Film Showings — including "The Paul Carlson Story"; Men's Breakfast; Coffee Parties; more Congregational Suppers; and formal and informal Addresses.

Miss Margaret Sylvester, President of the Woman's Missionary Society, (E.D.) spoke to one Mission Band gathering; to the ladies at their Coffee Party; and at a Church School Rally. Mr. Reside spoke at all other gatherings. The closing Service of Witness was held on October 30, at eleven A.M., when Zion Church, Eureka, was filled to capacity to hear Mr. Reside's final message, and Mr. Thomas' Missionary story to the children.

These Meetings were followed by an every-family visitation, as a practical demonstration of Missionary concern. This was the third Annual Missionary Week-End in Mr. MacLeod's Charge, and these Meetings have resulted in the doubling of the Missionary givings in the Congregations.

* * * * * * * * *

CHRIST ALWAYS!

by

(Mrs. A. J.) Isabel M. Carmichael
Sydney Mines, N.S.

Christ first and last, and in between
the days and nights of life,
My Friend, Consoler, Captain,
victorious in the strife.
By sufferings He was perfected
to feel the hurt of pain,
And in temptation's battling test
His power stands the strain.

His life for mine was crucified,
Who gave Himself for me;
Forsaken, death He tasted, then
the grave gave up its key.
And when He rose, earth shuddered
at
the bursting of His tomb;
He moved upon the face of Time,
and hope replaced its gloom.

For all the world His life was given,
for every creed and race;
To know Him is to go and tell
of His redeeming grace.
His promised Presence comes where
two
or three are met to pray;
And Andrew-like, a brother called,
still sees the Lord today.

Boys and Girls!

A BOYHOOD DREAM

by MRS. W. R. BULMER,
Saint John, N.B.

MARILYN HUMMED merrily as she skipped along, "Where we walk to school each day, Indian children used to play". The fallen leaves danced and crackled beneath her fast-flying feet. Suddenly, she stopped. The words of the song had sent her thoughts tumbling over each other with wonderings about boys and girls of grandmother's day, or even before. Marilyn walked more slowly now, lost in her own thoughts. Suddenly, she heard a cheery "Hello, Marilyn!"

"Why, hello Aunt Susan", she replied. "What are you doing out in the garden on such a chilly day?"

"I have just finished covering up my peony roots with boughs to keep them snug through the cold of winter," she said. "I'm all through now; come on in and visit for a while." Marilyn opened the gate and she and Aunt Susan went into the house. They seated themselves in the cosy living room. "I guess I worked in the garden longer than I thought," Aunt Susan said as she glanced at the clock on the mantle. "It's almost four."

"That's a nice clock," said Marilyn. "It looks, well, kind of different. Is it very old?"

"This is a Geddie clock", Aunt Susan replied proudly. "There are not too many of these around now. It is over a hundred years old."

"Geddie," exclaimed Marilyn. "Why, that's the name of the Church camp I went to last summer. It was such fun. Is there any connection?" "Why, yes, there is," replied Aunt Susan. "Would you like to hear about it?"

"Over a hundred years ago, a family by the name of Geddie came from Scotland to live here in Pictou. The father, John, was an expert clockmaker and soon he was making and selling clocks all over Nova Scotia. This is one of his clocks. His son, little Johnnie Geddie, so called because he was very small for his age, grew up to become John Geddie, the first Missionary from Canada to go to a foreign land. Our Church camp at Merigomish is called Camp Geddie in his honor.

"Now, I'm getting ahead of myself. Let's talk about John as a boy. He loved to make things, and, with his father being a clockmaker, he learned to make clock parts and, later, clocks. He also loved to read. His favorites were adventure stories; tales of the ships and the sea, and faraway places like the South Sea Islands."

Marilyn interrupted, "He sounds just like my brother, Bob! He likes to make things, only he makes model aeroplanes, and reads and dreams of space ships and trips to the moon."

Aunt Susan continued, "John went to school and Sunday School, just as you and your friends do today. As he grew up he dreamed more and more of going to the Islands in the South Pacific. His dream was to work among the savage natives and to bring to them the good news of Jesus Christ.

"After finishing school, he entered Pictou Academy and studied to become a Minister. Then he went to work in a church on Prince Edward Island at a place called Cavendish. He continued to dream about being a Missionary and, while he was a Minister on Prince Edward Island, he and his old horse Sampson travelled from one end of the Island to the other, telling the people of the need of the savages of the South Seas to learn of the Saviour. He learned to do many things which he thought might help him when the day came that he would be sent off as a foreign Missionary. He learned to build boats and to sail them. He learned to build houses. He studied about diseases and sickness, medicine and the care of the sick. He could not only bind books, he knew how to print them. He travelled many miles in Cape Breton and through other parts of Nova Scotia trying to interest the people to send out a Missionary.

"All this happened over a hundred years ago. The people were poor and needed Ministers themselves, so it was not easy for them to think about sending someone to another land. But, at last, the great day came. John Geddie's dream began to come true.

"Late in 1846, he sailed from Halifax and, over a year and a half later, after many hardships and adventures, he arrived on the Island in the New Hebrides where he was to do his great work."

Aunt Susan paused. Marilyn jumped up quickly from her chair. "Goodness, it's getting late! Mother will be worried. Thank you, Aunt Susan. May I come again to hear more?"

Dusk began to fall as Marilyn

hurried homeward. Lights appeared in the houses and, in the harbour below, she could see the boats tying up at the wharf for the night. Marilyn thought about Aunt Susan's story, of the boy from her town who liked the ships and the sea, who may have walked through these very same fields on his way to school and, later, grew up to be Canada's first Missionary to a foreign land.

In the quietness of that moment, Marilyn said to herself "Some day, someone may have a story about me. I wonder what kind of a story it will be?"

* * * * * * * * *

PRESBYTERIAL NEWS FROM THE ATLANTIC PROVINCES

There are nine Presbyterials comprising the Woman's Missionary Society, Eastern Division, of The Presbyterian Church in Canada—Halifax - Lunenburg; Inverness - Victoria; Miramichi; Newfoundland; Pictou; Prince Edward Island; St. John; Sydney; and Truro-Wallace.

HALIFAX-LUNENBURG PRESBYTERIAL, which recently held its 82nd Annual Meeting, has a membership of 242, and the President is Mrs. James A. Goldsmith. This Meeting was held in St. Andrew's Presbyterian Church, *Dartmouth,* and the Guest Speaker was the Rev. D. Trivett, Chaplain of King's College, *Halifax,* who spoke on "The Church in the Twentieth Century". Officers were installed by the Rev. Mr. Goldsmith, Minister of St. Andrew's Presbyterian Church, *Dartmouth*, who also brought greetings from the Kirk Session of his Church.

The 77th Annual Meeting of the INVERNESS - VICTORIA PRESBYTERIAL was held in Knox Presbyterian Church, *Baddeck, Cape Breton,* with President, Mrs. A. D. MacKinnon, of *Little Narrows,* presiding. This Presbyterial has a membership of 139, with 48 Home Helpers. The President welcomed especially the Rev. Allister Morrison, of *Truro*; Mr. and Mrs. Malcolm Caldwell and daughter; Rev. A. D. MacKinnon, a Life Member of the Society; and Mr. Pope, Student Minister at *Lake Ainslie.* The W.M.S. Centennial Project for 1967, "The Centennial Memorial Book" was especially mentioned, and Dr. Morrison explained some of the details concerning this. Mrs. MacKinnon told of the W.M.S.

Training Centre to be held at Mount Allison University in August, and expressed the hope that at least four members from each Presbyterial would attend. The ladies of the *Baddeck* Auxiliaries served Supper. The Rev. Ian MacLeod gave an excellent account of the General Assembly Meetings which he had attended and showed a film of the work of The Presbyterian Church in different parts of the world.

THE MIRAMICHI PRESBYTERIAL held the 70th Annual Meeting in St. Stephen's Presbyterian Church, *Sunny Corners,* with 75 members in attendance and 21 Auxiliaries represented. President, Mrs. Jean Mann, of *New Carlisle, Quebec,* conducted both Sessions. The Mission Band Banner was awarded to the C.O.C. Group of St. John's Presbyterian Church, *Dalhousie.* Mrs. John Posno, of *Pictou, N.S.,* Home Missions Secretary of the W.M.S. (E.D.) was Guest Speaker, and spoke on "Walls of Partition". Mrs. Posno, who had served as a Missionary in China for six years, told of her work there, and of the conditions in *China* today. Miss Jane Gray, of *Sillikers,* was Soloist. The Rev. R. W. Ross of *Sunny Corners* gave a Report on Missions, as heard at The General Assembly Meetings, and also installed the new Executive.

When NEWFOUNDLAND PRESBYTERIAL held their Annual Meeting in St. David's Presbyterian Church, St. John's, *Newfoundland,* members of Presbytery joined with the Presbyterial for part of the Afternoon Session. President Miss Eleanor Raynes, presided, and delegates from five Auxiliaries were present and participated in the Devotional Periods. The total membership of this Presbyterial is 100, with 46 Home Helpers. The Rev. Scott, of *Corner Brook,* a delegate to General Assembly, reported these Meetings, and the Rev. Dr. Doig of the Board of Home Missions, brought greetings, and addressed the Meeting. Presbyterial delegates, together with members of Presbytery and their wives, were entertained to a Dinner in the Church Hall, by the ladies of St. David's and St. Aidan's Presbyterian Churches, after which coloured slides were shown by the Rev. Scott Walker, who is serving the Presbyterian community at *Wabush, Labrador.*

PICTOU PRESBYTERIAL, at the Annual Meeting held in Zion Presbyterian Church, *East River, St. Mary's,* reported a membership of 568, with 158 Home Helpers, and the Treasurer reported Receipts of $11,424.59, of which $369.40 represented In Memoriam Gifts. President, Mrs. Garfield Johnston, occupied the Chair.

The 77th Annual Meeting of the ST. JOHN PRESBYTERIAL was held in Moncton, N.B., and the Hostess Auxiliaries were the W.M.S. and the S. J. McArthur Auxiliary of St. Andrew's Presbyterian Church, *Monc-*

ton. As St. Andrew's Church was under current construction, daytime Sessions were held in Highfield Baptist Church. Mrs. John Posno, Synodical Secretary of Home Missions, was the Special Speaker, and her message brought a three-fold challenge to every Christian, in their personal witness for Christ. Mrs. W. H. Bulmer, on behalf of the Planning Committee, presented an Introduction to the Leadership Training Centre to be held in Mount Allison University, in August.

The Rev. R. D. Sandford, conducting the Evening Session, welcomed delegates on behalf of the Minister and Session, and introduced the Guest Speaker, the Rev. B. D. Hostetter, *St. John,* who gave a comprehensive account of the General Assembly Meetings. The Devotional Service was led by *Fredericton* Auxiliary, and *Sackville* Auxiliary conducted the Remembrance Service. Reports from the Treasurer, and the various Secretaries, were received, and the Mission Band Banner was awarded to the C.O.C. of *Lancaster, N.B.,* by Mrs. Wilfred Cameron. Following the Report of the Nominating Committee, by Mrs. Frank Hoar, the Rev. R. D. Sandford conducted the Service of Installation and Dedication, and pronounced the Benediction.

SYDNEY PRESBYTERIAL held their 78th Annual Meeting in *Mira Ferry* Presbyterian Church, with President, Mrs. Robert MacDonald presiding, and the Theme, "The Unchanging Christ in Changing Times". Greetings from Presbytery were brought by the Rev. J. P. Lockwood, and the Rev. Wallace MacKinnon, Moderator; from the Eastern Division Board, by Mrs. Posno; from MacLeod Auxiliary, Mira Ferry, by Mrs. Norman MacKeigan. Mrs. Alex McVicar, of *Glace Bay* replied to these. President, Mrs. MacDonald, called on Mrs. J. Posno, Home Missionary Secretary (E.D.), who introduced Miss Shirley Cayley, the new Deaconess, who will work in *Cape Breton* Presbytery, and presented to her a gift from the Eastern Division Board.

Mrs. Posno gave an Address on "The Watch Word is Witness", and Mrs. Wallace MacKinnon brought the report from the General Assembly Meeting. At the Afternoon Session, Miss Anna MacDonald, Guest Speaker, spoke on the text, "Finally, my brethren, be strong in the Lord, and in the power of His might", and a Gaelic Solo was sung by Mr. Norman MacLeod. The Secretary's Report showed a membership of 411 in this Presbyterial. Reports were also received from the Home Helpers Secretary; from Mrs. Neil Walker, Home Mission Secretary; Mrs. E. H. Bean, Children's Work Secretary; and from Mrs. James McKinnon, Girls' Work Secretary.

PRINCE EDWARD ISLAND PRESBYTERIAL, held its 79th Annual Meeting in St. Andrew's Presbyterian Church, *Montague,* when Mrs. Rendle Harter presided, and welcomed the 130 delegates. The Home Helpers Secretary reported 204 Home Helpers, an increase of 22 over the year and an increase of over $70.00 in givings. Mrs. Fraser Murray, Literature Secretary, had a splendid Book Display, and stressed the Study Packets for 1966-67. The Memorial Service was conducted by members of *Murray Harbour North* Auxiliary, led by Mrs. Carl Currie, and the Rev. Donald Nicholson, reported the General Assembly Meetings. The Guest Speaker was Miss Margaret Sylvester, President of the W.M.S. (E.D.), who brought a stirring message, based on James 2—verse 8. Mrs. Ivan Hardy, *Freeland,* thanked the Speaker, who was introduced by Mrs. Angus Brown. Miss Susan Sylvester, sister of the Speaker, who had been a Deaconess for 41 years, was warmly welcomed, as was Miss Margaret Taylor, Student Deaconess, who told of the work she had been doing since coming to the Island. Officers were installed by the Rev. Basil Lowery.

THE TRURO-WALLACE PRESBYTERIAL met in St. John's Presbyterian Church for their 42nd Annual Meeting, with President, Mrs. Earl Fullerton, of *Pugwash,* in the Chair, and Mrs. Hollis presiding at the organ. The Opening Devotional and Consecration Service was in charge of the *Wallace* members. Delegates were welcomed by Mrs. Murray Smith, to which Mrs. Wright, of *Springhill,* responded. This was the first time the *Britton, Gulf Shore,* Auxiliary had been hostesses for an Annual Meeting. Delegates from three other *Pugwash* Churches brought greetings, and, following Reports from all Secretaries, Miss Catherine Dunn dedicated both work and funds with prayer. Mrs. Bell and Mrs. Morrison answered questions about the Centennial Book, and announcement was made of the Fall Rally, in *Springhill.*

Following supper, the Evening Session opened with the Memorial Service and Devotional by *Riverview* members, and flowers were placed in memory of Mrs. Lois Johnson, of *Oxford,* and Mrs. Freeman Hartling Sr., of *Wallace.* Past Presidents, Mrs. Sutherland and Mrs. Mattinson escorted the Guest Speaker, Miss Margaret Sylvester, President of the E.D., to the platform, and Miss Sylvester, gave an interesting resume of news from all the Mission Fields. A gift from the Presbyterial was presented to Miss Sylvester, by Mrs. Fullerton, President of *Truro-Wallace.* Dr. Morrison brought greetings from the Synod and the General Board of Missions, and the Rev. Gordon Matheson welcomed delegates to St. John's, and later installed the new slate of Officers. Refreshments were served at the close of the Meeting.

THROUGH THE SOCIETY — (W.D.)

BRITISH COLUMBIA

MRS. D. H. K. STOREY,
506-10TH AVE. N.,
PORT ALBERNI, B.C.
PRESS SECRETARY

KAMLOOPS - OKANAGAN PRESBYTERIAL — The Young People of St. Giles Presbyterian Church, *Prince George,* assisted in the Evening Thanksgiving Church Service, and distributed the Harvest Display to the Senior Citizens in the Community. The C.O.C. Group attended the Thanksgiving Service at the Simon Fraser Private Hospital, when they presented the patients with an Autumn Arrangement they had made from dried grasses, flowers, and leaves.

WESTMINSTER PRESBYTERIAL — An Executive Meeting of British Columbia Synodical was held in *West Point Grey* Presbyterian Church, with thirteen members present. Miss Ellen Douglas; Miss Dorothy Keller, Deaconess on Study Furlough; Miss June Pratt, Student Deaconess in *Vancouver*, also attended. Highlights of the Annual Council Meeting in *Toronto* were cleverly presented in dialogue form —"Around The World In Five Days" — by Synodical President, Mrs. G. M. Ledingham, and Mrs. E. H. Hermanson, Synodical Secretary for Children's Groups.

The W.M.S. Group of *West Vancouver* Presbyterian Church, welcomed Mrs. Wm. A. Kennedy as Guest Speaker at a recent Meeting when she presented the film "A Question of Recognition". This was followed by a Question Period. Mrs. Alex MacAdam of *Stonewall*, and members from the *Whalley* W.M.S. Group, were welcome visitors. Fellowship was enjoyed during the lunch hour.

The Regional Rally, held at Cooke's Presbyterian Church, *Chilliwack,* was attended by 110 members, representing 20 congregations. Mrs. D. Choquette presided, and the Theme was "Keep Growing". The Opening Worship Service was given by the Rev. W. Perry. Reports from the Valley Groups were received, and Mrs. J. L. McGlashan, as the delegate to The Pacific North West Conference, held in *Salem, Oregon,* presented her report of these interesting sessions. President, Mrs. G. M. Ledingham extended greetings from B.C. Synodical. The Study Books for Centennial Year, for all Groups from C.O.C. to Adult, were introduced by various Group members, and Study Packets were available at the Book Display during lunch hour. Mrs. W. Perry conducted the closing Devotional. A delicious Luncheon was served by the Chilliwack ladies, as well as Morning Coffee and Afternoon Tea.

The Marie Douglas Evening W.M.S. Group of Gordon Presbyterian Church, *South Burnaby,* held a Tea for Mothers and Children of the Cradle Roll and Kindergarten, at which the children presented the "Bootie Banks", which they had received at last year's Tea. These proceeds go to the Abey Memorial Children's Home, *Amkut, India.* Miss Lily Simpson, retired from the India Field, explained the function of the Home, and showed interesting slides. Twenty-five Mothers attended and the thirty children sang several selections.

The Rev. Calvin Chambers spoke on "Involvement of the Whole Church in Mission", at the Meeting of the Afternoon W.M.S. Group of St. Paul's Presbyterian Church, *Vancouver.* Mrs. J. L. McGlashan, Presbyterial Evening Group Secretary, conducted the Devotional Period.

The Rev. and Mrs. E. L. Garvin, of St. John's Presbyterian Church, White Rock, were Special Guests at the Thank-Offering Meeting of the Associate W.M.S. Group of Mount Pleasant Presbyterian Church, *Vancouver.* They showed pictures of their recent visit to their son's family in Formosa, and of their recently-adopted three-weeks-old twin Chinese boys. The Senior Hi Fellowship Youth Choir of the Chinese Presbyterian Church, most of whose members came up through the Kindergarten of the Chinese Church, sang several selections. Fellowship over the teacups was enjoyed at the close of the Meeting.

ALBERTA

MRS. W. H. MCHARGUE
9723-799TH STREET
EDMONTON, ALBERTA
PRESS SECRETARY

EDMONTON PRESBYTERIAL — The Rev. Jesse E. Bigelow, conducted the Opening Worship Service when a very successful Workshop Rally was held by Edmonton Presbyterial in *Westmount* Presbyterian Church, *Edmonton.* Fifty-four ladies registered for the three Groups, which were held simultaneously — Children, Girls, and Adults.

The Children's Workshop was led by Miss Beverlee Chapman, City Recreation Commission, on Arts and Crafts; and by Miss Mabel Booth, National Secretary for Children's Work, on Mission Study.

Mrs. Ralph McDonald, Miss Lynn Coxford, and Miss Barbara Woodruff, Alberta Regional Secretary, took part in the Girls' Workshop, and the Adult Workshop featured a Mission Study Presentation by Miss Mollie Harback; Worship, by Mrs. G. O. Milson; Evangelism, Person to Person, by Mrs. G. E. O. Scott.

A delicious Luncheon, and Afternoon Tea were served by the W.M.S. Group of Westmount Presbyterian Church.

SASKATCHEWAN

Mrs. J. A. Sinclair
Box 76, Congress
Saskatchewan
Press Secretary

MOOSE JAW PRESBYTERIAL — The 25th Anniversary of the Friendship Circle of Knox Presbyterian Church, *Moose Jaw,* was celebrated when they joined with the W.M.S. Group for the Annual Thank-Offering Meeting. Friends from St. Paul's Presbyterian Church, *Moose Jaw,* and Knox Presbyterian Church, *Briercrest* were also present. Special Guests were the Rev. M. and Mrs. Davidson of *Saskatoon,* who were in *Moose Jaw* when this Group was formed. The Thank-Offering Worship Service was conducted by Mrs. A. Alm, Vice-President of the Friendship Circle, and Mrs. D. Cunningham, President of the W.M.S. Group. Mrs. S. Carnegy was Soloist. During the Lunch Period, a special feature was the 25th Anniversary Birthday Cake.

REGINA PRESBYTERIAL — Miss Louise A. Reith, M.A., and Miss Ellen Douglas were Guest Speakers at a joint Thank-Offering Service held in the Chapel of First Presbyterian Church, *Regina.* The Evening W.M.S. Groups joining in the Service were Calvin, Northside, Walter Martin, St. Stephen's, and First Church. Miss Reith spoke on "The History of the Church and What Is Ahead", referring to this year's Study on "The Church Grows in Canada". Miss Ellen Douglas gave a brief outline of her work in *New Westminster.* Mrs. L. T. Wood introduced the Speakers, who were thanked by Miss Jean Williamson. A time of social fellowship followed.

"Called for a Purpose", was the Theme of the joint Meeting of the three W.M.S. Groups in *Prince Albert,* and the Friendship Group of *Crutwell,* when they celebrated a 60th Anniversary at a joint Thank-Offering Meeting, which also marked the 60th Anniversary of the James Nisbet W.M.S. Group. The Rev. G. A. Johnston, B.D. conducted the Devotional, the greetings were brought from the Lucy Baker W.M.S. Group by Mrs. Wyllie; the Christina Mills W.M.S. Group, by Mrs. Sutherland, the *Crutwell* ladies, by Mrs. Jones; and from the Session of St. Paul's Presbyterian Church, *Prince Albert,* by the Rev. G. A. Johnston, B.K.

Miss Giollo Kelly, B.A., Executive Director of National Missions, was Guest Speaker, and illustrating her Address with interesting slides, she gave a comprehensive picture of the many areas of National W.M.S. work — the integration of Indian children in the public schools of *Birtle* and *Kenora;* the work of Fellowship House, *Winnipeg;* Port Work; Tyndale House in *Montreal;* work among the Chinese; and the Down-town work at Flora House, in *Winnipeg.*

The early Mission work carried on by the Rev. James Nisbet, and later by Miss Lucy Baker, among the Indians and the few white settlers in what is now *Prince Albert,* was dramatized by members of the Lucy Baker W.M.S. Group, and some of the C.G.I.T. members. Mrs. Lee gave the Commentary. The Trio — Mrs. Atkinson, Mrs. Leach, and Mrs. Patterson — sang "Have Thine Own Way, Lord".

Two Life Memberships were presented by the James Nisbet Group — one to the Rev. G. A. Johnston, B.D., and one to Mrs. Johnston. A Cake Plate showing a picture of St. Paul's Presbyterian Church and bearing a brief account of the Hundred-Year history of the Congregation, was presented to Miss Kelly.

At the Social Hour following the Meeting, Mrs. Wm. Muir, a member of the James Nisbet Group for many years, cut the Anniversary Cake.

HAMILTON & LONDON

MISS MARY GRANT,
28 HAZEL AVE.,
HAMILTON, ONTARIO.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — The W.M.S. Group of St. Paul's Presbyterian Church, *Glammis,* held their Fall Thank-Offering Meeting, with visitors from *Tiverton, Paisley, Lovat,* and Glammis Baptist Churches. Mrs. W. K. Robinson, President, presided, and the Worship Service was conducted by Mrs. Clarence McGillivary and Mrs. James Gilchrist. Miss Bernice Gamble contributed a piano solo. Mrs. Bert Greer, Mrs. Howard Thompson, and Mrs. Ronald Thompson sang a trio. The Guest Speaker was Mrs. Alvin Mundell, of Belmore, First Vice-President of Maitland Presbyterial, who, in her Address on "Thanksgiving for Everyday Things", presented the Financial Statement of the W.M.S. in the form of a pie, thus showing which part of our W.M.S. work needs the largest piece of the financial "pie". Mrs. Clarence MacLennan introduced the Speaker, and the Vote of Thanks was given by Mrs. Knox, who presented a gift to Mrs. Mundell, on behalf of the members. Mrs. Robinson closed the Meeting with prayer, after which refreshments were served.

The Annual Rally of this Presbyterial was held in St. Andrew's Presbyterian Church, *Hanover,* with President, Mrs. E. W. Krampp, of *Walkerton* presiding, and the Theme being "The Task and The Tools". Mrs. Krampp gave the Opening Meditation and the Worship Service was given by Mrs. H. E. Fiddes of *Tara,* and Mrs. Wm. Stuck, of *Chesley.* "The Church Grows in Canada", the new Adult Study Book for the coming year, was introduced by Mrs. Fred Moyer, of *Owen Sound,* who pointed out the different methods of handling the various topics to make them more effective. The

Hanover ladies served Luncheon, and the Literature Display, in charge of Mrs. Sim, from *Tara,* created much interest during the lunch hour.

Mrs. Krampp opened the Afternoon Session with prayer, and the Devotional Meditation was conducted by Miss Lila Nelson, of *Walkerton,* and Mrs. Carl Remus, of *Paisley.* The Soloist was Mrs. Wm. Knox, of Paisley. The presentation — "The W.M.S. Family", given by Presbyterial Secretaries and Committees, gave many excellent ideas for programmes, craft work, etc., for C.O.C., C.G.I.T., and Explorer Groups. The W.M.S. presentation was two clever skits — one displaying the unprepared Group, and the resultant confusion; the second one featuring the prepared Group, and the well-organized Meeting which resulted from proper presentation.

HAMILTON PRESBYTERIAL — Mrs. Norman Anderson, President, opened with prayer the Fall Rally of Hamilton Presbyterial, held in St. John's Presbyterian Church, *Hamilton,* and Mrs. John Laing conducted the Worship Service. Mrs. A. S. Curr, Immediate Past President of the Women's Missionary Society (W.D.), was Guest Speaker, and her Theme, "We've A Story to Tell to the Nations", dealt with the wonderful work done by our Missionaries on our foreign fields, our National workers at home, and the fine reports of this work which were given at the Annual Council Meeting in *Toronto.*

Mrs. R. H. Edworthy thanked Mrs. Curr, and Mrs. J. C. Truscott dedicated the Offering, which was taken up by the girls of The King's Daughters, and the Alice MacDonald Group, of St. John's Presbyterian Church. Mrs. Martin Dick was Soloist. Mrs. E. Dalzell, Literature Secretary, reviewed the new Study Books, and the Rev. N. MacDonald, PhD. closed the Meeting with the Benediction.

Mrs. David Taylor of the W.M.S. Group of St. Enoch's Presbyterian Church, *Hamilton,* celebrated her one hundredth birthday on November 4th. Mrs. Taylor has been an active member in the Auxiliary for many years. At the last meeting it was decided that hereafter the Auxiliary would be known as the Mary Taylor Auxiliary. Members visited her at home to make the announcement and presented her with a suitable pin and corsage. Congratulations were received from Her Majesty Queen Elizabeth, Prime Minister Lester B. Pearson, the Honorable John Diefenbaker, Premier John Robarts, the Presbytery of Hamilton and the Mayor Victor Copps sent a City of Hamilton Silver Pin along with his message of congratulation.

A pulpit Bible was presented to St. Andrew's Presbyterian Church, *Merritton,* by the W.M.S. Group of that Church in loving memory of their Past President, Mrs. B. Willey, and dedicated at a Sunday Morning Service by the Minister, the Rev. George Wilson, B.A. Both the W.M.S. Group, and her Church have suffered a great loss in the recent death of Mrs. Willey.

LONDON PRESBYTERIAL — An Honorary Membership and Pin were presented to Mrs. L. C. Macdonald of St. George's Presbyterian Church, *London,* by the Sunday School, Ladies Aid Society, and the Afternoon W.M.S. Group, on the occasion of her retirement as a Sunday School Teacher. This Presentation was made by Mr. B. E. Whealy, the Sunday School Superintendent, on the Sunday Afternoon in September when the Perfect Attendance Awards were presented to the Sunday School pupils. Mr. Whealy spoke of Mrs. Macdonald's many years of faithful service as a Teacher in the Sunday School. She was also Leader of the Cairncross Mission Band for a number of years, and is still a valued member of the Ladies Aid and the W.M.S. Group of her Church.

The W.M.S. Group of Knox Presbyterian Church, *Belmont,* celebrated its 70th Anniversary with a large number of members and guests present at the Anniversary Dessert Luncheon which featured an Anniversary Cake, cut by Mrs. Claude Farquhar, an Honorary Member of the W.M.S. Tea was poured by Mrs. G. Brown and Mrs. D. Meikle.

At the Meeting following the Luncheon, Presbyterial President, Mrs. J. Ross McDonald was Guest Speaker, and the Theme of her address was "Our Inheritance". Mrs. W. A. Kincaid led the Worship Service, whose theme was "Faith", and the Memorial Service was conducted by Mrs. D. Meikle. Flowers were placed by Mrs. J. McVicar. Mrs. Arnold Weaver was Soloist, and the Rev. W. A. Kincaid, B.C., gave the closing prayer.

PARIS PRESBYTERIAL — When the Victoria W.M.S. Group of St. Paul's Presbyterian Church, *Ingersoll,* held their 65th Anniversary Meeting last October, President, Mrs. J. J. McArthur, welcomed members and their many guests. Mrs. F. Berdan gave the Bible Reading and Prayer, and presided for the Programme following.

The Minister, the Rev. J. D. Gordon, B.A. in his Address on "Progress", asked whether progress is really made, if it is only progress materially, and spiritual progress is neglected. "It is still our task," he emphasized, "to proclaim the unchanging message of Jesus Christ as the only hope of our world, and the only way to meet our deepest needs". The Ladies Trio, of St. Paul's Presbyterian Church — Mrs. Mulder, Mrs. Murray, and Mrs. Walper, provided musical selections, accompanied by Mrs. L. Hunt.

An Honorary Membership and Pin were presented to Mrs. (Dr.) S. S. Bland, by her Mother, Mrs.

N. W. Wilson. The oldest member of this Group, Mrs. James MacKenzie, gave a brief History of the Group, and also cut the Anniversary Cake. A Social Hour of fellowship over the teacups followed the Meeting.

TORONTO AND KINGSTON

MRS. GEORGE H. LEE,
APT. NO. 609,
3125 LAWRENCE AVE. EAST,
SCARBOROUGH, ONT.
PRESS SECRETARY

BARRIE PRESBYTERIAL — President, Mrs. Ross Adams, presided at the Fall Meeting of *Barrie* Presbyterial, held in St. Andrew's Presbyterian Church, *Barrie*. The theme was "Christian Influence". Devotions were given by Mrs. M. McLeod and Mrs. E. Blackburn, of *Creemore,* and Mrs. E. Bell, of *Gilford.* In the absence of the Treasurer, Mrs. W. G. Barker, the Treasurer's Statement was read by Mrs. N. Post, of *Orillia.* Highlights of the W.M.S. Training Centre held in *Belleville* were presented by Mrs. J. J. Brown, of *Meaford,* and Miss M. Heels, of *Midland.*

BRAMPTON PRESBYTERIAL — The first Fall Rally of this Presbyterial took place in Union Presbyterian Church, *Terra Cotta,* with the Theme, "In The Beginning, God". President, Mrs. Velma Norris, presided, and welcomed the representatives of the Groups in this Presbyterial. Mrs. Lee Campbell, of *Union,* welcomed delegates. Miss Anderson, Mrs. Kennedy, Mrs. Mainprize, and Mrs. Moran, of the *Acton* Group conducted Afternoon Devotions. Mrs. Don Dolson was Soloist, and Mrs. Sandals of *Brampton* presented a Literature Display. A Panel discussion on problems facing the W.M.S. in this changing world, was conducted by Miss Lois Powrie, Regional Secretary, and Mrs. Coxhead, of *Clarkson.* The Session closed with prayer by Mrs. Brown, of *Erin.* The ladies of the hostess Church served dinner, and Mrs. Lloyd Davison, of *Union,* gave an organ recital.

Specialists in

CHURCH FURNISHINGS and MEMORIAL PLAQUES

Designs and Estimates Gladly Submitted Without Obligation

BIRKS

134 YONGE STREET, TORONTO, ONT.

Women's Missionary Society, W.D.
Council Executive

President

MISS E. LUZETTA McCLELLAND,
79 Mason Boulevard,
Toronto 12 — Phone 483-1890

Immediate Past President

MRS. A. S. CURR,
15 Laurentia Crescent,
Downsview, Ont. — Phone ME. 5-5263

Vice-Presidents

Mrs. J. A. NEWSTEAD, 5 Nealon Ave., Toronto 6, Ont. — 466-6347.

Mrs. KENNETH PHILP, Apt. 1706 Rideau Towers, 47 Thorncliffe Park Drive, Toronto 17, Ont. — 421-8662.

Secretary

Mrs. KENNETH PHILP, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Secretary for Afternoon Groups

Mrs. A. H. McKAGUE, 3 Cortleigh Crescent, Toronto 12, Ont. — 487-0857.

Secretary for Evening Groups

Mrs. A. B. LANE, 31 DeVere Gardens, Toronto 12, Ont. — 485-7890.

Secretary for Girls' Organizations

Mrs. JAMES HOLMES, 11 St. George Blvd., Weston, Ont. — 241-2579.

Secretary for Children's Department

Mrs. J. R. WALDIE, 152 Floyd Ave., Toronto 6, Ont. — 461-5939.

Mrs. A. GLENN THOMPSON, Stouffville, Ont. — 640-2241—Area 416.

Mrs. G. R. WALLACE, 79 Otter Crescent, Toronto 12, Ont. — RU. 3-9579.

Treasurer

Mrs. W. E. McCUTCHEON, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Supply Secretary

Mrs. E. C. TRELEAVEN, 41 St. Hilda's Ave., Toronto 12, Ont. — 489-0879.

Welcome and Welfare Secretary

Mrs. HAROLD KEEFER, 13 Sutcliffe Blvd., Trenton, Ont. — EXeter 2-5608.

Christian Literature Secretary

Miss OLIVE G. GRANT, 39 Wilberton Rd., Toronto 7, Ont. — 485-0568.

Life Membership Secretary

Mrs. J. M. BURNETT, Room 100, 50 Wynford Drive, Don Mills, Ont.

Executive Directors

Room 100 — 50 Wynford Drive, Don Mills, Ontario

National Missions—Miss Giollo Kelly, B.A. — Room 100, 50 Wynford Drive, Don Mills, Ontario
Overseas Missions—Miss Mary E. Whale, B.A. — Room 100, 50 Wynford Drive, Don Mills, Ont.
Organization—Miss Louise A. Reith, M.A. — Room 100, 50 Wynford Drive, Don Mills, Ontario
Publications—Mrs. Arthur J. Cherry — Room 100, 50 Wynford Drive, Don Mills, Ontario

---

National Secretary for Children's Work—Miss Mabel Booth, Room 100, 50 Wynford Drive, Don Mills, Ontario
National Secretary for Teen-Age Work—Miss Helen Tetley, B.A., M.R.E., 50 Wynford Drive, Don Mills, Ontario.
Assistant in the Adult Department—Miss May Nutt, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Chairmen of Committees

National—Mrs. W. S. Reid, 80 Queen Street, Guelph, Ont.
Overseas—Mrs. Glenn Thompson, Stouffville, Ont.
Organization—Mrs. George Peckover, R.R. #3, King, Ont.
Publications—Mrs. I. G. Sinclair, 225 Moore Ave., Toronto 17, Ont.
Nominations—Mrs. A. S. Curr, 16 Laurentia Crescent, Downsview, Ont.
Staff Policy—Mrs. George Peckover, R.R. #3, King, Ont.

Members Without Portfolio

Mrs. W. H. Adamson, 769 Curry Street, London, Ont.; Mrs. J. M. Burnett, 30 Henderson Ave., Willowdale, Ont.; Mrs. P. W. Murray, R.R.1, Kars, Ont.; Mrs. G. H. Peckover, R.R.3, King, Ont.; Mrs. I. G. Sinclair, 225 Moore Ave., Toronto 17, Ont.

Ex-Officio—Synodical Presidents; Secretaries of the General Board of Missions, Board of Evangelism and Social Action, and the Board of Christian Education.

Board of Trustees

Mrs. I. G. Sinclair (Chairman); Mrs. W. D. Ross; Mrs. A. R. Riddell; Mrs. A. R. McMurrich; Miss Helen Horne.

Authorized as Second Class Mail by the Post Office Department, Ottawa and for payment of postage in cash.

BOOK LIST

STUDY MATERIALS FOR 1967

For Adult Groups

THEME: THE CONTRIBUTION OF THE CHURCH TO THE DEVELOPMENT OF CANADA. The adult packet on the above theme will contain the reading book "The Church Grows in Canada" by Douglas J. Wilson. Through the pages of this book we are helped to look at the place of the church "in the history of Canada — the challenge of the present and the opportunity of the future". Six programme outlines are contained in each packet. Each of the six programme outlines will include a general presentation, a Bible Study section and suggestions for worship.
Price per packet $2.25

For Teenage Groups

INTERMEDIATES: "Mainstream", by Adelaide Leitch, a study Guide for Intermediate Groups by Janet Wolverton. The packet also contains a resource file, Affiliation and Offering Project file, Service of Affiliation, Facts about Affiliation and a Picture Sheet
Price per packet $2.50

SENIORS: "Into A Nation", edited by Vivian Holland — a Guide for Senior Teen-Age Groups by Lois Wilson. The Packet also contains a resource file, Affiliation and Offering Project File, Service of Affiliation, Facts about Affiliation and a Picture Sheet.
Price per packet $2.50

For Children's Groups

JUNIOR: "Blazing Trails in Canada", by Fred Swayze.
A Junior Leader's Guide by Beulah Swayze.
Supplementary Material and Pictures.
Price per packet $2.25

PRIMARY: "Stories for Canada's Birthday", by Audrey McKim.
A Primary Leader's Guide, by Ada Adams.
Supplementary Material and Pictures.
Price per packet $2.25

RESOURCE AND READING BOOKS

Adult and Youth

A SHORT HISTORY OF THE PRESBYTERIAN CHURCH IN CANADA	$1.35
CALL & RESPONSE (a history of the Presbyterian W.M.S. (W.D.)	$1.00
INTO A NATION — Vivian Holland — Editor	$1.75
FUN & FESTIVAL IN CANADA by Heather Dau	.85
THIS IS THE PUZZLE OF POVERTY by Jeanette Struchen	.85
A PLAYETTE QUARTET (short dramatizations for group meetings)	.75
A HISTORICAL MAP OF CANADA by Peter Furse (Wall size 23" x 36")	$1.25
Place Mat size (9¼" x 14½") ...... per dozen	.75
CANADA CENTENNIAL SERVIETTES (18 to each packet, price per packet) ..	.35

Children's Books

WHITE ELEPHANTS FOR SALE by Edna Beiler	$1.75
NO BISCUITS AT ALL by Lois Horton Young	$1.75
PICTURE MAP OF THE WORLD	$1.25

When ordering books and other materials from the Publication Department, or through your Literature Secretary, please add to each quoted price, five cents additional to cover cost of postage and parcelling. Address—Publication Dept., Women's Missionary Society (W.D.), Room 100 - 50 Wynford Drive, Don Mills, Ontario.

The Glad Tidings

St. Andrew's Church, Ottawa.

Photo by Malak

MARCH
1967
VOLUME XLIII

CENTENNIAL ISSUE FEATURING
MONTREAL & OTTAWA SYNODICAL

TABLE OF CONTENTS

"Let this mind . . ." . . . . *Mrs. P. W. Murray* 1
Our New Editor . . . . *Mrs. I. G. Sinclair* 3
Ottawa in Centennial Year . . . . *Mrs. S. J. Kennett* 4
Easter Services of Worship . . . . *Miss Dorothy Dodds* 8
"Unto the hills around . . ." . . . . *Miss Bertha Ferguson* 10
St. Andrew's, Quebec . . . . *Mrs. W. Stanford Reid* 13
Your Prayers are asked 17
Christian Witness at Montreal's Expo '67 18
In Remembrance 22
Montreal and Ottawa Synodical Abroad 23
The Teen Years:—
An Easter Service of Worship for Teens 29
Vesper Service Dramatizes Huron Carol 31
The Effects of the St. Lawrence Seaway on the Community . . . . . . *Mrs. C. Brown* 32
Prayer . . . . *Mrs. W. M. Boyd* 34
Chinese Presbyterian Work in Montreal . . . . *Rev. Paul S. Chan* 35
National Missions in Montreal and Ottawa Synodical 39
Organization Staff 42
You and Your Adult Group
Study — Why? What? . . . . *Miss Doris Blaise* 44
Boys and Girls
Nursery School at Tyndale House 46

THE GLAD TIDINGS

Member of Associated Church Press
Member of Canadian Church Press
Editor — Helen C. Proudfoot, B.A.

Published monthly by the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Subscription rates payable in advance: Individual mailings $1.00. Make all money orders and cheques payable at par to *The Glad Tidings*.

W.M.S. members should send their subscriptions through their Auxiliary *Glad Tidings* Secretary to the Presbyterial Secretary. Other individual subscribers may send their subscriptions addressed to The Editor, *The Glad Tidings,* Room 100—50 Wynford Drive, Don Mills, Ontario.

Non-Delivery — *The Glad Tidings* is mailed so that it may be in the hands of our subscribers at the first of each month. In case of non-delivery or change of address, please notify The Editor, Room 100—50 Wynford Drive, Don Mills, Ontario.

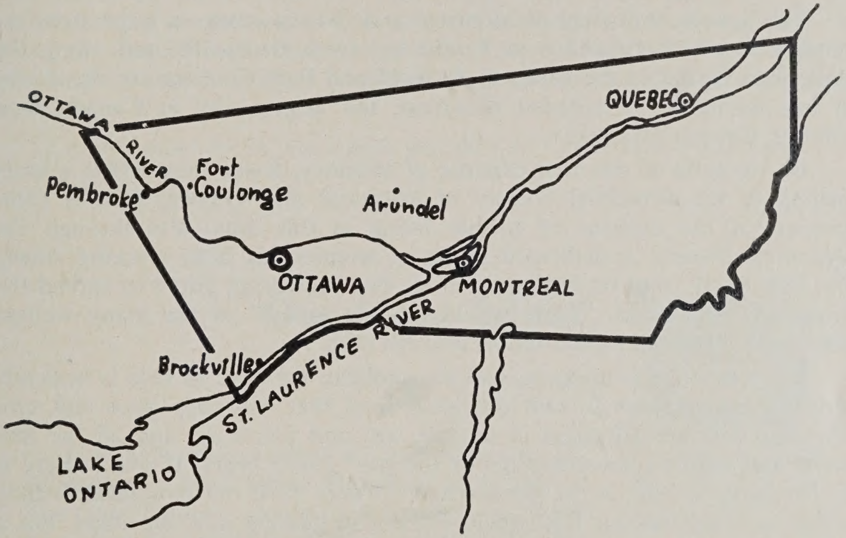
Yearly subscriptions run from January to December. Sample copies sent on request.

Printed by Maclean-Hunter's Commercial Printing Division.

Authorized as Second Class Matter by the Post Office Department at Ottawa, and for payment of postage in cash.

THE GLAD TIDINGS

VOL. XLIII TORONTO, MARCH, 1967 No. 3


OTTAWA RIVER
Pembroke
Fort Coulonge
Arundel
QUEBEC
OTTAWA
MONTREAL
ST. LAURENCE RIVER
Brockville
LAKE ONTARIO

"Let this mind . . ."

by MRS. P. W. MURRAY
1st Vice-President, Montreal & Ottawa Synodical

In the world today with its mass movements, its worship of the gigantic, its billion dollar budgets, it is well to remember the importance of small groups. We are so apt to measure significance with size.

Jesus tells us in the Parable of the Leaven how a little yeast leavened a large amount of dough. He is telling us that the Kingdom of Christ is like this yeast which is slowly and surely transforming the world.

This parable points up the importance of little things in life. The Christian movement itself had a small beginning in a small part of the world. It started with the work of one teacher and a small group of ordinary men.

But the truth of Christ's teaching took hold of other men who passed it on from generation to generation, until this small beginning has grown into a movement which has changed the course of human history. God's minority shows us how no limits can be set on the achievement of a small group possessed by the Spirit of God.

Our Synodical Society

The Synodical Society of Montreal and Ottawa covers a large area, extending from Quebec City to Pembroke, from Brockville and along the American border in the south to Arundel and Fort Coulonge in the north. It has within its boundaries Montreal, the largest city in Canada, and Ottawa, Canada's Capital.

But in spite of this vast expanse of territory, fewer than 5,000 women belong to the Synodical Society of Montreal and Ottawa, few in comparison to the millions of people living in this area. Yet through the Synodical Society, a dedicated group of women has been working slowly but irresistibly from its beginning in an ever-increasing effort to spread the Gospel to the world. "Time would fail me to tell" of the many women who have "obtained a good report through faith".

But a new era is upon us, and the problem we have to face is basically spiritual, an advance in our individual lives that will keep pace and synchronize with the advances in science, art, and literature, and all the material and cultural developments of the past 2,000 years. If our Society is to be saved, it must be by the Spirit. Not only must our Synodical Society strive to carry out our Centennial Project in gaining new members, but a spiritual recrudescence must come within the lives of the members themselves.

A famous novelist writes in one of his books about a strange preacher in the West. He says, "One person with his mind made up can shove a lot of folks around".

Into the first century A.D. came a few people with "their minds made up". They had the mind of Christ, as one of their writers puts it. And for over nineteen centuries we have witnessed the Divine "shove" on humanity. And in our own time we have seen the influence and power of just one person, with "his mind made up". A whole community, a whole world can be changed by the life of just one person — as Yeast in the dough of life!

Montreal and Ottawa Synodical Society has accomplished great things, and can go on to even greater things with "its mind made up". This minority group can co-operate with the Divine "shove" on the future of the world.

What then of the future? The ultimate destiny of our Society does not depend on new lessons, or on new discoveries, but on the acceptance and practice of the lessons taught some 2,000 years ago by Christ in the Sermon on the Mount.

Then, as our Society goes forward (we cannot stand still) into Canada's Centennial year, we remember with gratitude those women of the past who served the Society and the world with "their minds made up". Let us, who carry on the work, look forward with fresh zeal in the task of giving the Good News to the world. Let us keep within our hearts a glow, and the desire to have more people share in the joy we experience in this work.

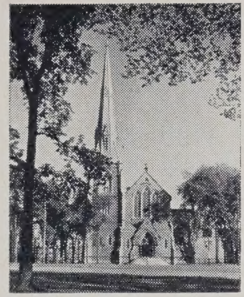
"Let this mind be in you which was also in Christ Jesus, our Lord."

Our New Editor

Helen C. Proudfoot

It is with pleasure that we announce the appointment of Miss Helen Proudfoot as Editor of *The Glad Tidings.* A native of Nova Scotia, Miss Proudfoot graduated from Acadia University with a B.A. degree and a Diploma in Secretarial Science. Through the influence of Dr. E. A. Thomson she came to Toronto in 1947 to work in the Church offices where she gained valuable knowledge and experience in many phases of the church's work. In 1956 she went to the Presbyterian Record as Editorial Assistant where she remained until 1960 when she became Editor of a Company publication in the Insurance field. A member of St. Paul's Presbyterian Church, Toronto, she is active in Christian Education. For relaxation, among other things, she enjoys lawn bowling and golf. Miss Proudfoot is well qualified for this position. We wish her well and assure her of our interest and support.

(Mrs. I. G. Sinclair)



OTTAWA
In Centennial Year

by MRS. S. J. KENNETT
President, Ottawa Presbyterial

From the balcony of the Peace Tower, the crowning feature of the Houses of Parliament rebuilt following the fire in 1916, one looks out over the broad sweep of the Ottawa River, northward to Hull and the Laurentian hills, and to a growing city on the east, south and west — the spires of churches, tree-lined streets, offices and high-rise apartments, and as far as the eye can see, dwellings which house the residents of greater Ottawa. One sees the Rideau River winding through the city, with the City Hall standing majestically on the island just above the curtain falls where the waters of the Rideau tumble into the mighty Ottawa, and the Rideau Canal, built for protection against anticipated action by our neighbours to the south. Nearer at hand there is the cavernous excavation whence rises slowly the capital's centennial building — the Centre for the Performing Arts, the turrets of the Chateau Laurier and, at our feet, the East and West Blocks of the Parliament Buildings. But how did it all begin?

Ottawa, as is well known, is the capital of Canada by reason of the choice of Queen Victoria who was asked to decide among several contenders. Not all were satisfied with Her Majesty's choice. Lord Monck, then Governor - General, wrote "It seems like an act of insanity to have fixed the capital of this great country away from the civilization, intelligence and commercial enterprise of this Province, in a place that can never be a place of importance. . ." But if Lord Monck was not satisfied, the United States press, noting that Ottawa had been chosen because it was less vulnerable to U.S. attack, considered it an excellent choice, saying that the new capital could never be captured for "the invaders would invariably be lost in the wilds trying to find it."

The eminence on which Ottawa is located was viewed by a procession of explorers, led by Champlain, journeying westwards on the swift-flowing waters of the Ottawa River. This was the route that led to Lake Nipissing, Georgian Bay, Lake Huron, Lake Superior and the West. Members of the North-West Company, Sir Alexander Mackenzie, discoverer of routes to the Arctic and Pacific, Lord Selkirk, founder of the Red River settlement, Sir John Franklin, the North Pole explorer — all these and thousands of others who portaged around the mighty Chaudière Falls at the base of the limestone cliff on which the Parliament Buildings now stand were unaware of the importance which this area would one day acquire.

The fillip to the growth of the tiny settlement was the construction of the Rideau Canal as an interior passage between the Ottawa River and Lake Ontario through which soldiers, ammunition and provisions could be shipped — an important defence consideration in the light of the precarious position of the British colony in Canada following the war of 1812-15. Colonel John By and the Company of the Royal Engineers began construction in 1826 and the settlement became known as Colonel By's Town, or Bytown.

Establishment of Churches and Schools

Man's need for spiritual comfort and worship is shown in the early establishment of places of worship. The first was a Methodist chapel of wood construction in 1827, followed the next year by a stone Scottish Kirk (St. Andrew's), the walls of which were erected by the stonemasons during a lull in the construction of the Rideau Canal locks. A Roman Catholic priest from the Diocese of Kingston made periodic visits to Bytown and in 1829 the first parish priest was appointed. About this time an Anglican mission was established on the site of the present Christ Church Cathedral. When some members of St. Andrew's Church decided to adhere to the Free Church of Scotland, Knox Church was formed in 1844.

The original settlers were English, French, Irish and Scottish and, as the population increased, churches were established to meet the needs of the people and their desire to worship in ways well known to them. The life of Ottawa continually has been enriched by men and women from many cultures and from almost all parts of the world. With their coming we find the formation of branches of the church in many tongues, that in their worship they may be at one with their forebears.

The building of churches in Bytown was followed by the formation of a benevolent society to assist the poor, orphanages and hospitals. Early in 1845, four Sisters of Charity were sent to Bytown to tend the sick, which they did in the homes of the people prior to the opening of the first civilian hospital. It was a humble building and open to all, regardless of race or creed. The little community was struck by several epidemics, the most serious being typhus in the summer of 1847—brought in by the immigrants. Among the heroes of the fearful months were the Rev. Father Molly of St. Patrick's Parish, and the Rev. Wm. Durie of St. Andrew's Church, who set an example in Christian fellowship and service.

The orphanages and hospitals were the first organizations in a network of social services often linked in the formative stages with the concern of the church for the welfare of the citizens. Ottawa has a particularly fine record of support for such agencies through successful United Appeal campaigns.

The earliest education of children in Bytown was in the homes and in private schools, prior to the establishment of the first public school. The inability of the Roman Catholics to set up separate schools under the legislation then in effect resulted in nuns being brought in from Montreal in 1845 to teach some of the children. The sympathy of the Protestants for the position of the Roman Catholics was evidenced by the presence of eminent Protestants as well as Roman Catholics in the 80 decorated sleighs which went out to meet the incoming nuns.

Strangely enough, grammar schools for secondary education were opened in the province before public schools. And we find Thomas Wardrope, a divinity student of the Presbyterian University of Queen's, in Kingston, appointed master of the district school in Bytown in 1842 — the forerunner of Lisgar Collegiate. Mr. (later the Reverend) Thomas Wardrope became the first minister of Knox Church.

The close association of the church with education is again seen in the establishment of a college by the Sisters of Charity in 1849, and later Notre Dame Convent and Ottawa Ladies College. The property of the last named was for a time held by the General Assemby of The Presbyterian Church, and we note a desire expressed to emphasize opportunities for the education of French Protestant girls.

The bilingual University of Ottawa grew from the College of Bytown opened by the first Roman Catholic Bishop. The other degree-granting institution in Ottawa has a much shorter history. Carleton College was organized in 1942 by a committee under the chairmanship of Dr. H. M. Tory who became the first President and on his death was succeeded by Dr. Maxwell MacOdrum, a minister of the Presbyterian Church. Now a full university with a large graduate school, the growth of Carleton in the past ten years has been phenomenal.

Ottawa Presbyterial W.M.S.

The Ottawa Presbyterial of the W.M.S. has a history of 78 years of service in the correlation of the work of the Society in this area. The example was set by the first president, Mrs. John Thorburn, a woman of ability and devotion whose service to the life of the Church and the community is well known.

The task of the Ottawa Presbyterial has changed with the changing emphases of the work of the Society, as found necessary by circumstances and new concepts in mission work. Recently we have been impelled to reach out and seek closer contact with organizations in sister communions. We have felt a need to see more clearly the whole picture of the Christian mission in the world, against which to set the segment to which we are especially committed. Thus in 1966 adult groups were encouraged to invite representatives of other communions to speak about the work of their Church in the world. This culminated in a one-day Conference on World Church Missions in May at which the Rev. Gwenyth Hubble broadened our appreciation of the mission task of the Church. Out of this came a week-end conference for leaders in November, under the joint sponsorship of the Anglican, Baptist, United and Presbyterian women, to seek an understanding of the implications of Joint Action for Mission which the World Council of Churches regards as "the right and urgent next step in missionary obedience".

Development of the Capital

Beginning with Sir Wilfrid Laurier, who spoke of making Ottawa "the Washington of the North", Canada's prime ministers have taken a personal interest in the beautification and development of the national capital — the responsibility of a Commission since 1899. High on the list of achievements has been the setting apart of large areas for parks, and the famed Driveways encircling the city, with their magnificent floral displays. The far-reaching and imaginative plan of M. Jacques Gréber, presented in 1950, is still being implemented.

Ottawa is small when compared with the complexes of Toronto or Montreal, yet filled with interest as the centre of government, the home of the Queen's personal representative, with diplomatic missions from 58 countries, and students from around the world. Its citizens are representative of two founding peoples of Canada and of many other countries.

In this Centennial Year, Ottawa, in its setting of unsurpassed natural beauty, sings out the message of the carillon in the words used by Prime Minister Mackenzie King at its dedication in 1927: ". . . the voice of a nation in thanksgiving and praise which will sound over land and sea to the uttermost parts of the earth and which, in the course of time, from the place where we are now assembled, may yet be borne down the centuries to come."

Easter
Service of Worship

Arranged by Miss Dorothy Dodds,
President, Lanark & Renfrew Presbyterial

Theme—"I am He that liveth, and was dead; and behold, I am alive for evermore." Rev. 1:18.

Call to Worship—

"Before the Resurrection morn,
There stood dark Calvary
Before the glory came the cross
With all its agony.
Through death comes life, through life comes gain
Then trust, rejoice and sing
And labor on—ahead there lies
With Christ, eternal spring!" Marie L. Olsen.

Hymn No. 209—"Beneath the cross of Jesus, I fain would take my stand"

Prayer

Our God and Father, who hast revealed Thyself in Jesus Christ—may we ever abide in the shadow of His cross and the hope of His Resurrection. We thank Thee that the darkness has turned to dawning, and "because He lives, we too shall live." May this Easter season ever remind us that Christ is the Resurrection and the Life—the Sun of Righteousness who rises with healing in His wings for us, and all people. Renew within us, the urgency of His command, to go into all the world and make disciples of all nations, and at home, may our "Dominion ever be a temple to His praise." Bless those whose lives have been spent in Thy service—give them health, and strength to preach "Christ, and Him crucified." Grant that each of us may know the wonders of redeeming love, and lead others to say "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." Amen.

Responsive Reading—Matthew 28: verses 1-10; 16-20.

Hymn No. 218—

"Blest morning! whose first dawning rays
Beheld the Son of God"

Meditation—

As we approach the Easter season, let us consider the importance of its message to our faith, and realize that without the Resurrection there would be no hope. The Bible says "If Christ be not raised your faith is in vain; ye are yet in your sins"—and the announcement "He is not here, for He is risen, as He said" gives us a certified Christiantity. It is, therefore, the centre of our Christian faith and our acceptance of its truth is our personal key to the "Mansions not made with hands." After the Resurrection, the women beheld, in awe-inspired surprise, the Angel who said, "Fear not ye, He is not here, for He has risen." Have we ceased to be impressed with the wonder of this greatest event in history? We are so familiar with the Birth, Death and Resurrection of Christ, that we have grown complacent and indifferent to their greatness.

"It is high time to wake out of sleep"—and with the women at the tomb, stand in wonder, when we think of the tremendous responsibility which we share from that Resurrection day. To them was given the privilege to be the first missionaries, when they were directed by Jesus to "Go, tell." Think of the eagerness with which they carried out their assignment! We have the same stirring message, but we need more spirited messengers! Many persons, including our youth, are 'wondering,' but in a doubting way, and looking for the answers. Much of our advanced learning in science which seeks proof can be a barrier to Christian belief and rather than gazing in worshipful amazement at the "Victory o'er the tomb," there is denial, frustration and confusion, instead of child-like faith. We must provide the answers, as the Lord Jesus directed—

> "Teaching them to observe all things whatsoever I have commanded You."

> "If the Christ who died had stopped at the Cross,
> His work had been incomplete;
> If the Christ who was buried had stayed in the tomb,
> He had only known defeat.
> But the way of the Cross never stops at the Cross,
> And the way of the tomb leads on
> To victorious grace in the Heavenly Place,
> Where the risen Lord has gone."   Annie Johnson Flint.

Solo, (if desired)—"I know that my Redeemer Liveth."

Offering

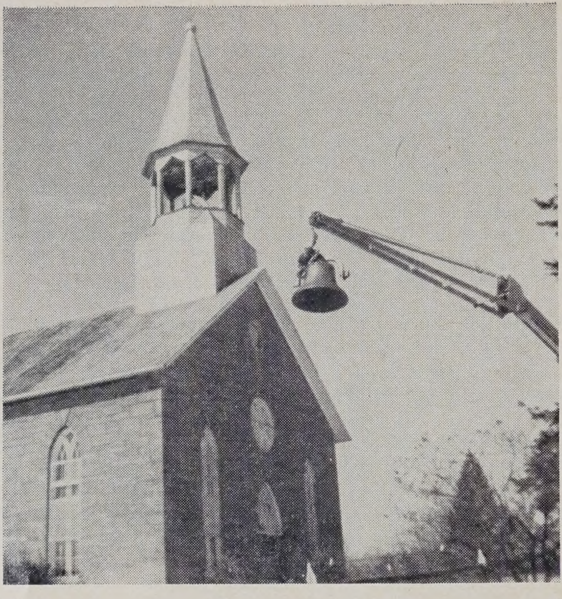
Offertory Prayer—

To Thee, from whom all blessings flow—we give thanks, and ask that these gifts may be blessed and used for the advancement of the Kingdom of God, at home and abroad. Amen.

Hymn No. 220—

"The day of Resurrection!"

Benediction



The hanging of the bell in the belfry at Kenyon Church Dunvegan, Ont. The church was built in 1880.

"Unto the hills around . . ."

by MISS BERTHA FERGUSON
Treasurer, Montreal & Ottawa Synodical

It may have been the remembrance of the hills and mountains of their native land which led these early settlers to build their church on the only rising ground in the vicinity, and so Gordon Church, St. Elmo, was officially opened and dedicated on July 20, 1864. The name Gordon Free Church was engraved in solid stone over the doorway thus perpetuating the name of its first minister, the Rev. D. Gordon, a man of more than ordinary ability as a preacher and possessing other qualities, which gained him a far famed reputation.

Born in 1822 at Tummelside, Perthshire, Scotland, he was converted at the age of 16 under the preaching of the Rev. Wm. C. Burns. After studying at the University of Aberdeen and New College, Edinburgh, he was licensed on July 12, 1849. Coming to Canada the same year, he was ordained by the Presbytery of Montreal, and for four years served as ordained missionary in the eastern townships of Quebec. In 1851 he was married to Mary Robertson. Mr. Gordon accepted a call in 1853 to Indian Lands, later known as Maxville. When he first came to the district, the new church was not built and his congregation worshipped in the old Log Church. The title to the glebe and church belonged to the Auld Kirk, to which a few members still adhered. As most of Mr. Gordon's members were Free Church, the members of the Auld Kirk decided to prevent Mr. Gordon from using their property and changed the locks on the doors. This was a state of affairs not at all pleasing to the fiery Mr. Gordon, who promptly proceeded to force an entrance. For this, he and his congregation were held responsible and had to appear in Court. He was allowed, however, to conduct services in the Log Church until the new church was ready.

The old Log Church erected in 1830, a structure of beech logs with small windows, was in the centre of a field, within sight of the new brick church and manse. In 1964 a plaque commemorating it as one of the first Congregational churches in Upper Canada was unveiled by Dr. Mary E. McKillican, a great-great-granddaughter of the first minister of St. Elmo Congregational Church. The plaque was erected by the Department of Tourism and Information in conjunction with the Historic Sites Board and The United Church of Canada. This building was purchased by Gordon Presbyterian Church in 1920 and is used as a church hall by the congregation.

The Rev. Mr. Gordon ministered to the congregation of Gordon Church, St. Elmo, for nineteen years where his son, Charles, the famous fiction writer (Ralph Connor) was born in the manse. Charles became a minister of the Presbyterian Church and while ministering in Winnipeg took time from his church duties to write a series of sketches of life in Western Canada, little realizing the widespread fame and popularity he was to achieve as a writer under the pseudonym "Ralph Connor". Fresh from his work in the far west and full of enthusiasm for the work being done among the lumbermen and miners, he sought to interest his fellow Presbyterians in eastern Canada in this work and to awaken them to the urgent financial needs of home missions. "My sole purpose", he later said of the sketches, "was to awaken my church in Eastern Canada to the splendour of the mighty religious venture being attempted by the missionary pioneers in Canada beyond the Great Lakes". But Ralph Connor's vivid pictures of his first-hand experiences, had an immediate appeal for a much broader audience than the readers of the Westminster Magazine for whom they had been designed. When printed later in book form, sales ran into millions of copies. He had become Canada's most widely read and most famous author. And so, this quiet country place has become famous as the birthplace of a very famous man.

St. Elmo today is a quiet place, the church itself stands out above a very flat countryside drawing all eyes towards it. On entering the church one has a sense of quiet reverence and devotion. There is a glass case at the back of the church near the door which contains a heavy leather covered Visitor's book with gold lettering on the back, and in the pulpit a Gaelic Bible, printed in Edinburgh in 1826. In this pulpit the Rev. Charles Gordon preached on his visits to Glengarry.

In building the new brick church, which is still in an excellent state of repair, 127,000 bricks were used at a cost of $4.25 per thousand. Mr. Gordon's stipend was $520 yearly. Mr. Gordon left the Gordon Church in 1827. Among those who followed him were the Rev. John Lennox, whose son, the Rev. Dr. Harry Lennox was Moderator of the 89th General Assembly, and the Rev. Dr. Howard Doig, now Secretary for Home Missions for the General Board of Missions. The Rev. Iver D. MacIver who was inducted to St. Andrew's Presbyterian Church, Maxville, in November 1958, now ministers to this congregation.

Of historical interest to the W.M.S. is the first Annual Report of the W.F.M.S. of 1877 which records that, of the first eighteen auxiliaries formed in Ontario, six were in the Presbytery of Glengarry: Lancaster (the first to be organized outside of Toronto), May 3, 1876; Williamstown, August 2, 1876; Vankleek Hill, September 2, 1876; Alexandria, September 4, 1876; Lochiel (Kirkhill), October 4, 1876; Kenyon, October 16, 1876.

That historic document, the first Annual Report, has in it the report of the Foreign Secretary, Mrs. Harvie of Toronto. Between 1876 and 1883 five more auxiliaries were organized, and in Gordon Church, St. Elmo, on August 9, 1883, the Glengarry Presbyterial was organized with the assistance of Mrs. Harvie, Toronto, Foreign Secretary of the Board.

St. Andrew's, QUEBEC

Two Centuries of Presbyterianism

by MRS. W. STANFORD REID*

Visitors to Quebec City who are interested in old buildings, usually ask to see the beautifully proportioned grey stone church with the graceful spire that stands on rue Ste. Anne. They admire the simplicity of line reminiscent of Scottish architecture, the arched windows that give soft light to the rather austere interior, and they comment on the regimental flags, the wall tablets, and the stained glass, commemorating ministers, soldiers, and others who in days past were associated with St. Andrew's Church. To the casual visitor this is one of the sights of Quebec, but to Presbyterians it is a great deal more.

St. Andrew's Church is a reminder of the coming of our faith to the land formerly known as New France, for it is the result of a work begun by the Rev. Robert Macpherson, an army chaplain, who in the winter of 1759 conducted the first Presbyterian services on the new British soil. The original congregation was made up largely of soldiers belonging to that famous regiment, the Fraser Highlanders. As time went on, however, and peace was restored to the land, settlers, many of them from Scotland, began to arrive in Quebec to make their homes. And so it was that the church was established.

---

*Mrs. Reid, now of Guelph, is a former President of the Synodical Society of Montreal and Ottawa.

On the death of the Rev. Mr. Macpherson in 1765, the Rev. George Henry, who had also been an army chaplain, became the minister. It was not an easy task for in those early days numbers were small and growth was slow. Still, under his guidance the status of the congregation changed from military to civilian and became known as the "Scotch Congregation of the Church of Scotland," in Scotland. What is more, it moved from military quarters to a room in the old Jesuit College where it remained until 1808 when it was given temporary accommodation in the Court House.

When the Rev. Dr. Alexander Spark began his ministry in 1784 the congregation was well settled in Quebec City. Peace had also produced a measure of prosperity, and the flow of immigrants was increasing. By the turn of the century it was evident that a church building was needed. Accordingly, in 1802, in response to a petition signed by 148 persons, His Majesty, King George III granted to the Trustees of the Scotch Congregation a lot of land on rue Ste. Anne as a site. Still, even with this help, there were difficulties, and it was not until June 3, 1809 that the cornerstone was laid. The following year the work was completed and on St. Andrew's Day, November 30, 1810, the building was dedicated and first used for Divine Service. Appropriately, the members named the new church St. Andrew's.

Since that time, St. Andrew's Church has had an impressive history. Through the wise leadership of its ministers and laymen, it has succeeded in giving stability and meaning to Presbyterianism in Quebec City. What is more, these men were not merely congregational in outlook, but were concerned with the needs beyond the bounds of their own organization and willing to give aid whenever the need presented itself.

One of these was the Rev. Dr. James Harkness (1820-1835) who ministered to the scattered settlements of Scots south of Quebec, as well as to his own people. Also, it was he who was largely responsible for the building of St. Andrew's School which opened its doors to boys and girls in 1829. Today the old structure still stands, beside the church and the manse, but it is now called the **Kirk Hall.**

Another of these men was the Honorable John Neilson, a trustee of St. Andrew's who in 1843 gave the land on which to erect a Presbyterian church at Valcartier. And there have been many more such examples of generosity and good will. The most recent is the hospitality extended to the minister and members of the French Presbyterian congregation. This group, which does not have a building of its own, presently enjoys the use of the facilities of St. Andrew's Church.

The Rev. Dr. John Cook

Although there have been many outstanding ministers in the pulpit of St. Andrew's Church, perhaps the most notable was the Rev. Dr. John Cook who came from Cardross, Scotland, to succeed Dr. Harkness. From the day he arrived until his retirement almost fifty years later, he showed himself to be a leader both in ecclesiastical and civil affairs, not only in Quebec but throughout Canada.

When Dr. Cook sailed into the port of Quebec he was greeted by the problems arising from the political ferment which culminated in the Rebellion of 1837. Then, before the smoke had cleared completely he found himself caught up in the repercussions from the Scottish Disruption of 1843, which split the Church of Scotland in Canada and lost for her so many ministers, theological professors and students, as well as regular church members. Throughout this struggle Dr. Cook was actively engaged on the side of the old Kirk. In fact, so involved was he that when no person could be found to succeed Dr. John Machar as Principal of Queen's College, Kingston, Ontario, he agreed in 1858 to accept the position, and for a time he attempted to direct both the College and his Church, although they were three hundred miles apart.

Another matter that took a great deal of Dr. Cook's time was the dispute with the Government over the disposing of the Clergy Reserves. This was a very thorny problem for it was coupled with the whole concept of church establishment. Involved too was the control of education and the belief that all government-supported educational institutions should be exclusively Anglican. Although a satisfactory solution was long in coming it is agreed that Dr. Cook's wisdom and patience exercised a great influence on the ultimate decisions.

A little later Dr. Cook further showed his interest in education by helping to organize and becoming the first Principal of Morrin College, in Quebec City, a position he held until his death in 1892. Opened in 1862, this college was founded on the basis of money and land worth about $50,000, given by Dr. Joseph Morrin, a prominent physician and a leading elder in St. Andrew's Church. Its purpose was to train men in the liberal arts, especially for the ministry of the Church of Scotland.

Dr. Cook was a leader in other areas of education as well, holding important offices such as that of first Principal and Vice Chancellor, when Queen's College became

Queen's University, Member of the Corporation of McGill University, and Member of the Protestant Council of Public Instruction for the Province of Quebec. It was, however, as a church statesman that he made his greatest contribution. Very shortly after the Disruption, and while vigorously supporting the Church of Scotland, he began to realize that what this country really needed was a strong, truly Canadian Presbyterian Church instead of five different groups, each divided in its loyalty between the parent body and the local situation. As early as 1844 Dr. Cook and others began to press for a union of all Presbyterian bodies. At first they met with no success, but aided by the movement towards political federation which became an actuality in 1867, the various churches began to acknowledge the wisdom of the plan. The final Act of Union was passed at a General Assembly, held on June 5, 1875, in Montreal, at which time The Presbyterian Church in Canada came into being. In recognition of his long service, Dr. Cook was elected the first Moderator of the new church.

There have been other noteworthy ministers as well as many famous Canadians associated with St. Andrew's Church, but space will not permit even a brief discussion of these persons. However, the article would not be complete without reference to the women of the congregation.

The First Women's Organization

The first women's organization appeared in 1884. It was known as the Ladies' Aid Society of St. Andrew's, and the president was Mrs. J. C. Thomson. Although records are scarce, it would seem that the women followed a well-rounded programme that included both service to the congregation and to the community. There was also a Secretary for Missions who arranged special meetings, often with visiting missionaries. This Society apparently met the needs of the ladies until 1909 when an auxiliary of the W.F.M.S. was formed under the presidency of Mrs. Stewart Oliver. Later a mission band was added. From that time to the present there has been an interest and concern for this important aspect of the work of the church. From all those who have shared the responsibility of leadership only two others will be named. They are Mrs. Robert F. Cream, who is now in her 102nd year, and Mrs. W. A. Johnstone. These members have actively supported the W.M.S. for many years.

Down through the years St. Andrew's Church has held a unique place within the Canadian Presbyterian Church. Born in war it has always been exposed to the tensions and difficult situations that have arisen between the two founding races. But situated as it is in the heart of French Canada it has been able to see more clearly than some others the underlying forces and idealogies behind these attitudes, and in a Christian way has endeavoured to interpret one group to the other. Thus, St. Andrew's Church has a special mission, especially today.

Dr. Spark, the minister from 1784 until 1819, being a practical man, and recognizing the role of the Christian within the state, arrived at some very wise conclusions in the closing words of a sermon preached on April 12, 1814. He said ". . . let us be exhorted to live soberly, righteously, and godly in the world. He who is the best Christian is also the best subject in the state. Let us banish from us all profaneness and immorality. Avoiding all cause of strife and contention, let us endeavour to promote unanimity and concord. If we cannot be perfectly united in opinion on every point, let us at least be united in charity and good will."

Are these not thoughts for Canadians to consider in Centennial Year?

* * *

Your Prayers are asked

— for all groups of children, youth and adults within the Synodical of Montreal and Ottawa; for the leaders and officers that they may be inspired and faithful and for all members that their interest and concern may spread to others.

— for Miss Margaret Boyd, the Regional Secretary recently appointed to the Synod and Synodical that she may be sustained and strengthened day by day, and be enabled to encourage and help others.

— for the work among the Chinese Canadians in Montreal and for each staff member — Dr. Paul S. Chan, Miss Hazell Davis and Mrs. Yew Fin Tam Hu.

— for our staff engaged in inner city work centred in Tyndale House— Miss Lois Cooke and Miss Ann Drummond, and for Mrs. W. B. Leatherdale as she ministers to the sick and shut-ins in the name of the Great Physician.

— for the five women who have gone overseas from Montreal and Ottawa Synodical Society: Miss Irene Stringer, Miss Margaret Kennedy, Miss Pauline Brown, Miss Athalie Read and Miss Diane Petrie. Pray for them in their tasks in India, Guyana and Taiwan. Pray for their welfare that they may have health and strength for the task; that the Spirit may continually find them ready for service. Remember also Miss Mary Nichol of the Eastern Division whose home church is in the bounds of Montreal and Ottawa Synodical.

Christian Witness at

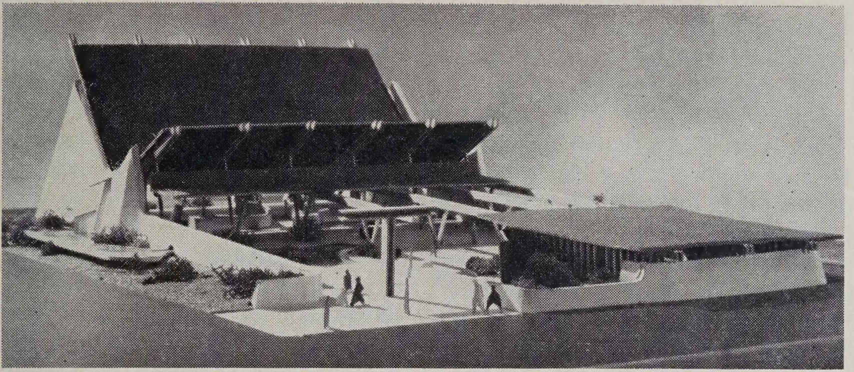
MONTREAL'S EXPO '67

by MRS. MARGARET R. MACNAUGHTON

In the course of a few weeks there will begin in Montreal a six months period during which the Christian message will be presented on a scale and in a manner never before attempted. The decision by church leaders to present a Christian witness at EXPO '67 was no hasty decision. It was reached as the result of a prolonged period of discussion and consultation and deliberation.

Since 1958 there had been a group, representative of the clergy of various denominations, holding regular meetings with a view to developing a better mutual understanding. Thus it came about that when the International and Universal Exhibition of 1967 was granted to Montreal, the Christian Churches were well on the way to being ready.

Within a few months of the announcement of EXPO in 1962, the Vatican and Protestant churches abandoned their tradition of maintaining separate pavilions, and a tentative document was drawn up and submitted to the Canadian heads of the Anglican, Baptist, Greek Orthodox, Lutheran, Presbyterian, Roman Catholic and United Churches. They were agreed that wherever man may be found "in his world" he is entitled to the ministry of the Gospel and that the church bears responsibility for that ministry. Twentieth century man has been described as "secular, pragmatic, and either indifferent or agnostic to the church." Though not forsaking traditional forms of the church's witness and worship, they should seek ways to declare the relevance of Jesus Christ for this and every age. The witness should focus on the person of Christ and His work, and not present the work of any church in particular.



The Christian Pavilion

After some months of planning, the one common pavilion was accepted. Later the seven original churches were joined by the Ukrainian Greek-Orthodox.

Their objective was clearly voiced in a Declaration of Intent, signed by the seven founding churches on December 22, 1964. It reads: "Joined together through their baptism in the same faith in Jesus Christ and in the same hope, the Christians of Canada, on the occasion of the nineteen hundred and sixty-seven Exhibition in Montreal, wish to express their love to their fellow-men throughout the world and to alleviate the anxieties and fulfil the expectations of our century by a common proclamation of the Gospel. Beyond the cleavages imposed by history, the Christians of the whole world will rejoice at the news of the following decision that we have reached as a result of many months of meeting and exchanges of views: We will erect a CHRISTIAN PAVILION capable of showing the world that God was made Flesh to dwell among us and that HE is present in all that is happening concerning 'Man and His World'." "In spite of the things that separate us we believe that we can and must humbly bear witness to our faith in Jesus Christ and to our intent to be, like Him, servants of our fellowmen. Before God we wish to carry out this work together, in order to implore the perfect Christian unity which His divine grace can give. To the world in which we live this gesture is an invitation to meditate upon the salvation offered to our free will and upon the hope that goes out to meet the world in its forward march."

In June 1965, at its 91st General Assembly, The Presbyterian Church in Canada gave approval in principle to the participation of The Presbyterian Church in Canada in the Christian Pavilion, and gave the first $2,000 (entry) grant to make this possible.

The Christian Pavilion

The Christian Pavilion at EXPO '67 will stand out in sharp contrast to the 80 or more other pavilions represented. While these other pavilions will show national achievement and the accomplishments of "Man and His World", the Christian Pavilion will show man in conflict with himself, his Creator, and the world about him. The Pavilion will also contrast sharply with anything previously attempted by the individual denominations at any previous World's Fair.

Visitors to the Pavilion, for example, will find few of the traditional symbols of the Christian faith. Rather, the eight participating churches will use photographs, light, and sound to stimulate a personal reaction on the part of the visitors, and to carry the Christian message. This presentation, using universally recognized techniques, has been chosen for a universal message, directed to Christian and non-Christian alike. Dramatic use of light, sound, and photography is also the idiom of today's younger generation. Traditional symbolism will be confined to a cross at the entrance and on the pavilion flag. The cross will be "Tau" shaped as in the Greek letter "T" to avoid identification with any particular denomination.

Designed by architects Roger D'Astous and J. P. Pothier, the pavilion itself conforms with the message of the interior — the bold roof line with its symbolic plunge to the depths, reflecting man's despair, and then its soaring upward sweep, pointing to the heavens for hope and help.

Visitors will enter the pavilion through a placid garden keyed to induce a reflective frame of mind, an attitude of contemplation. The interior is divided into three main zones. The first, by means of large photographs, shows man as a member of the community. The visitor sees a photographic record of how man spends his day.

Zone two accents the negative aspects of life. The visitor descends a slope lined with photo presentations of daily problems: childish quarrels, unneighbourly conduct, getting worse through inadequate education, poor housing, undernourishment, until finally reaching the great moral issues of the age, juvenile delinquency, sexual deviation, alcohol and drug addiction, prejudice, and war, with mankind's power to destroy the World of Man. Noise, light and the closing in of the ceiling all help to produce the effect of acute discomfort.

Zone three, the largest, will reproduce greatly enlarged photographs of some of the more dramatic events shown previously in the negative zone. Into a space above each of these negative pictures, its positive counterpart will be projected. As each of these positive pictures is shown in rotation, an appropriate part of the Christian message will be spoken, in English, and then in some other language — not French; in the following picture the spoken text will be given first in French and then in some other language — not English. It is in this zone that Man and His World, and Man and God's World finally come into focus.

Horace Boivin, the dynamic Commissioner of the Christian Pavilion, has pointed out that the project is not designed to provide pat answers or instant solutions. "We fully expect that it will raise more questions than it answers," he said. "It is our hope that for the Christian and non-Christian alike the experience will bring a realization that it is through Christianity that life takes on purpose and value."

One of the more modest pavilions in terms of cost, the Christian Pavilion has budgeted for $1,300,000 to cover construction, operation and administration. Ninety percent of this cost will be borne by the participating churches in proportion to the church population of each. The balance, it is hoped, will be received in individual gifts to the pavilion.

"Sermons from Science"

The visitor to EXPO '67 will find a second pavilion designed to proclaim the Christian message. "Sermons from Science" will present, in a 300-seat theatre, a programme of films and live demonstrations, electronically given in six languages simultaneously. By demonstrating some of the wonders of science and of nature, the programme will challenge the visitor to reconsider his dependence on God and his need of a Saviour.

The project is produced by an interested group of Canadian Christian laymen in conjunction with the Moody Institute of Science. Though not an official Church project, it will involve the church before, during, and after EXPO. Already, ministerial advisory councils, both English and French, have been formed with ministers of all denominations to act as counsellors and ushers throughout the period of EXPO. The follow-up of inquirers, brought to a desire to know more of Christ and the Christian life, must be done by the churches. From "Sermons from Science" their names will be forwarded to the ministers of the churches of their choice or the nearest to their home address.

Some of our Montreal W.M.S. groups have already seen one or more of the "Sermons from Science" films and have been greatly impressed.

There is no Christian sanctuary on the EXPO site but the Board of Directors of the Christian Pavilion has asked each of the participating churches to designate one of their churches in Central Montreal as its EXPO church. The Church of St.

(cont'd on p. 48)

In Remembrance

NAME	CHURCH	PRESBYTERIAL
Mrs. F. M. Burmister	First, Collingwood	Barrie
Mrs. B. T. Ferguson	Knox, Meaford	Barrie
Mrs. Robert Martin	St. Andrew's, Hillsdale	Barrie
Miss Agnes Morrison	Knox, Alliston	Barrie
Miss Laura Newell, Reg.N.	Knox, Alliston	Barrie
Mrs. Reith	Knox, Grand Valley	Brampton
Mrs. S. Jackson	Knox, Walkerton	Bruce & Owen Sound
Mary Ellen (Nellie) MacGillivray	Westminster, Paisley	Bruce & Owen Sound
Mrs. J. W. Weeks	Grace, Calgary	Calgary
Mrs. Ed Arnold	Knox, Wallaceburg	Chatham
Mrs. John W. McPherson	First, Chatham	Chatham
Miss Mabel Anderson	Melrose Park, Toronto	East Toronto
Miss Velma Elliott	Knox, Agincourt	East Toronto
Mrs. Donald J. Grant	St. Andrew's, Avonmore	Glengarry
Miss Clara MacGillivray	Knox, Vankleek Hill	Glengarry
Mrs. A. A. MacLean	St. Luke's, Finch	Glengarry
Mrs. Wm. Crow	Duff's, Puslinch	Guelph
Miss Alberta Gordon	Knox Church, Guelph	Guelph
Mrs. J. R. Gordon	Presbyterian, Eden Mills	Guelph
Mrs. W. J. Hodges	Duff's, Puslinch	Guelph
Mrs. M. A. McLean	Knox, Guelph	Guelph
Mrs. H. A. Stewart	Duff's, Puslinch	Guelph
Mrs. George Taylor-Munro	St. Andrew's, Kitchener	Guelph
Mrs. George Coulter	St. Andrew's, Wingham	Maitland
Miss Charlotte McBurney	St. Andrew's, Wingham	Maitland
Mrs. A. E. Cameron	Melville, Montreal	Montreal
Mrs. John Cooper	St. Andrew's, Watford	Sarnia
Agnes Harkness	St. Andrew's, Mooretown	Sarnia
Mrs. Angus MacIver	St. Andrew's, Wyoming	Sarnia
Mrs. Lilian Youngson	St. Andrew's, Watford	Sarnia
Mrs. W. W. Duncan	St. Andrew's, Mt. Forest	Saugeen
Mrs. A. Miln	Runnymede, Toronto	West Toronto
Mrs. (A. R.) Florence McKean	First, Winnipeg	Winnipeg

MONTREAL AND OTTAWA SYNODICAL ABROAD

From the earliest days of women's work in the Presbyterian Church in Canada the women of Montreal have looked beyond themselves to the peoples of the world and their need for the Word of God in all its implications.

In this Montreal and Ottawa issue of Glad Tidings we look at the outreach of the Synodical Society through the staff who have gone out from congregations and Women's Missionary Society groups within the synodical and who are presently on overseas fields.

Miss Irene Stringer went from Lansdowne in 1926. Her church membership now is Westminster Presbyterian Church in Ottawa. She first served at the Helen MacDonald Memorial Higher Secondary School in Jhansi, India. She did much to establish the principles of education at that school. In 1949 Miss Stringer went to the Bhil field staff serving in Amkhut as Principal and as Manager of the Amkhut School System.

Miss Margaret Kennedy went to India from Montreal in 1939. In these years she has been an evangelist working with adults, chiefly among the women in the Bhil field (Vindhya Satpura Presbytery), and throughout the Gudjerat Synod of the United Church of Northern India. Miss Kennedy is a member of Knox-Crescent and Kensington Church in Montreal.

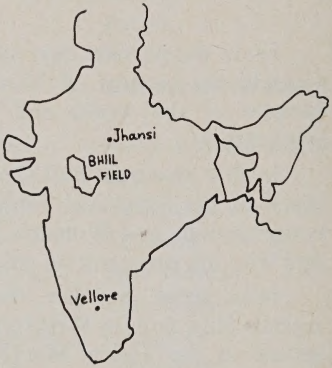
Miss Pauline Brown, Reg. N., B.Sc.N., (University of Ottawa) went from Ottawa to India in 1951. She was one of the builders of the Mobile Medical Unit system as it is functioning today in the Bhil field. Her church membership is St. Giles Church, Ottawa.

Miss Athalie Read went to Guyana from Hamilton Presbyterial in 1962; however, Miss Read's home, including her church home is within the bounds of Brockville Presbyterial. She is beginning a second term of service in Guyana after serving the Essequibo Parish in Christian education leadership, particularly among women.

Miss Diane Petrie, Reg. N., B.Sc.N. (University of Ottawa) went to Taiwan at the end of 1965. Miss Petrie is still doing language study but has spent some time formulating plans for Public Health nursing among the tribal people of Taiwan. Her church membership is in St. Martin's Presbyterian Church, Ottawa.

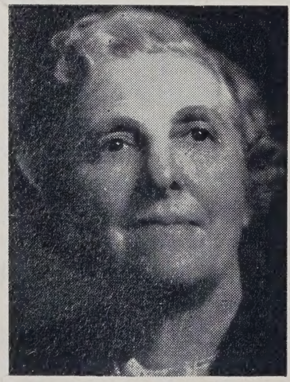
The three basic areas of evangelism are represented by Montreal and Ottawa's 'daughters' abroad: Education, Christian Education and Medicine. Three countries are represented: India, Guyana and Taiwan.

As you read on will you attempt to *feel* and *understand* what God has allowed and is allowing through those who have gone forth and through those who send them forth?



Miss Irene Stringer:
EDUCATION IN INDIA

"There have been many changes in educational work in India. Forty years ago few girls went beyond fourth grade. This was the minimum requirement for Nurses or Teachers' Training. (Grace Bai in Jhansi was Fourth Class Pass). Now schools and colleges everywhere are full of girls and, for training of any kind the minimum requirement is Eighth Pass.


Miss Irene Stringer

"At first in our schools *everything* was free. Now all pay something. Many parents pay full cost up to high school level.

"Has all the work, the heartache, the expense been worthwhile? If we doubt, the answer can be seen in the growth and life of boys and girls in school; in training; in the Christian families and their example; in men and women leaders in church and community; in their own spheres of service and beyond. Pastors, evangelists, doctors, nurses, farmers and other workers all over Northern and Central India and in other parts are proofs of progress."

Miss Margaret Kennedy:
CHRISTIAN EDUCATION IN INDIA

"I hope that the Presbyterian women in Montreal have felt some share in the work of

God's Spirit on the Bhil field since they sped me on my way to India in 1939. Montreal Presbytery designated me to serve Christ and my work began in what was the Vindhya and Satpura Bhil Mountain Presbytery of the Presbyterian Church in Canada!

"Now the Presbytery is a part of the United Church of Northern India and representatives attend the Triennial General Assembly. A report given in that Assembly is of the Women's Fellowship. In this too the Bhil area women have a part. Whereas formerly there were two or three local women's groups, now there are ten Fellowships in a common organization, for which all the officers are Indian women. They support and study the Church's Mission to Kenya; they give grants to their local Churches and to Presbytery's Evangelistic programme, besides attending to the needy in their congregations.

"Christian education and evangelism go hand in hand now with the help of trained young women. Annual classes are held to build up the faith of village women; a regular programme of Bible classes is arranged in many centres for children; then there is the challenge of visiting amongst non-Christians and of seeing many, especially among the Balai community, come to Christ through these years.

"I am so grateful that I was sent in 1939, glad for the work God has enabled me to do, and grateful to know that one of God's works has been what He had to perform in me!"

Miss Margaret Kennedy

Miss Pauline Brown:
MEDICINE IN INDIA

"The Mobile Medical Units (Christian Rural Health Services) is a work that began with two Indian nurses, a driver and a Canadian nurse operating from one centre. It has

Miss Pauline Brown,
R.N., B.Sc.N.

grown to include eight nurses, several auxiliary helpers, two drivers and two and one-half Canadian nurses operating from three bases. At least three of the Indian nurses have had post-graduate training in Ward Administration and Public Health.

"Initially an essentially curative programme, it has, with the addition of staff been possible to slowly shift the emphasis to that of prevention. More teaching in clinics and home visiting is now possible though we are still far from our goal of having a purely preventative health programme. This may not be possible for years, if ever.

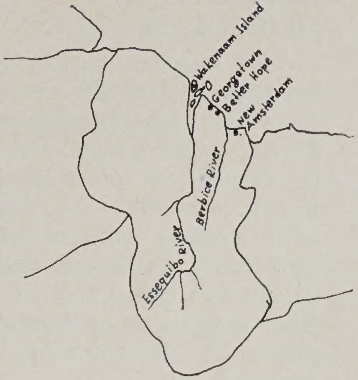
"In some areas there has been established a very good rapport between Government Public Health and Block Development staff and that of the Mobile Units. In one of the centres improved farming methods have been demonstrated, with great success.

"The senior Indian staff of the Units have demonstrated their ability to carry on the work with little or no supervision. New clinics have been started and plans for new centres have passed the "paper" stage. Plans for a third unit have been laid and passed by Council.

"Nurses seem more inclined to join the Unit staff, with the result that there has not been the difficulty of the serious staff shortage of even a few years ago. This gives evidence to the growing awareness and conviction of the importance of going out to the villagers in their own homes, to teach the importance of good health and a willingness to have a share in this work. There has been an increase in the number of villagers taking advantage of the health services available, and the general willingness to accept—and in some instances to seek—vaccination against the prevailing communicable diseases."

Miss Athalie Read:

CHRISTIAN EDUCATION IN GUYANA



"It seems a long way from Stones Corners' Church, Brockville, Ontario to McKay Memorial Church, Wakenaam, Guyana. Geographically speaking my thoughts take me to the various areas of Canada where I served as a deaconess under National Missions: Ontario cities, across the Prairies, through the Peace River country and the Children's Centre, Vancouver. Thinking of these years, my thoughts go to Isaiah 40.

"I began work in Hamilton after I was designated at St. Enoch's in 1943 and it was from the Hamilton Presbytery that I left to come to British Guiana in 1962. The appointment in 1943 was to the east end of the city among people living in war-time houses.

"The years spent as regional secretary in Alberta were rich rewarding ones.

"In 1962 a whole new way of life, a new culture was opened up to me when I came to work in British Guiana. These were difficult years for all, living with tension and fear which culminated in the race riots with many people losing their lives. But out of this has come a greater understanding of the Guyanese people, their frustrations, their fears and hopes. A different pattern for Christian education has to be cut to make the Gospel of Jesus Christ effective, contagious and a reality in this land. There is much to be done in all areas of leadership training. Our church schools are weak. Women in this country are not allowed by their husbands to travel about to meetings and conferences. Our young people haven't the freedom from their parents to attend camps and rallies.

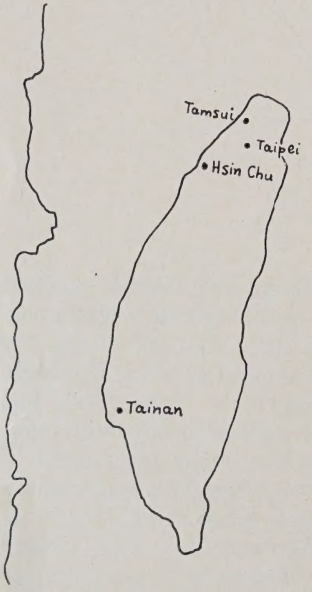
"Nineteen sixty-seven is likely to be the most challenging year in the history of this new Nation. What of the Church?

Miss Athalie Read

Miss Diane Petrie:
MEDICINE IN TAIWAN

Miss Diane Petrie,
R.N., B.Sc.N.

"The mountain people of Taiwan are of ten tribes. Generally speaking their socio-economic status is the lowest of Taiwan's thirteen million people. During World War II the Gospel was spread throughout the tribes without missionary assistance in one of the most amazing miracles of the spread of Christianity in the twentieth century. Although only two percent of Formosa's population is made up of tribal people about fifty percent of the Christians are among this group.



"The Tayal tribe has about 20,000 people living throughout the northern half of the island. On completion of two years of study in Chinese, I hope to work among this tribe in public health nursing. The medical problems are great with tuberculosis likely heading the list. Most illnesses are of a preventable nature. Those who are not actually suffering from a diagnosed disease often have a very poor standard of health. Much of this situation could be improved with health education.

"This is the area of work in which I hope to concentrate. As for the actual method of effecting these hopes, there are two or three possibilities opening at present. I would ask for your prayers that decisions made will be in accordance with God's will."

Miss Stringer has asked and answered if the work is worthwhile; Miss Kennedy has expressed her gratitude for service abroad; Miss Petrie has looked ahead to the future in the Far East. In this glimpse of years of work and the promise of the future do you identify yourself with these five women who have gone forth at the call of God? Do you feel in their call to service a call to you as an individual to respond in your place: to continue to pray and lead and contribute to the mission of Christ's Church?

An Easter Worship Service For Teens

Theme—**Come Alive in Canada's 2nd Century Space Age Generation**

Opening Shout of Triumph—
The Light still shines in the darkness and the darkness has never put it out.
Christ is risen; He is truly alive!

Prayer of Invocation—
We praise you and give thanks to you, our ever-living Lord.
Awaken us to worship you as we should and with all our being,
giving you all the honour and glory. Amen.

Hymn of Easter Joy: No. 215—Jesus Christ is risen today, Hallelujah (Verses 1, 2, 4)

Old Testament Reading: Isaiah 55: 1-7

Recollections with Remorse—Prayers of Confession:

Leader—Creator of all Life, Father of us all

All—Hear these our confessions

Leader—Help us to take an honest look at ourselves,
To see ourselves as we really are, self-willed and greedy,
So in need of new life through your forgiveness
For we have known, among many sins,
Resentment like the Prodigal's Older brother,
Self-righteous like the Pharisee at prayer in the Temple,
Pride, enormous pride, in our own plans.

All—O God, forgive us!

Leader—We have not wanted to be a branch, but the whole Vine;
Then, too, we have had so little concern or compassion for others;
And moral and physical courage? That is not often part of us either,
Though the astronauts must display it regularly.
We, on the other hand are too often like Peter before the serving girl.

All—Yes, we, too, have denied You and Your laws, Father, crucifying Christ again.

Leader—O Help us to really feel your forgiveness.

All—Take our sadness for all this and turn our remorse
Into a living, joyous acceptance of your love,
Your will and plan for our lives, in helpful fellowship with others.
In the name of our Saviour, Amen.

New Testament Reading—St. Luke 24: 1-12

Hymn of Easter Triumph: No. 220—The Day of Resurrection! (3 verses)

Meditation—

This is the Space Age, the age of exploring Outer Space.
For this great gesture of faith, daring, and co-operation are essential.
But what of conquering Inner Space, in you and me?
Thus let us acknowledge with thanksgiving that
God is our Creator; indeed, nothing is but He made it.
All good gifts come from Him, especially His Son, Jesus Christ.
Who lived as a member of a family on this earth
Facing the daily problems of self, home and community, as we should.
He accepted the rule of God in His life,
The way of unselfish, compassionate love;
Talking things over with God, listening to the Father,
Learning, growing every day
Toward the being God intended He should be
For "He increased in wisdom and in stature
And in favour with God and Man".
Thus, in time Jesus believed fully as the psalmist sings,
"I shall not die but live and declare the works of the Lord".
So He fulfilled the plans and will of God
As He worked, healed, taught, loved and died,
Then
He Arose!
He walked the hills of Galilee again
Even as He walks the ways of love this day
Reviving, re-creating, cleansing, healing
Relationships between people and God, boys and girls, men and women.
Using the face, the hands, the voice of dedicated followers
For 1900 years—**transforming life**—Thanks be to God!
In this way work the friends of the Master, today in the Telstar Age,
In their homes, classrooms, offices, factories, streets, coffee houses,
Wherever His Friends find themselves—Do You? Do I?
These daily bring to others the lively Easter message of joy in changed lives,
Bringing new life as Creation intends, that we may become
Sons and daughters of the Lord our God who cares to the utmost
Even to the death with its anguished feelings for others,
Back to life as it was meant to be—caring, daring, sharing:
Small wonder seeing such new beings, some have exclaimed in amazement "Saints Alive"!
Christ—O live in us today and tomorrow and tomorrow.

Prayer in Unison—Intercession and re-dedication

Father, sharpen our understanding of our own need and that of others.
Help us each to accept your forgiveness. Stir us to learn your ways of love;
Teach us to listen to you and know your plan for each day.
Speak through our voices, work through our hands, light our eyes with your love.
Show us that this is the way to be changed with the power of your Spirit of hope and re-creation in all of life—to care, to dare, to share. In the name of the living Christ we pray.
Our Father, which art in heaven—Amen.

Praise to God The Living Lord—Solo or Instrumental joyous Easter music as a great affirmation of faith
("I know that my Redeemer liveth")

Offering

Offertory Blessing No. 576—We give thee but Thine own (1st verse only)
—to be sung by all

Spoken Prayer—

Accept and bless these gifts, O Lord, May they be tokens of the complete gift of ourselves in the service of others and to your glory. Amen.

Hymn of Commitment No. 282—"We Would See Jesus (verses 4 & 5)

Benediction—Hebrews 13: 20 and 21.

Note: This Easter service of worship may be used at a sunrise service or at your regular meeting during Easter week. Invite other groups of youth from your congregation and community to share in the service with you. The hymn numbers are those of the Book of Praise, but all the hymns are found in hymn books of other denominations.

You will need to prepare copies of the service for **all** worshippers.

(This service was prepared by Miss Ruth M. Low, B.A., M.Ed., of Montreal.)

* * *

Vesper Service Dramatizes Huron Carol

For their Annual Christmas Vesper Service, the C.G.I.T. of St. Andrew's Church, Corunna, Ontario, had as their special guests, residents of the Sarnia Chippewa Indian Reserve, some of whom took part in a "Living Picture" dramatization of the Huron Carol.

Two children in native costume portrayed Mary and Joseph, the rustic manger being set under an undecorated Christmas tree for an outdoors effect.

A group of boys in Indian hunting dress brought their gifts of furs which they laid, together with their bows and arrows at the manger cradle, while three men with colourful ceremonial head-dress portrayed the chieftains, who also brought their gifts to Jesus.

Finally another group of younger children brought their gifts to complete the "Living Picture."

Following the service the Indian guests were entertained at a social hour in the church hall.

The Effects of THE ST. LAWRENCE SEAWAY On the Community

by MRS. C. BROWN
Secretary, Young Women's Promotion, Brockville Presbyterial

The construction of the St. Lawrence Seaway was one of the greatest engineering feats ever accomplished by man. For a century men with great vision from the United States and Canada, had dreamed of the Seaway. In the fall of 1954 this century old dream became a reality, when engineers and workmen from many parts of the world moved in, to begin this great project. For the first time in history, the St. Lawrence River can be regarded as the main outlet to the markets of the world. Now the famous Seaway, two thousand miles of navigable channel, twenty-seven feet in depth, penetrates to the head of the Great Lakes and to the heart of the North American continent. As we look at the Seaway with its gigantic locks, power houses, enormous channels cut across fields, islands and towns, and its 20,000 ton ships steaming majestically up and down the river, we are filled with awe and wonder.

Come with me on a trip to the beautiful locks in the small village of Iroquois where the scenery entrances you as you drive out to view the beautiful ocean liners being locked through with their cargoes. Our minds wander to the famine countries where no doubt some of the supplies are being transported. This picturesque village of Iroquois which was one time situated on the banks of the St. Lawrence River was flooded, the majority of the homes being moved and re-established in the new Iroquois. As we drive along the river front, we view the beautiful new homes, the modern churches and schools, and the modern shopping centre.

Next a visit to the seaway parks where thousands of people enjoy the beauty of God's creation. Here children have the opportunity for safe bathing and basking in the sun and families relax in the camping areas. Tourists visit the parks from all parts of the United States, Canada and other parts of the world.

As we drive along the river road to Morrisburg and view the beautiful islands in the St. Lawrence, it is like seeing before us a miniature Thousand Islands. I am lost in my thoughts as I think of the majestic wonders of our God and Creator. Here we visit a small pretty park where many church groups enjoy a quiet, restful day of picnicking, and see a modern shopping centre where imported chinas, woolens and linens may be purchased.

East of Morrisburg in the 2,000 acre Crysler Park many of the reminders of the past have been preserved in "The Upper Canada Village". It commemorates the victory of British and Canadian troops over the Americans in 1813. All the historical buildings that were movable from the valley were assembled into Upper Canada Village to re-create the life of the United Empire Loyalist. As we tour the Village, and view the quaint little church, we hesitate and offer a prayer of thanksgiving for those who pioneered the way for us in this beautiful community. A very interesting and educational day may be spent at Upper Canada Village. As children and youth today view these ancient monuments, they realize more fully how these pioneers lived and worked, making use of all their God given talents and benefiting very little from the discoveries of science.

Today we have modern churches with modern conveniences, modern church schools, and some churches have beautiful Christian Education buildings. Yesterday saw humble people being torn away from their little churches and communities as towns and villages were flooded to make way for the Seaway. Small communities were grouped in larger villages and towns, the humble country church to a twentieth century structure. As we look back, we are reminded of Moses' farewell message to his people as he viewed for the last time the land of promise, "Thou shalt remember all the way that the Lord thy God hath led thee", and again 2,000 years later when our risen Lord commissioned His followers "Go ye into all the world and preach the gospel." The remembrance of these marching orders of the church which has fired great souls with enthusiasm and given needed courage down through the ages, was truly evidenced once again when churches were demolished in the flooded areas.

The Seaway, however, is not the

(cont'd on p. 43)

PRAYER

by MRS. W. M. BOYD
President, Montreal & Ottawa Synodical

O God, Our Heavenly Father, we come to Thee in humility and love to give Thee thanks for all Thy goodness to us. We thank Thee for this beautiful and bountiful country, the heritage of faith and freedom we have been privileged to enjoy.

At this Easter Season we would give Thee thanks for Thy Greatest Gift to us, and all the world, Thy Son, our Saviour, Jesus Christ. May we be willing to share these blessings with others and go forward into the future with more zeal "To win the world for Thee."

Wilt Thou bless Thy Servants who are serving Thee in the many faraway places of this troubled world. We ask Thee to be very near to each one, for Thou knowest their hardships and problems.

To those who are faithfully serving Thee, in the hospitals, inner cities and churches across this broad land, wilt Thou give them wisdom and strength sufficient for their needs.

Bless our gracious Queen Elizabeth, the members of the Royal Family and those who exercise authority under her sovereignty. Remember the people of our land that we may set a worthy example for all nations.

Bless Thy Church throughout the world, that soon all may "Love one another as Thou hast loved us" and so bring all strife to an end.

For Thine is the power and the glory, forever. Amen.

Chinese Presbyterian Work in Montreal

by THE REV. PAUL S. CHAN, Montreal

Protestant work among the Chinese in Montreal has a long and interesting history. It began in the 1880s. Often, as one would expect, there were difficulties. When our people first came to this country, they were exceedingly slow to respond to Western ways, and also to the teachings of the Church. Interest in our people was shown first of all by consecrated individual men and women of our Churches who saw in them a God-given opportunity, not only to express Christian friendliness, but also, if at all possible, to win souls for Christ. To this, many of the Chinese readily responded. This evidence of human kindliness was, for some, a new side of Western life. It also meant if the Chinese were to stay in this country, and most of them did so, that the way would be open for them under pleasant circumstances to learn English and so help themselves more quickly to fit into the Canadian work-a-day life.

It was these Christian contacts, in turn, that led to the setting up of Sunday School classes for them in our Churches and in various parts of the city. There, they not only learned the English language, but more important, the Christian way of life, for in every case the Bible became the text book.

During that time the keen eyes of our Presbyterian friends saw the need and asked Joseph Thompson, a returned missionary from Canton, China, and my father, Chan Nam Sing, to take the situation in hand. The first Mission was formed in 1897 on Beaver Hall Hill and the monthly rental of $10 was paid by the Mission Board of The Presbyterian Church. Mind you, in those days one could rent a church for $10 a month! In addition, at that time preaching in the streets of Chinatown was an important part of the work. Since many of the Chinese found it difficult to make it to the Mission to hear the Gospel, the Gospel was brought to them. Later on the Mission moved to 336 Lagauchetiere Street West, where work was carried on till 1920 when the members, with the help of many Chinese friends, raised over $6,000 and purchased a building on Dorchester Street West. A few of the original members of that first Mission are still active members of our church today — Mr. James Lee, Mr. Cho Lung Chang, Mr. Hum Lai, Mr. Cho Jong Foon and Mr. Cho Hing.

In the year 1925 the work passed into the hands of the United Church, but a portion of the Presbyterian work was still carried on by the Presbyterian Women's Missionary Society in conjunction with the United Church. Later on a Chinese Kindergarten was opened in rooms rented from the Chinese Y.M.C.I. A Boy Scout Troop was organized, as well as a Teenage Girls Club, a small Sabbath School and a Women's Club.

Even though work continued in rented quarters, the workers and members felt that no satisfactory progress would be made until they had their own Church building and their own minister. Our Superintendent for Chinese work, the late Dr. David A. Smith, came to Montreal in the fall of 1939 and, due to his untiring efforts, an old Jewish synagogue at 1077 Chenneville Street was secured and put into condition, and I was called from Ottawa to take charge of the work.

Looking back over the past years, we have great reason for giving thanks to Almighty God for His many blessings on the work among the Chinese in Canada. The work among the Chinese has shown commendable progress. Sessions have been elected, Boards of Management, W.M.S. Auxiliaries, choirs, clubs and missionary groups among the young people and children have been formed. The Chinese today are acting as officers and teachers in the Sunday School, and leaders in various other departments. More and more they are accepting responsibility. Prior to 1925 little or nothing, financially, was given for the care of their own work.

Today all Chinese congregations contribute to the Budget of the Church, to the Women's Missionary Society and to the stipend of the minister.

One of the outstanding and encouraging changes in connection with Chinese residents in Canada was the granting to them of Canadian citizenship. Native born and naturalized Chinese may now bring their wives and families to Canada. For a long time, home life among them was lacking. The establishment of these new homes has meant much in the advancement of our mission work. Already thousands have landed in Canada since the change in Immigration laws in 1947. Among these newcomers only one in ten has had contact with the Christian Church. The majority know little or nothing about the Bible. Our job is to teach them the very ABCs of Christianity. This is not as easy as it may sound. It demands a great deal of patience. It takes time and a great deal of tact and Christian diplomacy. The Chinese people know a great deal about ethics and morality. Their training in everyday morals is good. What they have not and know nothing about is the saving power of Jesus Christ, God's Son. That is what they need.

Our workers have been able to give much helpful service to the newcomers on arrival. We have to help them to become adjusted to their new environment where everything seems strange. They require help in every department of life — immigration, medical, legal, civic and housing problems. In all of these we have to assist them, advising, guiding and interpreting for them. These, however, are all avenues of approach into their homes and lives, and in this way we gain their confidence, and so in time bring them into the Church and into a saving relationship with the Lord Jesus Christ.

Because of our interest in so many of these newcomers when they arrive, our church work has grown tremendously this past decade. Last year alone, close to 100 persons accepted Christ as their Saviour. Another heartening side of the work is the contact we have been able to make with students from Hong Kong and Formosa. Many attend our Sunday Services and we are privileged in having several of them as our Church School teachers. These people are a most important element in our Christian contact, not only in enlisting them for Christ and His Church in Canada, but even more important if and when they return to China as teachers, doctors, nurses and leaders in all walks of life. It is an all important opportunity for Christ's cause.

China is one of the biggest mission fields in the world. Unfortunately the missionary door to China is closed today. This makes our Chinese

Mission work in Canada even more important. This gives our Chinese Mission a great opportunity. There are two major reasons for this new day of opportunity. One is that the Chinese in Canada are no longer mere sojourners in this land. Now that citizenship has been granted to them, and certain immigration restrictions removed, real home life, so long lacking, and all that it means in the Christian sense, is now made possible. One Chinese said, "I have been in Canada over thirty years and for the first time I feel I really belong. Now I can enjoy all the blessings and benefits of family life, and share all the rights and privileges of every other Canadian." The second reason for this new day of opportunity is the partially changed attitude toward the Chinese on the part of the Canadians themselves.

Work among the Chinese is only one part of the great programme of Missions in our Presbyterian Church in Canada. We are working, as a church, among many people other than the Chinese; for instance, the French, the Italians, the Ukrainians, the Hungarians, and the native Indian people of Canada. All these are important.

The greatest problem facing this country, to my mind, lies among these many new Canadians who are coming to this land. If we want to keep this country of ours Christian, we must help them. We must help them to know and accept our way of life. It is true the government, the schools, and the local authorities are all interested in this. But the greatest work lies in the hands of the Christian Church, for we not only want to make them law-abiding citizens, but above all, to make them Christian Canadians. That is the great missionary work of the Church of Jesus Christ. We are doing much to this end but we must do more if we want to successfully overcome this pressing and urgent problem. With the fast-growing population of this land, it is absolutely necessary that all who belong to the Lord Jesus Christ, and have promised to follow and serve Him, must now, as never before, bear their share of responsibility to help carry the load and to help keep this country Christian.

As I look back over the 27 years of my ministry among the Chinese in Montreal, I cannot but be impressed by the fact that our progress has come about because of the prayerful interest and efforts of many people in The Presbyterian Church in Canada and the Women's Missionary Society. My most grateful acknowledgment is to God for His ever-sufficient, never failing grace. Over the years, God's words, "My grace is sufficient for thee" have challenged me on and forward. Indeed "our sufficiency is of God". It is not I, not you, nor any other that has done this. Truly, "one plants, one waters, but it is God that giveth the increase", for "unless God works with us, our labour is in vain".

Mrs. W. B. Leatherdale

National Missions in Montreal and Ottawa Synodical

Miss Hazell Davis

The Synodical of Montreal and Ottawa marks the eastern boundary within which members of the National Department staff work. In fact, their sphere of service is limited to a very small part of the Synodical, the City of Montreal. There have been brief forays over the years, by our Port Receptionist, up the St. Lawrence to the City of Quebec where newcomers to our nation were welcomed and assisted in the name of the Presbyterian Church in Canada. With the position of Port Receptionist vacant at the present time, greater Montreal alone forms the locale of National Mission Work in this most easterly synodical.

Within the City of Montreal, however, we find a representative group of National Missions. Our senior staff member is Mrs. W. B. Leatherdale who has served as Hospital Visitor there since 1950. Mrs. Leatherdale is a native of the Midland area of Ontario. She

Mrs. Yew Fin Tam Hu

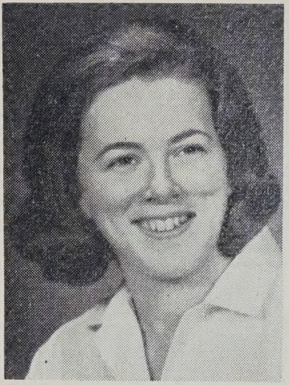
visits in many of the hospitals in the vicinity of Montreal, as well as in nursing homes, the Shriner's Hospital for Children and a large hospital for the mentally ill. Within these institutions her cheerful personality and lively Christian faith have been instrumental in easing the burden of many who have come there for treatment.

As indicated in the article by the Rev. Paul Chan in this issue, The Presbyterian Church in Canada has been actively engaged in a ministry among the peoples of Chinese origin residing in Montreal for many years. At present there are two members of our National Staff engaged in this work. Miss F. Hazell Davis is a native of the Province of Quebec, her home being in Verdun. Following her graduation from the Missionary and Deaconess Training School in 1957, Miss Davis was engaged in Downtown Mission work in various congregations in the Presbytery of West Toronto before taking up her present position in the spring of 1965. Mrs. Yew Fin Tam Hu has been a valued member of our National Staff since early 1964, shortly after coming to Canada with her family from Formosa. Mrs. Hu is a native of Kai-ping Hsien, Kwangtung Province, China. Prior to coming to Canada, she served as a deaconess of the Church of Tsoying, Tsoying, Taiwan, where she was the head teacher in the Huk Chuan Kindergarten for seven years.

Both Miss Davis and Mrs. Hu are busily engaged in the kindergarten programme conducted four days each week in the Chinese Church, as well as in many other phases of work within the congregation there.

Our Society has a keen interest in the French work being carried on by The Presbyterian Church in Canada. Several years ago a young French woman was appointed by the

National Department to assist in the work centred in l'Eglise St. Luc. Unfortunately, a tragic accident in which she lost her life deprived us of her services. As no other suitable appointee was available, the Society undertook to assist Dr. André Poulain in the publication of our French paper, *La Vie Chretienne,* by providing secretarial assistance. Mrs. Madeliene Descroix has been giving fine service in this area for several years now.



Miss Lois Cooke

Montreal is the locale of our Church's earliest inner city mission. The work of Tyndale House, an evangelical social settlement, has been carried on for some forty years. The two newest members of our National Staff are engaged in the Christian outreach of Tyndale House. Miss Lois Cooke, who comes from Northern Ontario, took up her duties last summer. Miss Cooke, a member of last year's graduating class of Ewart College, has particular responsibility for the adult and youth work, as she serves as part of the inner city team. Miss Ann Drummond, a native of Scotland, whose home is now in Burwash, Ontario, is the other member of the National Staff serving at Tyndale House. Following graduation from Ewart College in the spring of 1965, Miss Drummond took special studies in church kindergartens at the Presbyterian School of Christian Education in Richmond, Virginia. This training now is being put to good use as she works with the children of different racial and ethnic backgrounds who form the Kindergarten conducted each weekday morning in Tyndale House.

Miss Ann Drummond

As we think of the members of our National Staff now serving in the Synodical of Montreal and Ottawa, we are mindful of many other staff members, both past and present, who have served faithfully and who have shared in the Christian witness over the years in that part of our nation.

Organization Staff

(working in and coming from the Synodical of Montreal and Ottawa)

Miss Margaret Boyd

In the Synod and Synodical of Montreal and Ottawa the Regional Secretary is Miss Margaret Boyd. Miss Boyd came originally from the province of British Columbia to study at the Presbyterian Missionary and Deaconess Training School (now Ewart College) from which she graduated in 1948. Following her graduation Miss Boyd served on the National Missions staff in various presbyteries in the provinces of British Columbia, Alberta, Saskatchewan and Manitoba. In 1951-52 before going to work in the Children's Centre in Vancouver Miss Boyd served for a brief period in Tyndale House, Montreal. In 1958 Miss Boyd joined the staff of regional secretaries. As a Regional Secretary she was in the Synod of Hamilton and London for a time and for the five years, before going to the Synod of Montreal and Ottawa in September 1966, was in the Synod of Saskatchewan.

As Regional Secretary Miss Boyd represents the Organization Department of the W.M.S. and the Board of Christian Education as she works with officers, leaders and Church School teachers in the Synod and Synodical.

* * *

Miss Helen Tetley a member of the staff of the Presbyterian Board of Christian Education as Secretary for Lay Ministry—Youth, is also a member of the Organization Staff as she works with the Women's Missionary Society, W.D. in Girls' Work.

Miss Tetley was born and educated in Montreal and is a graduate of the Notre Dame

Secretarial School and Sir George Williams College. Post-graduate studies took her to the Biblical Seminary in New York from which she graduated with the degree of Master of Religious Education.

From 1951-59 Miss Tetley served as a missionary in the Sudan for the United Presbyterian Church in North America and the United Presbyterian Church in the U.S.A. From 1959-62 Miss Tetley was Director of Christian Education in St. Andrew's Presbyterian Church, Owen Sound, Ontario. In 1962 Miss Tetley came on the staff of the Board of Christian Education as National Secretary for Teenage Work serving both that Board and the Women's Missionary Society, W.D.

Miss Helen Tetley

. . . Seaway . . . (cont'd from p. 33)

final development of the St. Lawrence route. Continued developments lie ahead. At the present time the old canal at Cardinal is being filled with 850,000 tons of earth and rock. The swing bridge which joined Cardinal is being removed and a new causeway is being built. The space now being filled will soon be beautiful with trees, flowers, and grass as well as a possible shopping centre and community centre.

Now there are over 8,000 boats carrying cargo to and from Canada and the United States. The locks that were once ample are becoming congested and a double locks may need to be erected shortly. So we go forward with this never ending project. As I view the ocean liners from many countries sailing past my kitchen window I am reminded how closely we have been knit together with other countries by the great St. Lawrence Seaway project. What affects one country, may also affect Canada. Peace and unity are essential.

It has been a tremendous experience to have lived in the midst of the Seaway development, to have shared my home with tourists from many countries, and to have worshipped with them in our churches. As we take part in celebrating the 100th birthday of our beloved Canada, may each of us do our share in extending the hand of Christian fellowship to all people everywhere.

STUDY — Why? What?

by MISS DORIS BLAISE

Young Women's Promotion Secretary, Montreal Presbyterial

STUDY is "simply the application of the mind to acquisition of knowledge" says the average dictionary. To read an article, or book, is easy to most people, but in order to 'study' we must *read, reflect* and *respond.* Many people insist they do not have time for study of any kind, yet few there are who do not give a certain amount of time to some sort of study; e.g. the housewife is constantly studying the prices in the supermarkets as she watches the cost of living index; the farmer is trying hard to keep up with the markets, the enthusiastic insurance salesman must keep abreast of the rate tables whether he is selling life, automobile, accident, fire, hospital or any other kind of insurance; otherwise he cannot convince his clients! Teachers, Nurses, Doctors, Statisticians, Engineers, Scientists— how can we get along without 'study'? The business and professional world demands it. For the Christian, study is also necessary.

WHY we should study is answered in many ways — it equips us for a better day's work no matter in what field of labour we find ourselves — it heightens our interest in so many things — it enables us to participate in discussion meaningfully — it enlightens our minds and tests what we have learned. Study offers an opportunity for Christians to grow in understanding and maturity in their faith thus increasing the effectiveness of their witness. In the life of the Christian, serious study helps keep the spirit alive — true it is that learning should be a lifetime activity and when we stop growing, we stop living! Comments and criticisms are numerous today that the witness of the Church is weak — we are concerned about this but we are the Church — are we concerned enough? Are we enthusiastic enough about this whole serious problem to commence in this Centennial Year the organization of group study within our local congregation? There are so many opportunities and so much material available for private and group study that we need never neglect to so apply our minds.

WHAT then should we study? Commencing with our homes (the root of the nation) — is it possible for parents to spend one hour out of 168 in a week, studying the scriptures and their practical application to life with their children? Then, too, few of our children and perhaps not many adults have studied the history of our own local congregation — what a thrilling story this is in so many cases — and what better time to commence than in this year of Canada's birthday. From this base of operation, we will be more ready to delve into the history of The Presbyterian Church in Canada, with its tremendous fields of work at home and abroad.

During the months that lie before us in 1967, as members of The Women's Missionary Society, we will give time to much study of "The Contribution of the Church to the Development of Canada". Are we willing to share our ideas and findings in this area with other groups locally to encourage them in similar group study? Group study can be fascinating because it demonstrates a sharing of the thoughts of seeking minds. We cannot witness to our faith unless we understand it. As women of the Church we must be convincing if we are to convince others. We speak of the Mission of the Church — really 'our' Mission — few of us can be spiritually strong without being part of a corporate group of Christ's people; in other words we cannot grow in isolation. As individuals grow, so churches grow — so then, since the mission before us is to 'Go — and teach' — we should first of all commence at home, then get into our churches and surround ourselves with people who, like ourselves, are hungering to find more truth and study the scriptures together. One small group of Young Women within the Montreal and Ottawa Synodical are meeting in the homes with an elder of their local congregation as their leader to do 'Bible Study'. This is the kind of concern which will strengthen the home, the church, the community. This is making the Church the base of operation from which its mission may be strengthened. Serious Bible Study will really whet our appetites for the reading and study of the thousand and one fine books, periodicals, study packets, etc. which we find in our Churches, libraries, and on bookshelves today. Therefore, since learning must begin where people are, let us begin this Centennial Year by study in our homes — and let us begin with that Book addressed to all men everywhere — then we will want to reach into our local Church for group study — our witness in the Community will be so strengthened that the Mission of the Church will go forward. We are to love God with all our minds as well as our hearts; serious study can help us to do both.

Would that what was said of that Nation in the Old Testament could be said of the Women of The Presbyterian Church in Canada today 'Surely this great nation is a wise and understanding people'.

Boys and Girls!

Nursery School at Tyndale House

Everything was in place. The mats and wash cloths were hanging in a neat row. The dolls, sitting up straight in their new dresses, were crying out for someone to play with them. The blocks on the low shelf were ready for building skyscrapers and garages. The books were standing in a row for eager children to come and read.

"But where are the children?" said Miss Drummond. "We invited them to come to kindergarten this morning." She looked outside over the roof tops. It wasn't a pretty sight, but in the kindergarten room everything was bright and shiny.

"Doesn't everything look beautiful, Miss Cooke?" continued Miss Drummond. "Look in the kitchen and see if the cups are ready. Mrs. Sharp should be here soon with the juice and cookies."

"Isn't this exciting?" said Miss Cooke. "Just imagine our first day at the Kindergarten at Tyndale House in Montreal. I can hardly believe it is true."

All was silent except for the swish of the cars on the busy street below.

Before Jane and Ruth got to the top of the stairs, the door opened downstairs and the patter of little feet could be heard in the hallway.

"Hurry!" said Jane pulling her sister up the stairs. "You'll like kindergarten when you see the teachers. They came to visit but you were sleeping. Oh, that shoelace has come undone again. Come on, Miss Drummond will help you to tie it."

Looking up, the children saw Miss Drummond at the top of the stairs. "There she is," said Jane.

"Hello," called Miss Drummond. "Come on up. I'll tie your shoelace."

Before Jane and Ruth got to the top of the stairs, the door opened again and in burst a mob of children.

When Jane and Ruth arrived at the door of the kindergarten they stood still. "I've never seen so many toys," said Jane, "and all in one place."

Before long the room was filled with children playing in different corners. How quickly the morning passed! "This is fun," said Jane, "aren't you glad you came, Ruth?" Jane looked up at Miss Drummond and smiled.

"I'm glad you came too," said Miss Drummond. "Let's put our toys away now until tomorrow and we'll get ready to have our juice. But first we must wash our hands." Pointing to the face cloths, she directed the children to take one and set out for the wash basins. After washing their hands they returned to the room and sat on the rug in a circle. Mrs. Sharp brought in the glasses. For a few moments all was quiet as the children drank their juice and ate a cookie.

The story and singing followed and after a rest on the mats, Miss Drummond and Miss Cooke took the children on a tour of the building. From the upper hall the children looked down on what seemed like a huge room.

"Oh, boy," said Rick, "wouldn't it be fun to play there!"

"That's the gym," said Miss Cooke, "this afternoon the boys will come to play basketball and tomorrow the girls. Your fathers and mothers can come here too."

"May my brother come?" asked Jane.

"Of course," said Miss Cooke. "Everyone is welcome at Tyndale House."

"He'll be glad to hear that," said Jane.

To their surprise, the next room was the church. "A real church," said Jane, "in this building? This building doesn't look like a church."

"Yes," said Miss Cooke, as she led the children to the pulpit. "This is a real church. Let's sit on the pews. They're kind of big for us, but this is where you and your family may come to church. I'll stand at the pulpit where the minister will be next Sunday. Let's say the verse we learned today. 'Let the children come to me.' " As Miss Cooke read the verse again the children repeated it with her.

"Let's say a thank you prayer for this church and for our kindergarten," said Miss Drummond. The children bowed their heads and folded their hands. "Thank you, God, for this church and for our kindergarten. Thank you for Jesus who loves all children and said, 'Let the children come to me'." Amen.

There was silence in the church as the children filed out after Miss Drummond and Miss Cooke.

"We'll see you tomorrow!" said Miss Drummond as the children left the building.

The children, feeling hungry after a busy morning, bounded out of the building. Jane and Ruth were last seen running along the street to their home, full of things to tell their mother about the kindergarten and the Church in Tyndale House.

—From Supplement for Explorer Mission Study.

... Montreal ... (cont'd from p. 21)

Andrew and St. Paul, where our W.M.S. Centennial gatherings were held in 1964, is the Presbyterian EXPO church. Here, visitors to Montreal will be warmly welcomed at Sunday Services, and members of the congregation will be accessible at other times to give assistance to visitors in any way they can. Visitors will find a cordial welcome too at The Presbyterian College and at The First Presbyterian Church of Montreal, both centrally located.

Leaders of The Presbyterian Church in Canada serving on Boards and Committees of the Christian Pavilion include: Board of Directors: Rev. C. Ritchie Bell, D.D.; Board of Management: Rev. W. K. Pottinger; Theology Committee: Rev. J. C. McLelland, Ph.D.; Programme Committee: Mr. Michael Despland.

Montreal Presbyterial W.M.S. members anticipate with pleasure reunions with many of our W.M.S. friends from across Canada in this our country's centenary year. Please fulfil our hopes!

NOTICE — GLAD TIDINGS SECRETARIES

Special Introductory Offer — three issues (April, May and June) of **The Glad Tidings** for only 25c.

Here is a challenge to you to enlist new readers in Centennial Year — and prospective regular subscribers for the future. Your auxiliary may decide to give copies of **The Glad Tidings** to women in the church who are not receiving it regularly. **Let's hear from you!**

Specialists in

CHURCH FURNISHINGS and MEMORIAL PLAQUES

Designs and Estimates Gladly Submitted Without Obligation

BIRKS

134 YONGE STREET, TORONTO, ONT.

Women's Missionary Society, W.D.
Council Executive

President

MISS E. LUZETTA McCLELLAND,
79 Mason Boulevard,
Toronto 12 — Phone 483-1890

Immediate Past President

MRS. A. S. CURR,
15 Laurentia Crescent,
Downsview, Ont. — Phone ME. 5-5263

Vice-Presidents

Mrs. J. A. NEWSTEAD, 5 Nealon Ave., Toronto 6, Ont. — 466-6347.

Mrs. KENNETH PHILP, Apt. 1706 Rideau Towers, 47 Thorncliffe Park Drive, Toronto 17, Ont. — 421-8662.

Secretary

Mrs. KENNETH PHILP, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Secretary for Afternoon Groups

Mrs. A. H. McKAGUE, 3 Cortleigh Crescent, Toronto 12, Ont. — 487-0857.

Secretary for Evening Groups

Mrs. A. B. LANE, 31 DeVere Gardens, Toronto 12, Ont. — 485-7890.

Secretary for Girls' Organizations

Mrs. JAMES HOLMES, 11 St. George Blvd., Weston, Ont. — 241-2579.

Secretary for Children's Department

Mrs. J. R. WALDIE, 152 Floyd Ave., Toronto 6, Ont. — 461-5939.

Mrs. A. GLENN THOMPSON, Stouffville, Ont. — 640-2241—Area 416.

Mrs. G. R. WALLACE, 79 Otter Crescent, Toronto 12, Ont. — RU. 3-9579.

Treasurer

Mrs. W. E. McCUTCHEON, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Supply Secretary

Mrs. E. C. TRELEAVEN, 41 St. Hilda's Ave., Toronto 12, Ont. — 489-0879.

Welcome and Welfare Secretary

Mrs. HAROLD KEEFER, 13 Sutcliffe Blvd., Trenton, Ont. — EXeter 2-5608.

Christian Literature Secretary

Miss OLIVE G. GRANT, 39 Wilberton Rd., Toronto 7, Ont. — 485-0568.

Life Membership Secretary

Mrs. J. M. BURNETT, Room 100, 50 Wynford Drive, Don Mills, Ont.

Executive Directors

Room 100 — 50 Wynford Drive, Don Mills, Ontario — 429-2840.

National Missions—Miss Giollo Kelly, B.A. **Overseas Missions**—Miss Mary E. Whale, B.A.
Organization—Miss Louise A. Reith, M.A.

Editor, The Glad Tidings—Miss Helen C. Proudfoot, B.A.
Manager, Book Room—Mrs. Norma McComb

National Secretary for Children's Work—Miss Mabel Booth, Room 100, 50 Wynford Drive, Don Mills, Ontario/429-2840.
National Secretary for Teen-Age Work—Miss Helen Tetley, B.A., M.R.E., 50 Wynford Drive, Don Mills, Ontario/429-0110.
Assistant in the Adult Department—Miss May Nutt, Room 100, 50 Wynford Drive, Don Mills, Ontario/429-2840.

Chairmen of Committees

National—Mrs. W. S. Reid, 80 Queen Street, Guelph, Ont.
Overseas—Mrs. Glenn Thompson, Stouffville, Ont.
Organization—Mrs. George Peckover, R.R. #3, King, Ont.
Editorial—Mrs. George Peckover, R.R. #3, King, Ont.
Book Room—Mrs. A. H. McKague, 3 Cortleigh Crescent, Toronto 12, Ont.
Nominations—Mrs. A. S. Curr, 16 Laurentia Crescent, Downsview, Ont.
Staff Policy—Mrs. George Peckover, R.R. #3, King, Ont.

Members Without Portfolio

Mrs. W. H. Adamson, 769 Curry Street, London, Ont.; Mrs. W. S. Reid, 80 Queen St., Guelph, Ont.; Mrs. P. W. Murray, R.R.1, Kars, Ont.; Mrs. G. H. Peckover, R.R.3, King, Ont.; Mrs. I. G. Sinclair, 225 Moore Ave., Toronto 17, Ont.

Ex-Officio—Synodical Presidents; Secretaries of the General Board of Missions, Board of Evangelism and Social Action, and the Board of Christian Education.

Board of Trustees

Mrs. I. G. Sinclair (Chairman); Mrs. W. D. Ross; Mrs. A. R. Riddell; Mrs. A. R. McMurrich; Miss Helen Horne.

Authorized as Second Class Mail by the Post Office Department, Ottawa and for payment of postage in cash.

BOOK LIST

STUDY MATERIALS FOR 1967

For Adult Groups

THEME: THE CONTRIBUTION OF THE CHURCH TO THE DEVELOPMENT OF CANADA. The adult packet on the above theme will contain the reading book "The Church Grows in Canada" by Douglas J. Wilson. Through the pages of this book we are helped to look at the place of the church "in the history of Canada — the challenge of the present and the opportunity of the future". Six programme outlines are contained in each packet. Each of the six programme outlines will include a general presentation, a Bible Study section and suggestions for worship.
Price per packet $2.25

For Teenage Groups

INTERMEDIATES: "Mainstream", by Adelaide Leitch, a study Guide for Intermediate Groups by Janet Wolverton. The packet also contains a resource file, Affiliation and Offering Project file, Service of Affiliation, Facts about Affiliation and a Picture Sheet.
Price per packet $2.50

SENIORS: "Into A Nation", edited by Vivian Holland — a Guide for Senior Teen-Age Groups by Lois Wilson. The packet also contains a resource file, Affiliation and Offering Project File, Service of Affiliation, Facts about Affiliation and a Picture Sheet.
Price per packet $2.50

For Children's Groups

JUNIOR: "Blazing Trails in Canada", by Fred Swayze.
A Junior Leader's Guide by Beulah Swayze.
Supplementary Material and Pictures.
Price per packet $2.25

PRIMARY: "Stories for Canada's Birthday", by Audrey McKim.
A Primary Leader's Guide, by Ada Adams.
Supplementary Material and Pictures.
Price per packet $2.25

RESOURCE AND READING BOOKS

Adult and Youth

A SHORT HISTORY OF THE PRESBYTERIAN CHURCH IN CANADA	$1.35
CALL & RESPONSE—a history of the Presbyterian W.M.S. (W.D.)	$1.00
INTO A NATION — Vivian Holland — Editor	$1.75
FUN & FESTIVAL IN CANADA by Heather Dau	.85
THIS IS THE PUZZLE OF POVERTY by Jeanette Struchen	.85
A PLAYETTE QUARTET (short dramatizations for group meetings)	.75
A HISTORICAL MAP OF CANADA by Peter Furse (Wall size 23" x 36")	$1.25
Place Mat size (9¼" x 14½") .... per dozen	.75
CANADA CENTENNIAL SERVIETTES (18 to each packet, price per packet) ..	.35

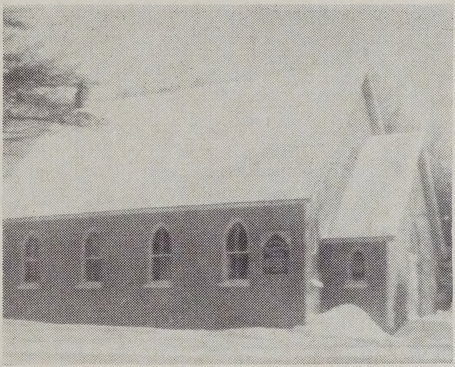
Children's Books

WHITE ELEPHANTS FOR SALE by Edna Beiler	$1.75
NO BISCUITS AT ALL by Lois Horton Young	$1.75
PICTURE MAP OF THE WORLD	$1.25

When ordering books and other materials from the Book Room, or through your Literature Secretary, please add to each quoted price, five cents additional to cover cost of postage and parcelling. Address—Book Room, Women's Missionary Society (W.D.), Room 100 - 50 Wynford Drive, Don Mills, Ontario.

The Glad Tidings

APRIL
1967
VOLUME XLIII



Victoria Church
Sault Ste. Marie, Ont.

St. Andrew's Church
Kingston, Ont.

CENTENNIAL ISSUE FEATURING TORONTO & KINGSTON SYNODICAL

TABLE OF CONTENTS

The Challenge of this day .... *Mrs. F. Black* 1
An Historical Sketch of Knox Church, Toronto .... *Mrs. I. G. Sinclair* 3
The Church Came to the Northern Frontiers .... *Mrs. R. Lawrence* 7
From "60" to "156" .... *Lily M. Macarthur* 11
A Service of Worship for Centennial Year .... *Isabel Anderson* 16
In Remembrance 18
Kingston—St. Andrew's—Queen's .... *Mildred A. Clow* 19
Your Prayers are asked 22
Prayer .... *Mrs. N. W. G. Baker* 23
Toronto and Kingston Synodical in FORMOSA, INDIA, NIGERIA 24
Organization Staff 30
National Missions 31
Centennial Project .... *Mrs. John McFarlane* 35
What Are Other Presbyterials Doing? 36
News in Brief 37
I was a Stranger and you welcomed me! .... *Rev. Edmund Seress* 38
Book Reviews 41
A Study Packet is Born .... *Mrs. G. H. Peckover* 42
We Started a Day Camp .... *Sarah Spinks* 44
Report re Study of the Work of Women in The Presbyterian Church in Canada 46

THE GLAD TIDINGS

Member of Associated Church Press
Member of Canadian Church Press
Editor — Helen C. Proudfoot, B.A.

Published monthly by the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Subscription rates payable in advance: Individual mailings $1.00. Make all money orders and cheques payable at par to *The Glad Tidings*.

W.M.S. members should send their subscriptions through their Auxiliary *Glad Tidings Secretary* to the Presbyterial Secretary. Other individual subscribers may send their subscriptions addressed to The Editor, *The Glad Tidings*, Room 100—50 Wynford Drive, Don Mills, Ontario.

Non-Delivery — *The Glad Tidings* is mailed so that it may be in the hands of our subscribers at the first of each month. In case of non-delivery or change of address, please notify The Editor, Room 100—50 Wynford Drive, Don Mills, Ontario.

Yearly subscriptions run from January to December. Sample copies sent on request.

Printed by Maclean-Hunter's Commercial Printing Division.

Authorized as Second Class Matter by the Post Office Department at Ottawa, and for payment of postage in cash.

THE GLAD TIDINGS

VOL. XLIII TORONTO, APRIL, 1967 No. 4

Cochrane
Timmins
Kirkland Lake
Sault Ste. Marie
Sudbury
North Bay
Parry Sound
Barrie
Guelph
Peterborough
Toronto
Kingston

The CHALLENGE of this day

by MRS. F. BLACK
President, Toronto and Kingston Synodical

When a special anniversary occurs in a family, each member is, or should be interested, and all should work together to make this a time of joy and special fellowship.

As a member of a family, the Synodical Society has a particular place and part to fill, one might call the Synodical the 'elder' sister, who tries to take some of the care of the family from the shoulders of the 'mother'. How can she do this? First it can be done only if the other 'sisters' are willing to ask for help and guidance of the 'elder' sister, instead of going direct to 'mother'. We try to be ready and willing at all times to answer questions, give leadership training, settle differences (which occur in all families) before they become problems, and maybe create trouble for the family as a whole. There are three sisters in our particular W.M.S. family, Synodicals, Presbyterials and Groups. It is only by working together that the family can be harmonious and of the greatest benefit to the complete family, which is the Church of Jesus Christ.

When difficulties or pleasant events occur, groups should contact their Presbyterial and ask for guidance, or that a pleasant event might be recognized by the presence of Presbyterial members. Likewise Presbyterials contact their Synodical when they need and would like to have help, or a visit by members of Synodical to share in a special time of remembrance and celebration. Synodicals are a counterpart of the Synods of the Presbyterian Church and report to them once a year, giving highlights of events and reporting on progress and plans for the future.

In the family of Toronto and Kingston Synodical are twelve Presbyterials, scattered through a wide area of northern and southern Ontario, some of which are sparsely inhabited and some overcrowded, but all necessary and important to the whole Synodical. Toronto and Kingston Synodical was organized in April 1947 (formerly it was part of the Provincial Society of Ontario). Since that time many interesting and eventful occasions have been recorded, as we have read in the pages of 'Call and Response', and since this history was compiled one of our older Presbyterials, namely Orangeville, has been dissolved due to changes in Synod boundaries, and has become part of the new Presbyterial of Brampton. This has caused no diminuation of interest or support of the work, but rather has given rise to new fellowships and inspiration. Changes are inevitable as history shows, and each generation faces and meets the challenge of change, even as those in the past.

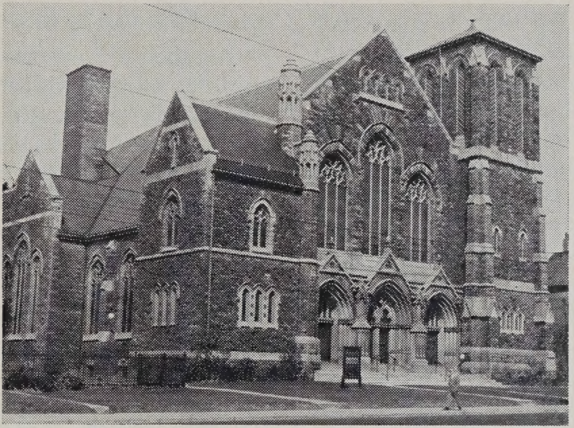
The Church has always been an important and necessary part of the life of a country. A country that doesn't acknowledge that God is alive, cannot prosper or itself live! By our endeavours and example let us strive to show others that our Presbyterian Church still lives, and in the future, as in the past, will continue to witness and work, remembering that faith without works is dead.

No more appropriate theme could be used at this time than the one used at the forming of this Synodical— "Forgetting those things which are behind and reaching forth to those things which are before," (Phil. 3:13) for this is our aim — to look ahead and meet the challenge of this day and age, not with fear but with hope and determination to change where change is for the best, but to stand firm that only the best may be the result in the future.

NOTICE

The matter of Registration Numbers for Income Tax purposes is being investigated. Interim receipts may be issued now, if necessary, and numbers affixed later. All monies should continue to come to us through regular channels.

Mrs. W. E. McCutcheon, *Treasurer*



An Historical Sketch of KNOX CHURCH, TORONTO

by MRS. I. G. SINCLAIR

In Upper Canada in 1791 there was one Presbyterian minister, the Rev. John Bethune. Seven years later the Dutch Reformed Church, U.S.A. sent the Rev. Robert McDowell to minister to the needs of the Presbyterians there. By 1820, in the area west of Kingston, there were two ministers, one at Ernestown and one at Richmond Hill. In the same year, the Town of York had 1,240 inhabitants and there was one church, St. James, Church of England, established by law. The few Presbyterians were without a pastor and without a place of worship when the Rev. James Harris, an Irish missioner, arrived on the scene in 1820. He had been encouraged to come to York by the minister at Brockville. There was in York, at this time, a young, successful businessman by the name of Jesse Ketchum. A pewholder in St. James, nonetheless he invited Mr. Harris to hold Sunday services in his home and then in a private schoolhouse, the first service taking place in September 1820. Shortly thereafter, Mr. Ketchum gave a large tract of land to this new congregation and in February 1822 a brick church with a seating capacity of 400 was opened for worship. For five years it was the only Presbyterian church in York. Two elders were ordained and communion was dispensed to 28 members for the first time in September 1823. At the Annual Meeting in 1827 a resolution of great importance and consequence was passed, namely that any ground not occupied by the church should be rented and the monies derived therefrom should be applied to the Ministry of the Word, especially the clergyman, Christian education and missionary endeavour.

In Scotland, 1844 marked the establishment of the Free Church of Scotland. The great principle involved was the spiritual independence of the church, the right of the church to regulate her affairs free from the interference of civil power. The church in Upper Canada was not unaffected by this. A large number of members of St. Andrew's Church, founded in 1827 and the only representative of the Established Church in Scotland, felt it their duty to leave. In December 1844 a new congregation came into being by the union of this group with the Presbyterian Church of York. It took the name, *Knox Church*.

In May 1845 the Rev. Robert Burns of Paisley was inducted into the ministry of the new congregation. At this time there were 215 members. A man of eloquence, his influence was great in the early years of Knox College. He was the first to occupy the Chair of Theology. Before a congregation of over 1,600 persons a new edifice was dedicated to the glory of God in September 1848, the other having been destroyed by fire.

Another Scotsman came to minister to this parish in 1858 in the person of the Rev. Alexander Topp of Edinburgh. The year after his arrival Dr. Topp led the congregation in strong support of union between the Presbyterian Church and the United Presbyterian Church, one step toward ultimate union so that there would be only one Presbyterian Church throughout the length and breadth of the country. The congregation continued to grow until it numbered over 700. Dr. Topp extended himself into the community and actively promoted every reasonable scheme for social reform and for alleviating the miseries of the less fortunate. He found time for the work of the Home for Incurables, The House of Industry and the Upper Canada Bible Society. Through his vision and zeal the horizons of Knox Church were widened. After 1870 the congregation was instrumental, in a greater or lesser degree, in starting or aiding three congregations and one mission charge. The last mentioned was the Duchess Street Mission, a field of labour for many members over a long period of time. There was an active Sunday School programme and even a Penny Bank.

1867, the year the Dominion of Canada was born, marked the death of Mr. Jesse Ketchum, a benefactor in religious, educational and civic affairs — "a great hearted farseeing Christian statesman".

Important Events in 1875

Two important events occurred in 1875. The Presbyterian Church in Canada was born and Knox Church appointed lady visitors in each membership district. Thus, the invaluable contribution of a visitation ministry to the life of an individual and a congregation was recognized. In the following year, 1876, the Women's Foreign Missionary Society was formed at a meeting in Knox Church, the invitation having been set out in the local newspaper. There were 50 charter members. That same year the Willing Workers' Mission Band was formed and continues to this day under the name Willing Workers' Auxiliary. In the years following, other auxiliaries were formed within the congregation.

After a year or so of debate an organ was installed in 1881 to assist in the service of praise. Some years later weekly practices for congregational singing were instituted in association with the mid-week prayer and study meeting. It is interesting to note that the organist from 1908-1910 was a young lad, E. A. C. MacMillan, ARCO (now Sir Ernest MacMillan).

Ever mindful of the importance of Christian education, the Session in 1887 authorized the presentation of a Bible to each child on the seventh anniversary of baptism. To this day the practice continues.

Through the years the interest of the congregation, and particularly that of the ladies, in the missionary cause was maintained. It seems that the Cent-A-Day Plan is not an invention of recent years for in 1891 such a plan was introduced by the auxiliaries as a means of raising additional money. Following the organization of the Women's Home Missionary Society in 1903, an auxiliary was established. Prior to that in December 1897 an historic anniversary was celebrated in Knox Church when the Presbytery held a conference on *Standards of the Presbyterian Church,* commemorating the 250th Anniversary of the approval and adoption of the Confession of Faith by the Church of Scotland. Many papers were presented by the church's leading ministers, professors and laymen.

Present Church Building Opened

With the growth of Toronto and the spread of commerce, the church no longer was situated in a residential area. The time had come to move. Thus, in January 1909 the present church building was opened with due ceremony and great thankfulness to God for his unfailing mercy. Looking outward from themselves the congregation found further avenues of service among the newcomers to the city, the Chinese, Armenians, Bulgarians, Finnish, Jews, etc. It was in 1911 that the congregation for the first time assumed direct financial responsibility for a missionary. He was the Rev. George W. Mackay of Formosa.

Historic Meetings in Knox Church

Knox Church was the place and 1914 the year for another historic event in the life of the church. There, the three Missionary Societies met and united to form the Women's Missionary Society. That year World War I was declared. Some time thereafter Knox Church became the church of the 75th Battalion, now The Toronto Scottish Regiment. Today three sets of Regimental Colours are deposited for safe keeping within its walls. The term, Every Member Canvass, first appeared in 1918. The spiritual and financial results were far beyond expectations. Unique was the founding in 1923 of a Men's Missionary Society. For many years this organization was an instrument for good in the life of the congregation and beyond.

It was in this period that the church passed through troubled times and faced the crisis of Church Union. Late on the evening of June 10th, 1925 the doors of Knox Church were thrown open and the pews filled with those persons who had come together to declare their intention of supporting a continuing Presbyterian Church. Actually about 150,000 Presbyterians remained. Only 20 members of this congregation voted in favour of the new church. Again, Knox Church was the scene of an historic meeting in 1925 when representatives of the continuing Presbyterian W.M.S. members met to consolidate ranks and plan the work ahead. Forty-two percent of the membership remained.

In the years since 1925 the missionary vision of the church has broadened and the opportunities for service have become more varied. Increasing revenue from ground rents, as well as sacrificial offerings, have made possible the wise and generous disbursements to the funds of the Church, Missionary organizations and other educational and evangelizing causes. Bible and missionary conferences have been held and missionaries have gone forth to fields at home and abroad. In the neighbourhood, the Church has been known for its work among the children and youth through the Nursery School, the Sunday School and week-day groups and recreational activities. Of particular importance has been the work among university students, never more so than it is today.

Throughout her long history of 147 years Knox Church has been singularly favoured. An endowed Church, she has accepted this as a trust imposed and as a test of stewardship. Her service has been blessed and the promise fulfilled, "My God shall supply all your need according to His riches in glory by Christ Jesus". Before her lie unlimited opportunities.

"A Whole Christ For My Salvation
A Whole Bible For My Staff
A Whole Church For My Fellowship
A Whole World For My Parish".

The Church Came TO THE NORTHERN FRONTIERS

by MRS. R. LAWRENCE
President, Algoma Presbyterial

If you will take a quick look at a map of Northern Ontario you will see that this is a vast area. Largely a place of trees, rocks, lakes, hills, farmland, it is sparsely settled chiefly along the lines of the railway and highways. It is an area rich in natural resources much of which is still undeveloped. The early settlers came to find their fortunes in furs, minerals and timber, and stayed to settle into communities and eventually to develop into modern cities and towns.

The Church too came to this country to bring spiritual help to these early settlers. The following article gives a few facts about the churches and the groups formed by women who met the challenge of their Christian faith by supporting the work of missionaries both at home and overseas.

Temiskaming Presbyterial

Beginning at New Liskeard, we enter into the Temiskaming Presbyterial which was formed in the year 1912. As long ago as 1896, the Rev. John Sharpe was appointed by the Presbytery of Lanark and Renfrew to preach in the many lumber camps in this area. As a result of his work a church was built in 1898 and dedicated on Christmas Day. The Women's Missionary Group became a fact about 1910. An unique project of this group was the Presbyterian School Home where children could live while going to school. This enabled many children to receive an education who wouldn't otherwise have had the opportunity.

The congregation at Englehart began their services in a church built with lumber made from logs which had been hauled in by their first members in 1907, and the Women's Missionary activities began in 1913. Tomstown congregation is typical of many of the northern congregations, meeting in a log church and only replaced by the present building about 15 years ago. The earliest record of the Women's Missionary work was October 1929. The meetings were held in the church during the summer months, but in the winter, generally travelling by sleighs, they met in the homes.

Kirkland Lake first held services in the Masonic Hall in 1937, and as Kirkland Lake was growing very rapidly, the ladies formed their Missionary Society at this time, and worked in their home area as well as supported overseas work. In Timmins the W.M.S. of MacKay Church was formed in 1940 and they held their earliest meetings in the Oddfellows Hall. Like many other church gatherings, the congregation in Val d'Or met in many different places before its church was built, one of them being a theatre. The church was built in 1950. Here the women's groups started as a Ladies' Aid to assist in helping the church pay off its debt. Under the guidance of their minister's wife, mission study was included in their programme.

North Bay Presbyterial

Returning to North Bay, this Presbyterial was organized in 1908, and included some of the groups that a short time later were a part of the Temiskaming Presbyterial. It was composed of Haileybury, New Liskeard, Huntsville, Powasson, Sturgeon Falls and Callendar. Between 1908 and 1914 several more groups were added, Cache Bay, Parry Sound, Burk's Falls and Sundridge. The upheaval caused by Church Union in 1925, with the loss of many groups and records, and resulting in changes in presbyterials, makes it difficult to present a clear picture of the early work.

According to available records, the first Missionary Society in this Presbyterial was formed in Calvin Church in North Bay. They began a Women's Foreign Missionary Society in 1894, with later on a Home Missionary Society. These groups were subsequently joined into one. Burk's Falls first organized in 1900; in Sudbury, the first W.M.S. was organized in 1902 and then later, November 26, 1931, to be exact, a Young Women's Auxiliary was formed in Knox Church, Sudbury. The Parry Sound women formed their W.M.S. in January, 1913. It's interesting to note that their first study book was "Our Task in Canada". A Mission Band was organized in 1914, and many of these same members graduated to a teenage Mission Circle in 1920.

St. Andrew's, Parry Sound (b. 1900)

About the year 1925, the Temiskaming Presbyterial was united with the North Bay Presbyterial but this union lasted only two years and in 1927, it was changed into the former separate presbyterials. Some of the other groups in this presbyterial included the Magnetewan W.M.S. which was formed in 1926; the Christine Maxwell W.M.S. Auxiliary of Calvin Church, North Bay, in 1930; a group in Hillside Church, Sudbury, named after

Winnifred Ripley, and founded in 1952; and Parkside W.M.S. in 1955. One of the changes during this time was the transfer of Huntsville to the Barrie Presbyterial about 1945.

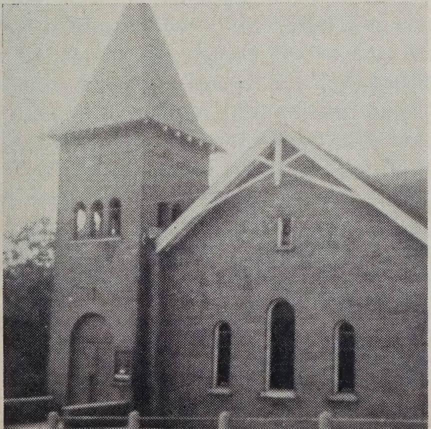
Of special interest in the North Bay Presbyterial was the work among the Chinese women in Sudbury. Following the easing of immigration laws in 1947 to allow the families to be reunited, there was a rapid arrival of Chinese wives and children to this community. Following a suggestion by the Rev. J. S. Roe, minister of Knox Church, several of the women of the congregation, along with Miss Ruby Walker, Regional Secretary at that time, organized a group for the Chinese women, the aim being to help them learn English, adjust to living in a new country, and to learn more about Christianity. They became active in many phases of church life.

Algoma Presbyterial

Going west from North Bay area, we come into the Algoma Presbyterial which had its beginning about the year 1885 when the Presbytery of Bruce became interested in the northern territories of Sudbury and Algoma. A presbytery was formed in 1892 but it wasn't until 1910 that the women of Gore Bay, Manitoulin Island, invited the women from groups in Sault Ste. Marie, and points east, to meet with them to form a Women's Home Mission Presbyterial. This was apparently accomplished at this time but no records are available to verify it. The presbyterial included Sudbury and points west to the Sault. The first Women's Missionary Group to be formed in Sault Ste. Marie was in St. Andrew's Presbyterian Church in 1903. Groups were also formed in St. Paul's and Victoria churches about 1905. Prior to this time a Mission Band was formed in the old Canal Mission in 1893. In 1914 a large Italian congregation was formed and by 1918 a full time W.M.S. worker, Miss Agnes Staples, was working in this area. Following Church Union, Westminster Church was built and a W.M.S. formed in 1926.

Going east from the Sault we come to Knox Church in Bar River. It was built by early settlers in this area in 1892, with a women's group being formed at the same time. Although the group is now a Ladies' Aid, the women are interested in the work of the missions and over the years donated to the bales. It was during the 50s that

St. Andrew's, Burk's Falls (b. 1906)



our newest group came into the Presbyterial, as the need arose for a church in the uranium town of Elliot Lake. The ladies here have organized under the Presbyterian Women, doing a two-fold job.

Following Church Union, our numbers were greatly decreased as many of the groups in small communities were absorbed by the United Church. In 1931 Sudbury rejoined the North Bay Presbyterial and Algoma was further weakened.

A project of Presbytery and assisted by the Presbyterial was the Summer School which began in 1926, which was organized under the guidance of the Rev. W. M. MacKay, minister of St. Paul's and Victoria churches at this time. It was situated at Pumpkin Point, on Lake George, just east of the Sault. For the young people who studied, worshipped, worked and played at this camp during the years it was in operation, a lasting effect was made on their lives.

As is apparent, information regarding the early history of these three presbyterials is very incomplete. But some facts gleaned from the records show the activities to be similar, both in the past and at the present time, supplying clothing and money for the work of the Society, the help given to youth groups, and help in the communities. Programmes included visits from missionaries (these proved to be highlights in the life of the W.M.S.), study materials, films, slides and fellowship with other groups. The difficulties of travel, which in the early days was mostly by horse and carriage or sleighs, boat or train, involved many miles and much time to reach a destination, and distance is still one of the greatest drawbacks to groups within these northern presbyterials meeting very often.

Still a Frontier

We are still a frontier in that there are many mining and power project camps without church services of any kind that lie within the boundaries of our presbyterials. We have much to do and too few to do it. What the answer is we don't know. We are decreasing in numbers of active members. In this Centennial Year when our history is so much in the news, we should take to heart the theme of the W.M.S. of Prayer, People, Programme, to increase our numbers, to present our work to the women of the church in such a way that it will stir them, and this can only be done if we are fully aware ourselves of the work being done and the needs of our workers. "Each one bring one" would be a good motto for every W.M.S. member this year, to bring about this increase.

(The material for this article was made available through the co-operation of Mrs. T. A. Duke, Historian of Temiskaming Presbyterial, Miss Laura Belle Smaill, Historian of North Bay Presbyterial, and Mrs. D. S. Godfrey, Past Historian of the Algoma Presbyterial. Mrs. Godfrey, who is 94 years young, has been in Women's Mission work since 1893.)

The Lounge, Ewart College

From "60" to "156"

by LILY M. MACARTHUR

Where does one start to take a journey backwards seventy years or so, to consider the changes and developments of a training school of the Presbyterian Church in Canada?

Let us start with the buildings which have housed the students taking training for service in the Church overseas and in Canada. Because of the realization of a need for instruction in the Bible for young women planning to go to overseas mission fields, the gracious home of Mrs. Thos. Ewart, on Church Street, Toronto, was made available for such instruction, in 1897, and the Ewart Missionary Training Home came into existence. Note the name "Ewart", we will meet it later in our journey. Mrs. Anna Ross was the first superintendent, being in the home for the years 1898-99.

Soon requests came that the training be available to young women serving the Church in Canada.

Order of deaconesses instituted by General Assembly

It was in 1908 that the General Assembly of the Presbyterian Church in Canada instituted the Order of Deaconesses, and the School name became Missionary and Deaconess Training Home. It soon became evident that the Church should have a building for the accommodation of young women who were in training for service in the Church. The imposing residence located at 60 Grosvenor Street was purchased, and Mrs. E. Livingstone was appointed the superintendent.

Then came 1925 and Church Union, when the building and its contents became the property of the United Church of Canada. The search for a new building to house the missionaries and deaconesses-in-training resulted in the purchase of one of Toronto's fine old homes, located at 156 St. George Street. Miss W. Ferguson became its first superintendent, and she, with willing, enthusiastic helpers, soon had an attractively furnished residence and home for the eager, young volunteers for home and overseas service. In 1940 Mrs. G. D. Ralston was appointed Superintendent. She retired in 1957.

Through the years the equipment in the "156" house needed more and more repairs; the accommodation was not adequate and the conviction grew that a new building would soon be a necessity. At the 1958 General Assembly permission was granted The Training School Board to proceed with a financial campaign for the erection of a new building. Contributions came from individuals, and groups — large and small. The cornerstone was laid June 10, 1961, and on the 9th of June 1962 the building was dedicated. It was a joyous and thankful group that gathered on Sept. 29th for the opening of Ewart College.

At "60 Grosvenor" and the first "156 St. George Street" most of the rooms were large, some accommodating as many as four students. One of the girls whose "dorm" was on the third floor remarked "That room should be called "Tipperary" because it is such a long way up, and "Tipperary" it was named. A room high in the turret was the "Owl's Nest". At Ewart College not more than two students are in a room, and the inclusion of an infirmary meets a long-felt need.

There are adequate class and craft rooms; a library; a lounge and kitchenette on each of the two upper floors for the students' use, and a beautiful and comfortable lounge and spacious dining-room on the first floor. For large gatherings, such as the reception after a graduation service, the lounge and dining-room may be made into one large room by opening folding doors. The kitchen area is everything a modern cook could desire. And words seem inadequate to describe the beauty and worshipful atmosphere one finds in Ewart College Chapel. There, all is harmony.

The exquisite gifts of carving, weaving and other hand-craft, sent by churches in countries where graduates are working, are gifts of love, devotion, time and skill. But they are more than that. They are an expression of their gratitude to God for His love and mercy in Jesus Christ — the Good News taken to them by messengers of His Church, in Canada.

Thankful indeed should be the residents of Ewart College that there is such a retreat. At "60 Grosvenor" the fire-escape room on the third floor was set apart as a prayer-room. In size it was approximately eight by ten feet and the furniture was a couch at which the girl, or girls, knelt for prayer and meditation. At "60 Grosvenor" at about 5:30 every evening, except Saturday and Sunday, students gathered in a "dorm" for prayer. There, kneeling at the beds, they remained until the supper bell rang. Many of the girls prayed aloud for the first time. All of the prayers were sincere; many were hesitant and stumbling. Morning and evening family worship was conducted in the drawing-room.

Precious is the memory of the Saturday evening prayer meetings, conducted by the superintendent in the board-room. The names of overseas missionaries and workers in Canada were read aloud and prayer was offered for them. Special intercession ascended asking that wisdom be given for the solving of problems.

Changes in "terms" and dress

It has been interesting to note changes in terms during the 70 years. The Ewart Missionary Training Home became The Presbyterian Missionary and Deaconess Training Home; the "Home" became "School" and in 1962 "School" became "College". At the Ewart Home the presiding lady was called "Superintendent" and that word continued during "60 Grosvenor" days. About 1918 "Superintendent" became "Principal".

To some of the students of the training school "Westminster House" has been the loved name for the residence.

In the early days a uniform was worn by the deaconesses-in-training. It consisted of a navy blue tailored dress and a long tailored coat, made of navy blue serge. With the dress, a white linen collar and deep cuffs, stiffly starched, were worn. A navy blue bonnet, similar to the pert little hats worn today, completed the uniform. Many of the students at "60 Grosvenor" felt some members of the Board considered the uniform, almost, if not quite, as important as the theology they were taught, and that is certainly not meant to be any reflection, or criticism, of the theology.

Gradually through the years the style of uniform became less severe. A tailored navy blue suit is worn by many of the deaconesses today, but one is not sure it is considered a uniform. Members of the delightful and proficient choir wear a smart uniform when presenting their lovely hymns and songs.

The course of study

Starting the school year 1942-43 the two year course of study was enlarged to three years. Today several specialized courses are offered. With new emphases in most phases of living new approaches are necessary even in church life. Ewart College seeks to prepare its students for effective witness in their chosen departments of service.

Field Work, or Practical Work, as it was called in the early days, has undergone changes. Then first year girls were sent to Church Missions, and experience in group work. A few had the opportunity of accompanying nurses from Nursing Missions when they went to visit mothers and new babies in homes in the downtown areas.

Second year girls were appointed to congregations. The ministers gave them names and addresses of people in homes and hospitals who would welcome visitors. One minister remarked as he handed a list to the girl who was working with him: "Do not produce your Bible; it will do some of them good to search for their Bibles and wipe off the dust". One afternoon a week was spent doing this congregational visiting. Ministers in new districts had them do house-to-house canvassing in order to locate new arrivals in the area.

At the close of the school year the first-year students gave two months' service to an institution or congregation as a part of the year's training. There was no remuneration, and they paid their own expenses. Eventually this was discontinued. Today it is taken for granted that student deaconesses are appointed to summer fields and receive salaries.

The University of Toronto inaugurated its Social Service Department about 1914. The Board of the Presbyterian Missionary and Deaconess Training Home made arrangements for their students to attend some of the Social Service lectures which were offered by the University. The classes were held in the Lillian Massey building.

Alumnae Association Organized

The Deaconess Alumnae Association was organized in 1916, at a farewell party given for a deaconess who was leaving Toronto to serve in a Montreal congregation. In 1929 came the first issue of the magazine "Four Corners", which was a mimeographed letter sent out by a few members of the alumnae. The first printed issue was spring 1932. The cost and preparation was shared by the deaconess house and alumnae. A scholarship from the alumnae followed, and recently an alumnae bursary fund has been established.

Student government, which was not even thought of during the early days is now taken for granted by the students of Ewart College. Do not for a moment think that students of earlier days did not have opinions. Rumbles and grumbles were heard from members of the student body, who did not always agree with decisions and proposals made by the Board and Superintendent.

"In little flocks we go to Knox" says the 60 Grosvenor song.
"And there would knowledge seek, Church History, Theology, and just a dash of Greek, Foreign Missions, Compositions, also learn to speak."

Today although some of the subjects are called by different names, the essential message remains the same.

Generally in the early days the lecture method was used. Today there is probably more participation by the students through discussion, buzz groups, and role-playing.

During each school year an important event was the party when the principal and students entertained the Knox College professors and their wives, the ministers with whom the girls worked and their wives, and the Knox students. Apparently there were other occasions when the students from Knox and the deaconesses-in-training met. From time to time one hears of the marriage of a Knox man and a graduate deaconess.

At the end of the journey what shall we say? What better than to use the words of Miss Margaret Webster, the Principal of Ewart College, which appear in the 1962 issue of "Four Corners": "The Staff of Ewart College hopes that all former graduates will recognize, in spite of many new things, the 'sameness' of purpose and fellowship, and will continue to look to this place as your own; a place to which you can return from time to time, for renewed friendship, further research and study, and new inspiration. Be assured that you will find a warm welcome."

Bedroom at Ewart College

ANNUAL COUNCIL MEETING

May 29th to June 2nd, 1967

Ewart College
156 St. George Street
Toronto, Ont.

TEXT: *Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein: the world, and all things that come forth of it! (Isaiah 34:1)*

A Service of Worship for Centennial Year

by ISABEL ANDERSON

(**Note:** Those responsible for conducting this worship service will want to plan in advance who will take part, making sure that those who are participating are acquainted with the service and that each one has a copy of it for her use.)

Call to Worship—Ho, every one that thirsteth, come ye to the waters, and ye that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price.

Hymn No. 30—tune "King's College" No. 452.

Prayer of Confession—(in unison)

Our Heavenly Father, we humbly bow in Thy presence as representative citizens of this great nation to confess before Thee our sins and shortcomings, our failure to love others as Thou hast loved us and our selfishness and unwillingness to worthily represent Thee in all phases of our individual and national life.

Thou hast showered upon us Thy blessings of wealth and creature comforts and we have not shared them with others less fortunate. Thou hast given us the message of Thy love in Thy Holy Word and yet we have been negligent in sharing it with others.

We pray for Thy divine forgiveness and for a fresh anointing of Thy Holy Spirit upon all leaders and people throughout our land in this Centennial Year. May our hearts be cleansed from selfishness and sin and united in Christian fellowship and brotherly love that we may walk together in the paths of peace. Through Jesus Christ our Lord, Amen.

Scripture—Psalm 67 (to be read by one person)

Hymn No. 105

Scripture—Psalm 72, verses 1-12 (to be read by one person)

Hymn No. 645, verses 1, 3, 4, 5.

Litany of Thanksgiving (to be read responsively)

Leader—O God, who did lead men to the shores of this land and cause them to become a nation, continue to draw from our hearts the response of thankfulness which Thy creation inspires. For the blessings of our history, both seen and unseen:

Response—We thank Thee, O God.

Leader—For the experiences of our humanity, through the advances of peace and sufferings of war:

Response—We thank Thee, O God.

Leader—For the contributions in Canadian Life of the men and women who for one hundred years have given us leadership in government of country, province, and community:

Response—We thank Thee, O God.

Leader—For the discoveries and benefits of the arts and sciences, industries and institutions:

Response—We thank Thee, O God.

Leader—For the advances in health and welfare, labour and management:

Response—We thank Thee, O God.

Leader—For the development of tolerance, forgiveness and charity within the great neighborhood of Canada between people of every race, religion, and culture who have made this their earthly home:

Response—We thank Thee, O God.

Leader—For the meaning of life awakened in us through our institutions of sound learning and our places of worship and prayer:

Response—We thank Thee, O God.

Leader—For our efforts and energies of the present to build the future on the good things of the past so that the oneness of the family of men may win Thy praise and Thy glory:

Response—Thanks be to Thee, O God. Amen.

Prayer of Rededication—(in unison)

Loving Father, Thou hast heard our prayers of Confession and Thanksgiving and we call upon Thee once more to hear us as we come in all sincerity to rededicate ourselves and all that we have to Thy service. We know that without Thee we can do nothing but all things are possible with Thee. Make each one here bowed before Thee deeply conscious of Thy divine presence in her heart and life. Go with us in our daily work and relationships with others and open to us doors of opportunity that we may serve Thee effectively. In the name of Christ our Saviour, Amen.

CENTENNIAL HYMN

Centennial Hymn—tune "All Saints New" No. 543

O Lord, our God, we come to Thee
In our Centennial Year
With hearts aglow with gratitude
For all Thy goodness here
In this great land of Canada
With mountain, forest, stream,
With beauty and with vastness too,
And wealth of which men dream.
We thank Thee for the pioneers
Who came so long ago
And brought with them Thy Holy Word
And sought Thyself to know.
Their faith and loyalty to Thee
Were bulwarks of this land,
And to inspire and challenge us
To live at Thy command
May all of us who dwell within
This Canada we love
Be conscious of Thy Spirit, Lord,
Descending from above
May He unite our hearts in one
And bring us harmony,
That peace may reign within our land
Throughout the years to be.

God grant to us the willingness
To share with lands in need
The blessings Thou hast given us,
Thus blessing them indeed.
Help us to send Thy Word abroad
Till all men everywhere
May come to know and love our God
And in His service share.
Amen.

(The Centennial Hymn was written by Miss Anderson.)

In Remembrance

NAME	CHURCH	PRESBYTERIAL
Miss Florence Campbell	Knox, Tiverton	Bruce & Owen Sound
Mrs. (Dr.) Angus MacIvor	Knox, Tiverton	Bruce & Owen Sound
Mrs. Hazel Mary Armstrong	Knox, Calgary	Calgary
Mrs. C. R. MacNevin	St. Giles, Calgary	Calgary
Mrs. S. Jacobs	Knox, Windsor	Chatham
Miss K. B. Chalmers	Glenview, Toronto	East Toronto
Mrs. Herb (Lillian) McIlveen	Westmount, Edmonton	Edmonton
Mrs. William Fraser	St. Andrew's, Martintown	Glengarry
Mrs. (Dr. J. L.) Maud King	Knox, Galt	Guelph
Mrs. (F. W.) Catherine Toles	Knox, Galt	Guelph
Mrs. James McDill	St. Enoch, Hamilton	Hamilton
Mrs. Charles Drynan	St. Andrew's, Cobden	Lanark & Renfrew
Mrs. Arthur Spence	St. Andrew's, Cobden	Lanark & Renfrew
Miss Marion Williamson (missionary on the Bhil field in India from 1927 to 1955)	St. Andrew's, Wingham	Maitland
Mrs. Ida (Grills) Cooke	Knox, Dunnville	Niagara
Mrs. Edgar (Lucy) Dunn	First, Port Colborne	Niagara
Mrs. Sydney Anderson	Knox, Sudbury	North Bay
Mrs. S. Deyo	Paterson Memorial, Sarnia	Sarnia
Miss Audrey McLean	St. Andrew's, Petrolia	Sarnia
Miss Helen R. Watson	St. Andrew's, Sarnia	Sarnia
Mrs. James Ball	St. Andrew's, King City	West Toronto
Miss Clara Summerboyes	Morningside, Toronto	West Toronto

(We regret that there was an error in the name of Miss Dawn Cuttress, St. Andrew's, Huntsville, reported in February issue.)

St. Andrew's Church, Kingston
(1820-1888)

Kingston — St. Andrew's — Queen's

by MILDRED A. CLOW

Could a Presbyterian Congress be more wonderfully planned than to meet at Queen's University, Kingston in Centennial year? Kingston, as many will know, is fairly steeped in early Canadian history. In its chronology two important dates are 1820 when St. Andrew's Church was built, and 1839, the year of the founding of Queen's University within that church.

In 1784 the first party of Loyalists from the United States arrived in Kingston, which at that time was the neglected erstwhile site of Fort Frontenac, built in 1673 and which for a hundred years following had been the battleground for Indian, French and English fur traders and explorers. The historian, William Canniff in his **History Of Upper Canada** states that Major Van Alstine, the leader of the Loyalists who had settled the area around Adolphustown, and a Presbyterian (as a great many of the Loyalists were), had requested that a missionary be sent to the region. Thus in 1798 the Rev. Robert McDowall arrived, who was assigned to take up the work as a missionary in Upper Canada, caring for the territory extending from Brockville to York, some 225 miles of bush trails. Mr. Canniff states "No man contributed more than he to fulfill the Divine mission 'Go, preach'." He travelled far and near in all kinds of weather, sometimes in canoes and bateaux, sometimes on foot. He was no doubt the originator of the group of Presbyterians who became the nucleus of St. Andrew's Church, Kingston, and who in 1804 petitioned the Crown for a church site, "about an acre of stony ground on Store St." This was finally granted in 1818. The church whose foundation was laid in July, 1820, was an imposing one, oblong in shape with cut stone front and tower, and standing on a ridge among pine trees.

Some time before this an appeal for a minister had been sent to the Presbytery of Edinburgh, Church of Scotland, who selected and ordained a young man, the Rev. John Barclay as St. Andrew's first minister on Sept. 26, 1821. He lived but a short time. The second incumbent, the Rev. John Machar was also ordained in Edinburgh, and much of importance happened during his long ministry. In 1831 the first Synod of the Presbyterian Church in Upper Canada was constituted in St. Andrew's, Kingston, and in 1841 the handsome stone manse was built. Today it is considered to be one of the gems of early Canadian architecture.

The founding of Queen's University took place in the Rev. Mr. Machar's time. The first Scottish settlers, hitherto living in Northern New York state had arrived with the early Loyalists, and they were especially concerned that there was no means in Upper Canada of educating young men for the ministry, nor of affording higher education for the professions after the grammar schools. Petitions to the government were sent many times to no avail. However the perseverance of the fighting Scots finally won, and in December, 1839 a meeting was held in St. Andrew's Church, Kingston in which was recorded the following resolution "this meeting . . . learns with great satisfaction the proposal by the Committee of Synod to erect a college in Kingston for the instruction of young men, with a view to the holy ministry in connection with the Church of Scotland, and the education of youth generally in the various branches of literature and science." It is interesting to note that of that founding committee, there were three young men, members of St. Andrew's Church who later became leaders in Canada — John A. Macdonald, Alexander Campbell and Oliver Mowat. All were eventually knighted and became — Sir John A. — the first Prime Minister of Canada, Sir Alexander Campbell, Lieutenant Governor of Ontario, and Sir Oliver Mowat, Premier of Ontario.

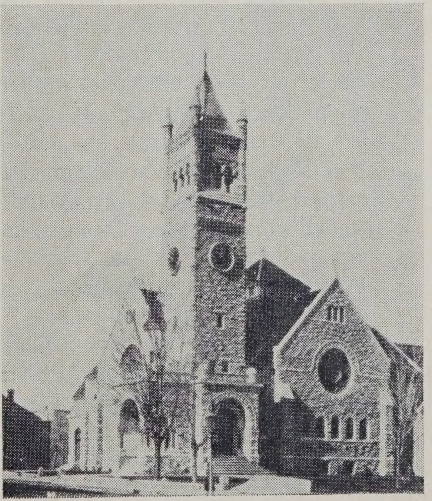
Thus a University came to Kingston, founded by a Presbyterian church, but truly cosmopolitan and open to all faiths. On October 16, 1841 Queen Victoria granted the Royal Charter, and gave it her name — Queen's. The Act stated that the college buildings were not to be more than three miles from St. Andrew's Church in the Town of Kingston. The first Principal, Thomas Liddell arrived from Scotland in January 1842 and in March the first session of Queen's opened in a small frame house at 67 Colborne St. that the trustees had rented for two years. There were only two professors and ten students. Transportation was difficult in those days. One of the first students, George Bell, took two days to come from Perth to Kingston, while another, Thomas Wardrope with two others from the vicinity of Guelph drove for 5½ days, about 40 miles each day, with the same wagon and a team of horses, using their trunks for seats.

From the time of its foundation, Queen's University, while open to all, was supported by grants from the Presbyterian Church and from endowments and donations from private sources. As time went on, it became plain that this source of revenue was far from sufficient to maintain a growing university. However it was not until 1912, by federal statute, that Queen's was reconstituted as a wholly non-denominational university and Queen's Theological College incorporated as a separate affiliated body.

On the occasion of the celebration of Queen's University Golden Jubilee in December, 1889, the Prime Minister was invited to address the very large gathering on the subject of that first founding meeting in St. Andrew's Church. Sir John A. Macdonald stated "I was a young man in 1839, just beginning my practice, and being a Kingstonian and a Presbyterian, I was very anxious that my native city should have the honour of being a University city, a seat of learning . . . when I arose to move the resolution that was placed in my hands, and although I had prepared an eloquent oration, I was in such a mortal fright, that I did not say a single word . . . my silence was golden, and I was cheered more than if I had given a speech or had the pluck to deliver it."

Queen's passed through many trials during that first fifty years, and it was not until 1877 when the Senate appointed as Principal, George Munro Grant, a Glasgow trained Nova Scotian, and a practical Christian with a forceful personality, that Queen's University was established on a sure foundation. During Principal Grant's 25 years in command, the University rapidly gained in size and prestige. Those were the days when Queen's had still to beg for support, and Principal Grant was said to have a most persuasive power in doing so. He was wont to call himself "an experienced beggar". Once when in Ottawa, feeling ill and worn out, he went to rest at the home of a friend, Dr. D. M. Gordon, and suggested to him that his epitaph should

St. Andrew's, Kingston (1889-)



be St. Luke 16:22. "And it came to pass that the beggar died." Incidentally it was Dr. Gordon who succeeded Principal Grant as Principal of Queen's.

You will find St. Andrew's Church ready to welcome you in June, 1967. It will not be the same church that was built in 1820 for it unfortunately was completely destroyed by fire in 1888. But on the same site, the corner of Princess and Clergy Streets, the present St. Andrew's was built and dedicated in 1889. Only two blocks from the church you can readily find the same house, 67 Colborne St., bearing an Historic Sites plaque to signify that it was the first home of Queen's. The University has now grown to a very large and influential seat of learning, with 54 buildings on several acres of campus, a teaching staff of 675 and a present registration of 5,483 students. Its facilities and residences for conference accommodation during the interim of winter and summer terms are very fine, and its location on and near the "Old Ontario Strand" is unsurpassed.

Kingston, the Limestone City, cherishes its wealth of historical associations, and we trust your busy schedule will permit some free time to explore them.

Your Prayers are asked

—For Miss Margaret Near as she ministers to the Chinese Canadian people in Toronto, and for Miss Margaret Balderston as she gives leadership in Christian Education in the Kawartha Lakes Mission.

—For Miss Lillian Reay and Mrs. D. F. Hazell as, in Christ's Name, they carry out their visitation ministry among Toronto's senior citizens and the patients of Riverdale Hospital respectively.

—for all who are preparing and carrying out plans for Synodical Annual Meetings; for all who attend and for all who participate and for all who cannot attend, that they may share in thought and prayer.

—for all groups in the Toronto and Kingston Synodical; for officers, leaders and Church School teachers; for the Regional Secretary, Miss Lois Powrie, that as she travels and meets with people she may be guided and given strength and wisdom.

—For the women who have gone from Toronto and Kingston Synodical Society to overseas fields: Pray for Miss Isabel Taylor in Formosa; Miss Margaret Leask in India; Miss Agnes Gollan in Nigeria; Miss Audrey Prendergast in India; Miss Rose Chambers in Formosa; Miss Eleanor Knott in India; Mrs. William Estell in Formosa; Mrs. Edward Stevens in India and Mrs. Clarence McMullen in India.

PRAYER

Our Gracious God and Heavenly Father from whom come all things beautiful in Nature and in our lives, we thank Thee that the changing seasons have brought us once more to the Springtime of the year that now fulfils the promise of new birth — we rejoice that with the resurrection of Nature there comes upon the face of the earth new life and new beauty. As we see the revival in natural things, we would pray for spiritual growth in human hearts, both individually and in all those groups which are designated and dedicated to Thy Service and are working toward the extension of Thy Kingdom.

We ask for an abundant blessing on all the missionaries of our Church and Society, protect and sustain them in the consciousness of Thy Presence. May the message they proclaim of the love, death and resurrection of Christ so touch the hearts of those to whom they minister that many may be brought to know Thee as their Lord and Saviour.

Give to the leaders in Church and State visions to see the work Thou wouldst have them to do, faith to undertake it and wisdom and strength to carry it through. "May those who lead us ever be led by Thee and may Thy wisdom guide them in every perplexity".

We pray for Thy blessing for our Women's Missionary Society as it prepares for its Annual Meeting next month. We ask for journeying mercies for those who will gather from distant places. Grant that the meetings be a time of true Christian fellowship. May those who hold office be upheld by Thy Power and those who speak inspire all who listen. We ask that Thou will keep us sure in Thy Guidance and therefore unafraid to undertake new ventures.

Grant our Father to each individual member of our Society a more vivid imagination of the needs of others, a deeper sympathy, a more understanding love so that we may serve our day and generation according to Thy will.

Hasten the day when Thy Name shall be known and honoured and peace shall reign throughout all the earth.

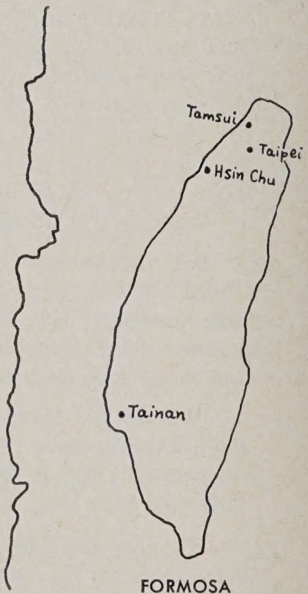
These petitions we bring in the Name of Jesus Christ, Thy beloved Son and our Saviour. Amen.

(This prayer was written by Mrs. N. W. G. Baker, Honorary President, Toronto and Kingston Synodical.)

Toronto and Kingsto Synodical i

Miss Isabel Taylor, A.T.C.M. (Royal Conservatory, Toronto), was born in Glasgow, Scotland, brought up in Orillia, Ontario and is a member of the Presbyterian Church in Orillia. She is a graduate of Ewart College and was appointed to serve abroad in 1931.

"I was sent out in 1931 to the Girls' School in Tamsui to give a Christian witness through music. Sandwiched in between times of language study was the opportunity to teach music—piano and singing in the school. The first term showed clearly that the most important work to be done was in the churches, hence a period of study at Westminster Choir School enabled me to work more adequately in the church. All my time in Taiwan has been spent in the schools and the church—through choirs, choir leader training classes, conferences and choir festivals. After the war, for ten years in the school there was a special music department. The training enabled the girls to teach music privately or in schools. With only one or two exceptions, they are all making their witness by playing the organ or leading choirs wherever they are. Only one of that group is still unmarried but she is teaching in a Bible school. After the Music Department was dissolved I spent five years in Taiwan helping with a new hymn book for the Church and I carried on work in the Tainan Seminary and nearby University as well as becoming acquainted with the whole South Church. The only change during these 36 years was during the war when for three years I worked in Canada in the Hungarian and Ukrainian Churches in Toronto on a war-time day nursery project and finally setting up a Nursery School in Tyndale House in Montreal."



FORMOSA

Miss Isabel Taylor, A.T.C.M.

RMOSA

DIA

GERIA

Miss Margaret Leask, B.A. (Univ. of Toronto), M.R.E. (Biblical Seminary, New York) M.Ed. (Univ. of Toronto) was born in Uxbridge, Ontario. She is a member of the Presbyterian Church in Uxbridge and was appointed to serve overseas in 1949.

"Since first going to India in 1949 I have been at the Helen MacDonald Memorial School in Jhansi. I have mostly taught physics and chemistry to the high school classes and worked with the teachers in their preparation for teaching. Because of the opportunity to take science in high school a number of the graduates have gone on to be science teachers, more highly qualified nurses and one or two to be doctors."

Miss Agnes Gollan, B.A. (Queen's University) was born in Kingston, Ontario and is a member of St. Andrew's Church in Kingston. She is a graduate of Ewart College and was appointed to serve abroad in 1954.

"My reason for becoming a missionary was to help those who did not know God, to know of His love for them. When I became aware of how much His love meant in my life, I

Miss Margaret Leask,
B.A., M.Ed., M.R.E.

Miss Agnes Gollan, B.A.

felt the only thing I could do was to go overseas and make His Love known to others.

"In Nigeria I have been trying to help the Church here to witness to the children and young people—that they might know. Most of my time has been spent in beginning and organizing the Christian Girls' Club — for girls from 10 to 15 years. Their AIM is to learn to be "followers of Jesus". This should make them His witnesses to others too.

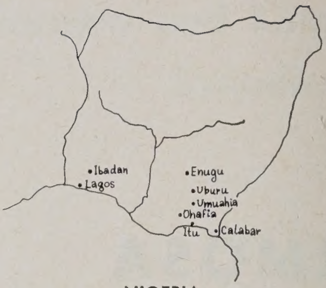
"In a country where elders must be respected and children are not very important until they become adults, it has been a long struggle to convince the Church that work amongst the youth is important and should be done well. It has been happening gradually though and Synod has just set up a Committee on Christian Education and asked me to be the Director. So we go forward, with much still to be done."

Miss Audrey Prendergast, Reg.N., (St. Joseph's Hospital, Port Arthur), was born in Fort William, Ontario and is a member of Knox Presbyterian Church, Toronto. (She is supported financially as well as in Christian fellowship by Knox Church.) She was appointed in 1958.

"A vision of missionary service in India in my teens was fulfilled many years later when God called me to the mission field in 1958.

"I served three and one-half years at the Christian Medical College, Ludhiana where I was asked to undertake several pieces of work that I never even dreamed of doing when I left Canada. Long periods of illness left me with no less assurance that God had called me to India. Now I know that these experiences were God's means of training for further service.

"In 1962 I was transferred to the position



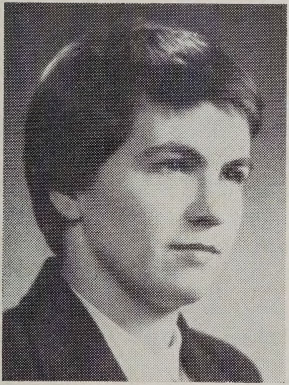
NIGERIA

Miss Audrey Prendergast, R.N.

of Director of Nursing Services at Jobat Christian Hospital.

"I count it a privilege and responsibility to follow those others who, through their dedicated service, have made a great contribution in the building up of Jobat Christian Hospital to what it is today: an institution to which many from near and far come for physical healing and where they are brought in contact with the Great Physician."

Miss Rose Chambers,
R.N., B.Sc.N.



Miss Rose Chambers, Reg.N., (N.S. Hospital), B.Sc.N. (Univ. of Western Ontario) was born in New Glasgow, Nova Scotia. She is a member of Knox Presbyterian Church, Toronto. (She too is supported by Knox Church financially and in Christian fellowship.) Miss Chambers is a graduate of Ewart College and was designated as a Deaconess in First Presbyterian Church, New Glasgow, N.S. She was appointed in 1965.

"The love and concern of Christ for man can be seen in the lives of Christian nurses who know the Love of God in their own lives. In a few months I shall begin work at MacKay Memorial Hospital where I will be working with Christian and non-Christian nurses and patients in a teaching or supervisory capacity. From a practical standpoint I can see much to be done, but above all I pray God will use the skill and knowledge He has given me as a means of leading others to Christ."

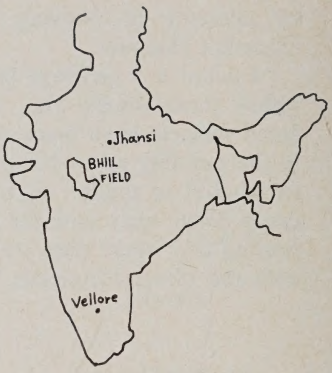
Miss Eleanor Knott,
B.H.Sc., M.A.

Miss Eleanor Knott, B.H.Sc., M.A., (Univ. of Toronto) was born in Thornbury, Ontario. She is a member of Knox Presbyterian Church, Toronto and is also supported by that church. Miss Knott was designated as an overseas missionary in her home church, Knox Presbyterian Church, in Thornbury, Ontario. She was appointed in 1965.

"I was happy to return to Allahabad for language study. I got off to a good start in second year. I enjoy Hindi when I have a teacher, but I must say I find it difficult on my own. In January I attended the Evangelical Fellowship of India conference in Bangalore. To me this was a real privilege to be able to attend the conference and also to be able to see some of the south. I am now studying in Jhansi with the assistance of Mr. A. Joshua.

"It is good to be here in Jhansi and to have some small part in helping, although I still feel much like a square peg in a round hole. However, the Lord is working on those rough edges."

Miss Knott goes on to write of a meeting with several people who are engaged in the problems of food and nutrition. The Committee on Agriculture and Rural Life (NCCC) and the Committee on Relief and Gift Supplies and Home Science faculties of Indian universities are devoting much time to India's problem of nutrition. As Miss Knott looks at the future it is interesting to know that in an area of great need she may have a contribution to make.



INDIA

In addition, in recent years, three young women went from Toronto and Kingston Synodical; married in their fields of service and are still serving on those fields with other Christian agencies. They are: Mrs. William Estell (Eileen Black) in Formosa; Mrs. Edward Stevens (Suzanne Sarjeant) in India and Mrs. Clarence McMullen (Catherine Polson) also in India.

Behind these quotations one must see hundreds of people who have had the Christian message made real to them.

Behind choir practices and music lessons there is discipline — a kind of discipline which contains love. There is a concern that the person uses his or her gift to the utmost. There is a concern that music be performed well so that the message will be well proclaimed. Thus, across the Island of

Taiwan, there is music — performed to the glory of God and proclaiming His love. Most important there are people whose loves reflect the training they received.

Behind the words: "I have mostly taught physics and chemistry" lies a story; a story of Science made available to girls — but more important, of young women having the wonder of God's love opened up before their eyes in a laboratory. Yes, there are better qualified professional people — but the large part of their qualification is that the knowledge of Science has been well mixed with a knowledge of the Christian faith. India is being well served by the graduates of the Helen MacDonald School.

One of the first things I heard on my first visit to Nigeria was a story about Agnes Gollan. She had joined a game of soccer with young Nigerians — and she had scored the only goal!

That was an important goal for it placed Agnes Gollan right on the team. She has been able to score plenty of other goals but these in the direction of developing the young Nigerians' knowledge of the Christian faith.

Miss Chambers and Miss Knott are still doing language study. They look to the future. Both are expecting to teach; both are in fields of Science. Miss Chambers is in Nursing and Miss Knott is in Household Science and Nutrition. Both will add their witness as they use their gifts and their training in Formosa and India.

Toronto and Kingston Synodical Society, in celebrating Canada's Centenary year and in these celebrations assessing the task God has given the Church and Society to do, must surely be thankful for these women who serve in Formosa, India and Nigeria. In being thankful that they have answered God's call, we must all as a Society pray that their witness abroad may continue to be supported by our witness here at home.

* * *

OF INTEREST

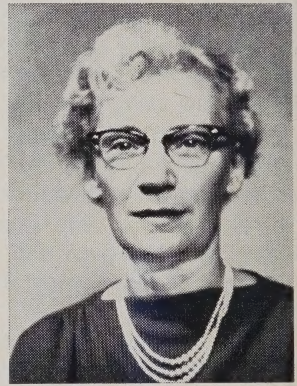
When a new women's group was formed recently in Ajax, Ontario, the CGIT group in the congregation sent a letter of congratulations and encouragement to the newly formed group along with a cheque to enable them to buy their study books and necessary supplies.

* * *

Among those ordained to the eldership of their respective churches since the 1966 General Assembly of The Presbyterian Church in Canada authorized the ordination of women elders are two of our Executive Directors — Miss Giollo Kelly in St. John's, Toronto; and Miss Mary Whale in the Presbyterian Church in Erindale, Ont.

Organization Staff

Three members of the Organization Staff can call the Synodical of Toronto and Kingston their home.



Miss Mabel Booth

Miss Mabel Booth, the National Secretary for Children's Work whose home is in Toronto. Miss Booth has served the Presbyterian Church and its Women's Missionary Society in various parts of Canada since her graduation from the Presbyterian Missionary and Deaconess Training School (Ewart College). Her first assignment was to work among the Ukrainian people in Toronto, then to Western Canada where she served as a deaconess in Saskatoon and Prince Albert presbyteries, later in Edmonton. Miss Booth returned to Ontario where she was a congregational deaconess first in Central Church, Galt, then in Glenview Church, Toronto. Through the years Miss Booth showed particular interest and skill in the area of Children's work taking every opportunity to learn more about both materials and methods. Five years ago Miss Booth was appointed National Children's Work Secretary for The Presbyterian Church in Canada, in which position she represents the Board of Christian Education and the Women's Missionary Society, W.D.

Miss Lois Powrie

Miss Lois Powrie, the Regional Secretary for the Synod and Synodical of Toronto and Kingston, is also a Torontonian. Following her graduation from Ewart College, Miss Powrie was Director of Christian Education in Victoria Presbyterian Church, Toronto, then for a time she was Executive Secretary for Girls' Work of the Toronto Religious Education Council. From 1959 to 1961 Miss Powrie was Programme Director of the Y.W.C.A. in Peterborough, Ontario. From

1961-64 she served as Regional Secretary in the Synod and Synodical of Montreal and Ottawa, when she returned to her home area to be the Regional Secretary for the Synod and Synodical of Toronto and Kingston.

Miss Barbara Woodruff

Miss Barbara Woodruff comes from Kearney, Ontario near Huntsville. Following her graduation from Ewart College Miss Woodruff was Director of Christian Education in St. Andrew's Presbyterian Church, Goderich, Ontario. In April 1962 Miss Woodruff began work as Regional Secretary in the Synod and Synodical of Alberta where she has served until the early months of 1967. She has now been transferred to the Synod and Synodical of Hamilton and London where she will serve as Regional Secretary.

National Missions

Within the Synodical of Toronto and Kingston, one of the largest from the point of view of membership, we have five of our National Staff engaged in mission work, one of whom is on leave of absence during this Centennial Year.

Miss Margaret Near, M.A.

Miss Margaret Near, M.A., has served in the Chinese Church in Toronto since 1954. Miss Near, whose home is in Kitchener, graduated in Arts from Waterloo College prior to entering upon her deaconess training. Following her graduation from the Presbyterian Missionary and Deaconess Training School (now Ewart College) in 1952, she served for two years in Regina, Saskatchewan. During her first furlough, Miss Near studied at the San Francisco Theological Seminary in San Anselmo, California. She later took leave of absence in which to complete her post-graduate studies and received her masters degree in Religious Education from San Anselmo in

Miss Flora Whiteford

1962. During the first half of 1965, Miss Near spent her study furlough at the New Asia College in Hong Kong, perfecting her Chinese language which she undertook to learn shortly after beginning her work among the Chinese Canadians. (Miss Near has become extremely proficient in the Chinese language and has endeared herself to the Chinese people among whom she carries on a very effective ministry.)

In a quickly changing urban centre such as Toronto, the need for Christian outreach to the culturally, economically and socially deprived is ever present. Miss Flora Whiteford has been serving in the Presbytery of East Toronto with Queen Street East Church as the base of operation for her inner city ministry. A number of new and interesting experiments have been undertaken during the past year. One of these is the weekly "coffee house" for the youth of the area. A new pattern of Church School has been tried for the grades four to eight, with classes after school during the week rather than on Sunday morning. The results of this experiment have been most encouraging. Miss Whiteford, who is a native of Edmonton, where she received her elementary and secondary education, is a graduate of the Missionary and Deaconess Training School. Prior to taking up her inner city work, she served for two years in Victoria Presbytery. During the Centennial year Miss Whiteford is on leave of absence from our National Staff and is engaged in an inner city type of ministry in Victoria, Australia, under the Presbyterian Church in Australia.

With the increasing tempo of urbanization in recent years, the population of the rural districts of our nation has rapidly decreased, thus creating a problem for the Church in providing an adequate Christian ministry for those who have withstood the movement to our urban centres. One means of overcoming this problem has been to set up territorial mission fields with an ordained minister serving five or more charges with the help of a student assistant during the summer months. The Kawartha Lakes Mission in the Peterborough area is such a territorial mission charge. Here Miss Margaret Balderston serves as Director of Christian Education in the six rural and village congregations which make up the charge. Summer is a particularly busy time in this popular resort area, with a full programme of Vacation Church Schools being carried on under the direction of our deaconess. Miss Balderston, who was born in Halifax, Nova Scotia, grew up in Charlottetown, P.E.I., and was active in Young People's and Choir Work in her home congregation of Zion. Her work in the Kawartha Lakes Mission is her first appointment as a deaconess, having graduated from Ewart College in the spring of 1965.

Miss Margaret Balderston

The continually rising population and the increased life span of many senior citizens, presents a need for more hospital accommodation to care for the sick and the frail. This is evident across our nation as we see new hospitals being erected on every hand. Riverdale Hospital in Toronto, which cares for the chronically ill and the convalescent, is one of the largest hospitals of its kind in North America, caring for almost 800 patients. Mrs. D. F. Hazell has become a familiar and a welcome figure along the corridors of Riverdale Hospital since she took up her work as hospital visitor on a part-time basis there last July. In addition to her visitation programme, she is responsible for the arrangements for the Church Service conducted in the hospital auditorium each Sunday morning, in which many of our ministers and Presbyterian members share. Mrs. Hazell has spent the

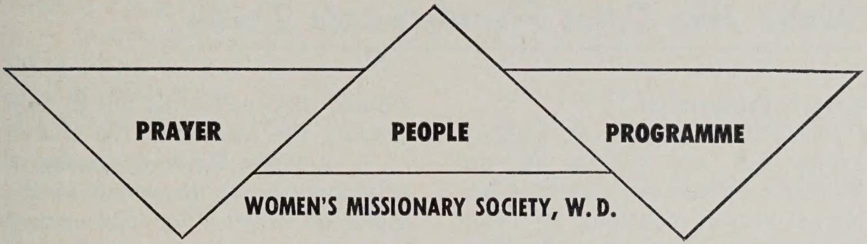
Mrs. Hazell

greater part of her life within the Synodical of Toronto and Kingston, being a native of Orillia. Prior to joining our National Staff, she served as a valued member of Council Executive for almost 20 years, during which time, in addition to giving leadership in a number of the Society's committees, she represented the Society on several of the major boards and committees of the Church. Mrs. Hazell continues to make a valuable contribution as she represents the Christian love and concern of our Society and Church in carrying out her ministry to those laid aside.

Miss Lillian Reay

The newest area of National Mission work which has been undertaken within the Synodical is that being carried on by Miss Lillian Reay. Miss Reay is serving under the direction of the Inner City Committee of East Toronto Presbytery and is at present undertaking a survey of senior citizens living in the inner city area and in the numerous homes for the aged, with a view to setting up a programme of visitation among them. The loneliness experienced by many of these aged persons is great and the Church of Jesus Christ has a responsibility to extend to them Christian love, friendship and concern. Miss Reay is a native of Red Deer, Alberta, and was employed in Calgary prior to entering the Missionary and Deaconess Training School, from which she graduated in 1953. Her first appointment under the National Department was to the Peace River Presbytery. She later served in Downtown Mission Work in the Queen Street East area of Toronto, in the Presbytery of Saskatoon and in St. Matthew's Centre in Vancouver. Immediately prior to taking up her present assignment she served as Port Receptionist in Montreal for two years. Miss Reay is also assisting temporarily with the work formerly carried on by Miss Whiteford.

CENTENNIAL PROJECT



by MRS. JOHN McFARLANE
1st Vice-President and Corresponding Secretary,
Toronto and Kingston Synodical

We are all looking forward this 1967, when, as Canadians, we celebrate the 100th Birthday of our beloved Country!

Let us remember our three-dimensional Centennial Project— "PRAYER — PEOPLE — PROGRAMME".

Through PRAYER to have a deeper understanding of God's will for our lives. To urge every member to dedicate herself anew to the purpose of the Women's Missionary Society — "The World for Christ".

To work for an increase in MEMBERSHIP so that many may see the work and needs as the Church expands into new areas of service.

That our PROGRAMMES will help members to grow spiritually, to become better informed about the work and needs, and to become ENTHUSIASTIC.

Watch the Glad Tidings Centennial Corner each month and keep informed about the special Centennial Projects and other information.

Most cities have skyscraper-top observatories for viewing the skyline, but Chicago has a skyscraper-top observatory for looking inside the human heart. It is the Sky Chapel atop the famous Chicago Methodist Temple in the heart of the Loop — Chicago's business section. A quiet place for meditation and prayer in the hush of the heavens, the Sky Chapel is 400 feet above the clang and clatter of the speeding Loop traffic. Here, in the highest place of worship in the world, traffic noises cannot be heard. The only sound that breaks the stillness is the wind against the windows. In that solemn stillness, the little problems of the world seem small. Christ seems there, moving about in the rustle of the wind. In the quiet hush, you look inside your heart and talk with Him. Hearts will not be crushed beyond endurance by loss or sorrow; misfortune will come but a sublime trust will give courage and guidance. Opportunities for service and help will come, and will be grasped. Loving is living — living is giving and giving is growing — let US — members of the Women's Missionary Society, of which YOU are a part, grow SPIRITUALLY!

What Are Other Presbyterials Doing?

Calgary Presbyterial

The WMS groups of Calgary Presbyterial are sharing in the Women's Interchurch Calgary Centennial Project of helping to locate and furnish a pioneer Anglican Church on the grounds of Heritage Park. This building will be available for services when desired. The project is nearing completion and will be a fine example of Christian co-operation among the local churches in Centennial Year.

Saskatoon Presbyterial

A pageant commemorating the 100th anniversary of Presbyterianism in the province highlighted the annual meeting of the Presbyterial. The pageant, written by Miss Jessie Walls, historian, depicted the hardships endured by women in the church shortly after it was established on the present site of Prince Albert by the Rev. James Nisbet in 1886. One of those taking part in the pageant was Miss M. Goodale, who is a charter member of the first WMS in the province and the first secretary of *The Glad Tidings*.

Winnipeg Presbyterial

The afternoon auxiliary of St. James, Winnipeg, reports that at the beginning of this Centennial Year 1967 all their members are life members of the WMS.

Hamilton Presbyterial

As a centennial project, the Explorer group of Caledonia Church planted tulip bulbs last fall to help beautify the outside of the church . . . and the Explorer group of Alberton Church presented to the WMS $8 which they had earned from their centennial project of an antique display at the Ancaster Fair.

Sarnia Presbyterial

In Sarnia Presbyterial a committee is planning a bus trip to Toronto, when visits will be made to the Church Offices, Armagh, Ewart College, the Scott Mission, Evangel Hall, and the Chinese Church.

Barrie Presbyterial

"One hundred members added for 67" is the centennial project of Barrie Presbyterial.

In St. Andrew's, Barrie a voluntary offering will be taken at each meeting to be used toward Life Memberships to be presented at the close of Centennial Year.

The WMS and WA of St. John's, Bradford have united to form a group of Presbyterian women called "The Presbyterian Women's Fellowship." The Women's Auxiliary was organized in 1928 and was called "The Ladies Aid Society" at that time. The Women's Missionary Society was organized in 1887 and would have celebrated its 80th anniversary this year. The centennial project of the new group is to make "The Presbyterian Women's Fellowship" succeed.

Lindsay Presbyterial

A centennial summer rally is being planned for June 21, 1967, at The Old Stone Church (near Beaverton), built in 1840.

Peterborough Presbyterial

A visitation of all the groups in the presbyterial is to be arranged and carried out by the members of the executive during Centennial Year.

Saugeen Presbyterial

Durham Trinity Group plans to plant shrubs at the front of their church as a centennial project. They have also adopted a Korean orphan girl 16 years of age and for a small sum each month they are able to keep her clothed, fed and housed. They support her by means of such tasks as sewing and babysitting.

* * *

NEWS IN BRIEF

Due to lack of space during these special Centennial issues we are unable to report fully on all news events sent to us by Press Secretaries. We would, however, like to report the following Honorary Life Memberships and Life Memberships which were presented recently:

Honorary Life Memberships:
—to Mrs. Austin Beattie, St. James, Winnipeg, who works among the young people who are residents of Fellowship House;
—to Mrs. J. A. Brown, St. Andrew's, Windsor;
—to Mrs. George Sinclair, Riverdale, Toronto;
—to Mrs. Myrtle McKeigan, St. Giles, Ottawa;
—to Mrs. F. H. Meikle, St. Giles, Ottawa;
—to Mrs. J. Charters, St. John, Hamilton;
—to Mrs. L. C. Macdonald, St. George's, London;
—to Mrs. Edgar Davidson, North Mornington, Ont.
—to Miss Hattie Nugent, Orillia, Ont.

Life Memberships:
—to Mrs. Jessie Elder, Southminster, Brandon;
—to Mrs. A. R. Henderson, Knox, Cranbrook (Kootenay Presbyterial);
—to Mrs. Richard Armstrong, Calvin, Winnipeg, who was one of the original members after 1925;
—to Mrs. Donald Mathieson, Calvin, Winnipeg;
—to Mrs. Alex Campbell, Calvin, Winnipeg;
—to Mrs. Alvin MacKay, St. Andrew's, Stratford;
—to Mrs. James Scott, St. Andrew's, Stratford;
—to Mrs. L. Peart, Caledonia (Hamilton Presbyterial);
—to Mrs. D. Findlay, St. Andrew's, Moose Jaw;
—to Mrs. M. Bremner, St. Andrew's, Moose Jaw;
—to Miss Barbara Jack, St. David's, Hamilton.

I WAS A STRANGER

and you welcomed me!

by the REV. EDMUND SERESS
Minister of First Hungarian Church, Toronto

Two great anniversaries are being celebrated by Hungarian Canadians in 1967. First, the Centennial year of the country which opened its gates for the immigrant Hungarians and became their new home and country. In this commemoration, Hungarians fully unite with all Canadians. Second, the Hungarian Reformed Church commemorates its 400th anniversary this year. In this event, we feel that all who have the same reformed church background will join us.

My task here is to give a brief report on the life and tradition of the Hungarian Presbyterians in Canada. In view of the 400th anniversary of the Hungarian Reformed Church, I feel compelled to give some information regarding the heritage which the Hungarian Reformed people brought to Canada.

The Heritage of the Hungarian Reformed People

The Reformation reached Hungary around 1520, just about the time that the Turk-war and the 150 years of occupation started in Hungary. The Turk-war and the rule of the Habsburg dynasty made the century one of the most crucial and tragic in the history of the Hungarian people. Hopelessness and fear were in the soul. The Reformation brought new hope and strength, with the Calvinistic teaching finding good soil in the spirit of Hungarians. By the end of the century, 90% of Hungary accepted the Reformation. Congregations were established and organized all over the country, but they were separated because the country was divided into three parts — the Turk-occupied part, the part of the official Kingdom, ruled by Habsburgs, and the independent Transylvania where the freedom of religion was first declared in Europe by the Diet in Torda.

In 1567, at the great Assembly in Debrecen, the Hungarian Reformed Church was organized as one body, and there the Heidelburg Catechism and the second Helvetian Confession were adopted as subordinate standards. But the counter-reformation came quickly, led by the Jesuits and the Catholic Habsburg dynasty. The continuous war and the terrible methods used by the counter-reformation during the next century resulted in only one third of the people being able to stand by their reformed faith. One example is sufficient to show how horrible and brutal the counter-reformation was. To this day you will not find a cross as a symbol of any Reformed Church or home in Hungary because the brutal actions of the counter-reformation were carried out under the symbol of the Cross. To them the Cross signifies the brutality suffered by their forefathers during this period in their history.

Hungarian Immigrations to Canada

With this heritage of 400 years and also the continuous fear of recatholization, the first Hungarian reformed immigrants arrived in Canada at the turn of this century. On the homesteads of Saskatchewan they settled down and formed the first Hungarian congregation in Bekevar (which means "the fort of peace"). They built the first church there in the shape of the old country churches with two steeples. The Presbyterian Church in Canada gave help providing them with ministers. This old congregation is still flourishing; even though the fathers are resting in the church-owned cemetery, the second, third and fourth generations are faithful to the Church, maintaining their fathers' heritage. Those who have left the community have become members of English-speaking congregations, or elders and even ministers.

The next immigration took place in the twenties. Many of the Hungarian congregations were established in this period by the Presbyterian Church. What a great help that was for people arriving in a strange country, where nobody understood their language, and hymns and practices were different. They were happy and contented when they could come together to sing and pray and hear the Word of God in their own language. And they also started to build their own churches, where the traditional ninetieth Psalm brought the atmosphere of the three- or four-hundred-year-old churches to their new country. With a true brotherly and Christian missionary spirit, The Presbyterian Church in Canada helped these congregations to be organized and to live. The language problem, unemployment and the depression brought difficult times for these people, but our Church helped them to overcome these difficulties. Without this help many of our Hungarian Churches never would have been established. The Presbyterian Church helped to pay ministers and to build churches. In Calgary, Hamilton, Delhi, Welland, Windsor and Toronto congregations were formed during this time.

A great number of Hungarian immigrants came to Canada after World War II. These settled mostly in cities, strengthening the Hungarian congregations there or formed congregations in new areas. New ministers also came, and Abbotsford, Vancouver, Lethbridge, Edmonton, Mount Brydges, Brantford congregations were formed. May I point out Abbotsford as an example. The Hungarian congregation built the church there, but the minister, the Rev. K. C. Doka, being bilingual, started Presbyterian work among the English people, too, so that besides the older Hungarian congregation, a new English-speaking one was established. They now have an English-speaking minister, and Hungarian people are served by the minister from Vancouver.

After the 1956 Revolution in Hungary many new immigrants came to Canada. The Presbyterian Church gave much assistance to these refugees, but the most valuable was that Hungarian congregations across the nation were there to accept them. A new congregation was established only in Ottawa.

Today — 15 Hungarian Presbyterian Congregations

I am not able to count how much financial help, patience and faith were given by The Presbyterian Church to their Hungarian brothers. But I know and recognize that most of it bore fruit. Statistics show that today there are more than 2,300 communicant members in the fifteen Hungarian Presbyterian congregations in Canada. Of these, eight are self-sustaining, thirteen have their own church building, and many of them have manses, too. There are, however, a few smaller congregations which never will be able to attain self-support because of certain limitations.

A further significant gesture on the part of The Presbyterian Church was taken by its 1962 General Assembly, which accepted the Heidelburg Catechism and the second Helvetian Confession as subordinate standards of faith. These were accepted 400 years ago by the Hungarian Reformed Church.

Finally, may I introduce to you one of the Hungarian congregations with its own opportunities and problems. The First Hungarian Church in Toronto, where I am a minister now, is not a typical one among the other fifteen. Toronto is a Metropolis and also the largest Hungarian centre. Hungarians have settled here since the 1920s. The congregation is almost 40 years old. Those who built the church 28 years ago were a small group, about 95 persons. The great industrial and commercial centre always attracted the newcomers, providing more opportunities for employment. Great numbers of Hungarians settled here from each wave of immigration. The congregation continued to grow, but the building did not. So facilities for Sunday School, youth work and adult activities became inadequate. It has been the desire of the congregation for many years that they might build or buy a larger church. This plan has now been realized, as a suitable church building on the corner of Vaughan and Winnett has been purchased in this Centennial year and the congregation will take possession of it in October.

In these more adequate facilities, a group of faithful and loyal people of Hungarian origin, who wish to worship the Lord in the language, manner and tradition of their fathers, will meet. From this location, they will continue to reach out with the Gospel message to others of their own nationality living in this large metropolitan area.

BOOK REVIEWS

SPILLED MILK, *Litanies for Living,* by Kay Smallzried, Oxford University Press, 1964, $3.25.

This little book of 57 litanies helps us phrase concerns which are particularly current for Christians in the society of our day. The author prays in everyday language, about everyday problems — some as simple as Spilled Milk and others like "political persecution" of a more complex nature.

These prayers could be used for personal devotions, sometimes helping us to look at our problems from a different point of view, or in groups, as the author expresses the hopes and fears of our time. The litanies in the book appropriate for special days like Christmas and Easter are indexed at the end of the book.

YOUTH CONSIDERS PERSONAL MOODS, by Reuel L. Howe, Thomas Nelson & Sons, 1966, $1.75.

A book for high schoolers as they struggle to find out who they are and why at times they are the way they are. Recognizing that all of us have periods of being 'high' and then periods of being lower than low, Dr. Howe looks at the kinds of moods we have, why we have them, what they do to us and how we may deal with these moods. On reading this book one teenager stated, "It's terrific to find out that you are not the only person like me and that there are ways for me to deal with me."

GROWING UP IN MISSION, by Grace Storms Tower, Friendship Press, $2.75.

Growing Up In Mission was prepared to assist leaders and teachers of boys and girls to have an understanding of the philosophy, as well as the implementation, of Mission Education for children. This book will answer such questions as: What is the difference between Missionary Education and Mission Education? Does Mission Education and Christian Education belong under the same umbrella? What is the role of the teachers or leaders as they work with boys and girls in the church? How much can they expect of children as they grow in their understanding of Mission?

Mission Education is more than a study of what missionaries are doing and the areas of the world that are supported by a particular church. Mission Education "is helping persons understand the motivation and nature of their commitment, their sense of sentness or mission in and to the world." Leaders of children, and parents too, know that they cannot do the job alone, "children need the environment of the Christian home, if the Christian faith is to take root and grow in their lives."

A Study Packet is Born

by MRS. G. H. PECKOVER

"That was an interesting mission study at our last meeting, wasn't it? I'd like to read more about it."

"Yes. The study book is a good one this year. I wonder where they find the books we use?"

Have you ever asked yourself these questions? To find the answers let us follow the course of next year's study on the theme — "Christ and the Faiths of Men" — from its beginnings to the day it is presented at your meeting.

Twice a year representatives from about 30 denominations on the North American continent meet to plan and discuss study material for the use of their church groups. This is part of the work of the Department of Education for Mission of the National Council of Churches of Christ in the U.S.A. Our church is represented at these meetings by Miss Louise Reith, the age-group secretaries for children, youth and adults, and the Rev. Malcolm Ransom, Acting Director, Missionary Education. It is interesting to note that in April of this year, this Department will hold its meeting in Toronto in recognition of our Centennial Year.

The participating churches are asked to suggest major themes for future study, by considering the issues they feel will deserve the study of local congregations in the future. The theme chosen five years ago for use in 1967-68 was "Christ and the Faiths of Men". Once the theme is chosen the recommendations to the Executive Committee of the Department of Education for Mission requesting approval for the development of programme materials on the theme for adult study, e.g., a basic book, a Bible study, a study-action manual. Then the work group draws up specifications for each of the pieces and nominates authors to write the material according to the specifications.

Sometimes the authors attend sessions with the representatives to discuss materials. After first submitting an outline for comment the author writes the book and the Department circulates the manuscripts to members for comment and suggested changes.

The theme "Christ and the Faiths of Men", suggested in 1962, reached this stage by the spring of 1966, and the author was then busy trying to incorporate any suggested changes and get his manuscript ready for the printers. During the summer of 1966 the manuscripts of the books on the theme were circulated to the members of the Adult Committee of the W.M.S.

In September the Adult Committee met to discuss the manuscripts and to decide which were most suitable for our groups. (The Adult Committee is made up of three representatives from Afternoon Groups, three from Evening Groups, two from Affiliated Groups and three ex-officio members). Sometimes the decision is easy but other times it requires much thought and discussion to choose the best book. The committee decides how many programmes to prepare, recommends how to use material from the book and prepares further information about our mission work. Members of the committee are each asked to work on resource information for programmes. By the time that this magazine is in your hands, the committee will be adapting this resource material and suggesting interesting and suitable programme methods for presenting the material.

By the end of May, the material is ready to go to the printers and another Study Packet comes into being. It has been nearly five years in the making and has involved many different people from the time when the theme was just an idea in the back of someone's mind until it has been presented by three or four of your members at your meeting. Each person has tried to think of the likes and needs in most local Adult groups. Naturally no one programme is going to please every single member. We are not all cut from the same pattern, so groups will need to adapt the material to suit their needs. Have you ever written to the Adult Committee to tell them what types of programmes you like? Please do. It would be a great help.

And the other question — how can I learn more about the study theme? On the back cover of the *Glad Tidings* there is always a list of reading material. Other books on the theme written for the Department of Education for Mission are included on the list. The sign of an interesting programme is the question "What else can I read about this?" This is a question which all those involved in the preparation of the Mission Study hope you will ask.

PICTURES FOR 1968 PRESBYTERIAN CHURCH CALENDAR

Submit your good quality colour "action" pictures related to church life in Canada (preferably with emphasis on "people") by March 31 to: Secretary, 1968 Calendar Committee, 50 Wynford Dr., Don Mills, Ont.

We Started A DAY CAMP

by SARAH SPINKS of Toronto

(A light, breezy story telling how two girls, ages 12 and 14, carried out a summer service project. What kind of useful project can the girls in your group work out in 1967?)

A friend and I decided one day that the time had come when money earned from "Freshie" stands on Yonge Street just wasn't enough to meet the ever-increasing demands that being a teen-ager in Canada made on our pocketbooks. We decided that since we liked children and since the people in our neighborhood were anxious to have someone else look after their children, especially during the summer, that we would start a children's camp. We proceeded to write out application forms and sent them to everyone in the neighborhood with children under age five. The camp was to run from 9-1 every day and each child would bring his or her lunch. Snacks and milk would be provided by us. Along with the application form we sent what was called a "waiver", which is a legal document freeing us from responsibility if any of the children got hurt. We decided this was necessary since we were only 12 and 14, meaning that our parents could be sued if anything did happen. The response to our application forms was good — about 15 mothers called us and we accepted ten children.

When the summer rolled around (we sent the application forms out in the spring), we packed up a bundle-buggy full of toys, puzzles, drawing paper and paints and set out to pick up our troop. The kids all lived fairly close so picking them up wasn't much of a chore though the trip to the nearby ravine was a little more harrowing. Our children, being a rather absent-minded lot, seemed to drift into the street with as much aplomb as a beautiful woman used to cars grinding to a halt the moment she steps from the curb. However, we usually managed to get them to the park in good shape though this meant we had to piggy-back up to half a dozen of the weest ones. The park was equipped with a wading pool, rings, jungle jims and several rather wonderful animals cut out of tree trunks on which we set the kids loose soon after we got there. After the long walk in line formation they needed some time and space to run around, hang by their feet from a bar or climb aboard a make-believe boat. Kids in our society are too cooped up.

After the free time, we usually read them a story, and taught them songs which they could dance and act out. We had a camp song which we had stolen from a camp in the same ravine and we made up our own words. I think we managed to convince the kids that the other camp had actually stolen the song from us.

The early morning is the children's best time. They are wide awake (or supposed to be and are eager to learn). Any actual teaching should be done then. Probably one of the most important things to remember in teaching children, especially in an outdoor setting where you often don't have easy access to music, is that people, not just children, express themselves through the way they move their body. If a child has a rigid body you can be almost sure that you have a pretty timid, frightened being on your hands and you must work with him, dancing and doing simple exercises to loosen him up. You'll notice that loosening up won't only affect his body but will also affect the way he looks at things. This is much of what is behind physically banging things around when you're angry. People say "it's better to get things out than bottle them up inside".

The rest of our day was spent in drawing, painting, doing simple crafts, taking hikes and having picnics in the hills. Then came the long walk home which always took about twice as long as the walk to the ravine. When the children got home we usually chatted with their parents, pointing out difficulties where we could see them and making various arrangements. The kids went straight to bed where they often stayed until 4:00 o'clock in the afternoon. The fact that not only were the kids out of their parents' hair until 1:00 p.m. but that they remained unconscious until nearly dinnertime delighted the mothers and assured the success of the camp.

We charged about $3.50 a week the first year and $5.00 a week the last year that the camp was in operation. We actually made about $2.00 an hour each which wasn't bad considering we were 12 and 14, didn't have to lie about our ages, and liked kids. Doing something like having a camp teaches you things about children that you would never learn from a book and it's a good way to make money.

REPORT RE STUDY OF THE WORK OF WOMEN
in
THE PRESBYTERIAN CHURCH IN CANADA

In response to the request of the Organization and Planning Committee of the Administrative Council of the Presbyterian Church in Canada, the Women's Missionary Society, W.D., through its Organization Committee, prepared a questionnaire. This questionnaire was sent out to all congregations in the Synods of British Columbia, Alberta, Saskatchewan, Manitoba, Hamilton and London, Toronto and Kingston, and Montreal and Ottawa. The questionnaires were sent to Ministers and Clerks of Session (with copies for Ladies' Aids, Women's Auxiliaries, etc., enclosed) and to all W.M.S. groups. In the accompanying letters a suggested procedure was given for dealing with the questionnaire. The deadline given for return of the questionnaire was March 15, 1965. We allowed an extra month—all questionnaires which were returned by April 20 are included in the summary—a few have come in since that which in no way change the overall picture.

The following Summary was sent to the Organization and Planning Committee. We have been advised now that we may publish the summary. We know that many who shared in answering the questionnaire are interested in the information it contains.

Questionnaires returned

By April 20, 1965, there were 607 questionnaires returned, which means that approximately 60% of the congregations responded. We understand that this is considered above average as a response to questionnaires.

All questions were not answered, therefore, as is frequently the case, the figures are only approximate but nevertheless very interesting.

The following is a summary of figures given on the 60% questionnaires returned:

Women in Organized "Church" Groups

Total Number of Women in the Congregations	75,911
Total Number of Women in W.A.s, Ladies' Aids, etc.	16,727
Total Number of Women in W.M.S. Auxiliaries	13,771
Affiliated Groups	5,271
Associate Groups	804
Total	19,846
Total Number of Women in Other Groups (Couples Clubs, etc.)	2,464

Total Number of Women in organized "church" groups	39,037
Number of Women in more than one church group	8,148

Women reported involved in other "Church" activities

Choirs	4,864
Church School Teachers	5,160
Weekday Group Leaders	1,697
Board of Managers	585
Participated in 1964 "Every Person Visitation"	2,150

Feeling in regard to present Organizations for Women in the Church

499 indicated satisfaction in the way in which women were organized at the present time in The Presbyterian Church in Canada
33 indicated dissatisfaction

Organization in local congregations

In the 607 congregations reporting —
455 reported that they had more than one women's organization; e.g., Ladies' Aid (or Women's Association) and W.M.S. group or groups.
130 reported that they had always had just **one** Women's organization.
Note: Of the 130
— 23 were W.M.S. Auxiliaries
— 87 were W.M.S. Affiliated Groups
— 20 were Ladies' Aids
22 reported that recently the women's groups (Ladies' Aids and W.M.S. Auxiliary) had joined into one group affiliated with the W.M.S.

Opinions in regard to more women or less participating in "One" group and in "Several" groups.

The following opinions came from the 455 congregations where a number of groups exist: —

Numbers 51 felt more women would participate if there were just one group
347 felt that there would not be more participate if there were just one group

Mission Study

142 felt there would be **more** study of mission in one group
120 felt there would be **the same amount** of study in one group
224 felt there would be **less** study of mission in one group

Financial Contributions

These 455 reported the women contributed in 1964 to: —

Local Congregations	$454,406.96
W.M.S.	266,499.17
Other "good causes"	39,741.49

235 felt there would not be equal commitment to "missions" in one organization.
121 felt there would be equal commitment to "missions" in one organization.

The following opinions came from the 130 congregations where there has always been **one** organization:

56 felt more participated in the **one** organization than would in more than one
25 felt more would participate if there were more than one organization
77 reported they had study at their meetings

Financial Contributions

These 130 reported that the women contributed in 1964 to: —

Local Congregations	$ 45,409.10
W.M.S.	17,154.03
Other "good causes"	2,839.79

Those congregations (approximately 22) which had formed "one" women's organization in recent years, by the uniting of Women's Associations and Auxiliaries, felt, for the most part, that sufficient time had not elapsed to evaluate properly. The majority felt that a few more women were participating, seven felt that fewer were participating.

The majority felt that there was about the same amount of time given to mission study; some felt there was more, three felt there was less.

An equal number expressed the feeling that both local and W.M.S. responsibility was being carried out as well and better—one or two felt neither was being done as well.

We realize that some of the questionnaires were answered by groups, occasionally by an individual, but for the most part it seems that, as requested, ministers or clerks of session met with representative women. We appreciate the interest and cooperation of those ministers. In many cases these ministers added observations and comments either on the questionnaires or in letters which are of real value. Some indicated the wish to have nothing to do with the questionnaire as it was thought to be the "thin edge of the wedge" towards one organization for women in The Presbyterian Church in Canada. A few found the questions "irrelevant" and "difficult to understand" but a large majority did a helpful piece of work in answering the questions intelligently. The figures speak for themselves —in addition to the figures, comments by ministers and Kirk Sessions interpret the meaning behind the figures.

(Report to be continued in next issue)

Women's Missionary Society, W.D.
Council Executive

President

MISS E. LUZETTA McCLELLAND,
79 Mason Boulevard,
Toronto 12 — Phone 483-1890

Immediate Past President

MRS. A. S. CURR,
15 Laurentia Crescent,
Downsview, Ont. — Phone ME. 5-5263

Vice-Presidents

Mrs. J. A. NEWSTEAD, 5 Nealon Ave., Toronto 6, Ont. — 466-6347.

Mrs. KENNETH PHILP, Apt. 1706 Rideau Towers, 47 Thorncliffe Park Drive, Toronto 17, Ont. — 421-8662.

Secretary

Mrs. KENNETH PHILP, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Secretary for Afternoon Groups

Mrs. A. H. McKAGUE, 3 Cortleigh Crescent, Toronto 12, Ont. — 487-0857.

Secretary for Evening Groups

Mrs. A. B. LANE, 31 DeVere Gardens, Toronto 12, Ont. — 485-7890.

Secretary for Girls' Organizations

Mrs. JAMES HOLMES, 11 St. George Blvd., Weston, Ont. — 241-2579.

Secretary for Children's Department

Mrs. J. R. WALDIE, 152 Floyd Ave., Toronto 6, Ont. — 461-5939.

Mrs. A. GLENN THOMPSON, Stouffville, Ont. — 640-2241—Area 416.

Mrs. G. R. WALLACE, 79 Otter Crescent, Toronto 12, Ont. — RU. 3-9579.

Treasurer

Mrs. W. E. McCUTCHEON, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Supply Secretary

Mrs. E. C. TRELEAVEN, 41 St. Hilda's Ave., Toronto 12, Ont. — 489-0879.

Welcome and Welfare Secretary

Mrs. HAROLD KEEFER, 13 Sutcliffe Blvd., Trenton, Ont. — EXeter 2-5608.

Christian Literature Secretary

Miss OLIVE G. GRANT, 39 Wilberton Rd., Toronto 7, Ont. — 485-0568.

Life Membership Secretary

Mrs. J. M. BURNETT, Room 100, 50 Wynford Drive, Don Mills, Ont.

Executive Directors

Room 100 — 50 Wynford Drive, Don Mills, Ontario — 429-2840.

National Missions—Miss Giollo Kelly, B.A. **Overseas Missions**—Miss Mary E. Whale, B.A.
Organization—Miss Louise A. Reith, M.A.

Editor, The Glad Tidings—Miss Helen C. Proudfoot, B.A.
Manager, W.M.S. Book Room—Mrs. H. A. McComb

National Secretary for Children's Work—Miss Mabel Booth, Room 100, 50 Wynford Drive, Don Mills, Ontario/429-2840.

National Secretary for Teen-Age Work—Miss Helen Tetley, B.A., M.R.E., 50 Wynford Drive, Don Mills, Ontario/429-0110.

Assistant in the Adult Department—Miss May Nutt, Room 100, 50 Wynford Drive, Don Mills, Ontario/429-2840.

Chairmen of Committees

National—Mrs. W. S. Reid, 80 Queen Street, Guelph, Ont.
Overseas—Mrs. Glenn Thompson, Stouffville, Ont.
Organization—Mrs. George Peckover, R.R. #3, King, Ont.
Editorial—Mrs. George Peckover, R.R. #3, King, Ont.
W.M.S. Book Room—Mrs. A. H. McKague, 3 Cortleigh Crescent, Toronto 12, Ont.
Nominations—Mrs. A. S. Curr, 16 Laurentia Crescent, Downsview, Ont.
Staff Policy—Mrs. George Peckover, R.R. #3, King, Ont.

Members Without Portfolio

Mrs. W. H. Adamson, 769 Curry Street, London, Ont.; Mrs. W. S. Reid, 80 Queen St., Guelph, Ont.; Mrs. P. W. Murray, R.R.1, Kars, Ont.; Mrs. G. H. Peckover, R.R.3, King, Ont.; Mrs. I. G. Sinclair, 225 Moore Ave., Toronto 17, Ont.

Ex-Officio—Synodical Presidents; Secretaries of the General Board of Missions, Board of Evangelism and Social Action, and the Board of Christian Education.

Board of Trustees

Mrs. I. G. Sinclair (Chairman); Mrs. W. D. Ross; Mrs. A. R. Riddell; Mrs. A. R. McMurrich; Miss Helen Horne.

BOOK LIST

STUDY MATERIALS FOR 1967

For Adult Groups

THEME: THE CONTRIBUTION OF THE CHURCH TO THE DEVELOPMENT OF CANADA. The adult packet on the above theme will contain the reading book "The Church Grows in Canada" by Douglas J. Wilson. Through the pages of this book we are helped to look at the place of the church "in the history of Canada — the challenge of the present and the opportunity of the future". Six programme outlines are contained in each packet. Each of the six programme outlines will include a general presentation, a Bible Study section and suggestions for worship.
Price per packet $2.25

For Teenage Groups

INTERMEDIATES: "Mainstream", by Adelaide Leitch, a study Guide for Intermediate Groups by Janet Wolverton. The packet also contains a resource file, Affiliation and Offering Project file, Service of Affiliation, Facts about Affiliation and a Picture Sheet.
Price per packet $2.50

SENIORS: "Into A Nation", edited by Vivian Holland — a Guide for Senior Teen-Age Groups by Lois Wilson. The packet also contains a resource file, Affiliation and Offering Project File, Service of Affiliation, Facts about Affiliation and a Picture Sheet.
Price per packet $2.50

For Children's Groups

JUNIOR: "Blazing Trails in Canada", by Fred Swayze.
A Junior Leader's Guide by Beulah Swayze.
Supplementary Material and Pictures.
Price per packet $2.25

PRIMARY: "Stories for Canada's Birthday", by Audrey McKim.
A Primary Leader's Guide, by Ada Adams.
Supplementary Material and Pictures.
Price per packet $2.25

RESOURCE AND READING BOOKS

Adult and Youth

A SHORT HISTORY OF THE PRESBYTERIAN CHURCH IN CANADA	$1.35
CALL & RESPONSE—a history of the Presbyterian W.M.S. (W.D.)	$1.00
INTO A NATION — Vivian Holland — Editor	$1.75
FUN & FESTIVAL IN CANADA by Heather Dau	.85
THIS IS THE PUZZLE OF POVERTY by Jeanette Struchen	.85
A PLAYETTE QUARTET (short dramatizations for group meetings)	.75
A HISTORICAL MAP OF CANADA by Peter Furse (Wall size 23" x 36")	$1.25
Place Mat size (9¼" x 14½") .... per dozen	.75
CANADA CENTENNIAL SERVIETTES (18 to each packet, price per packet) ..	.35

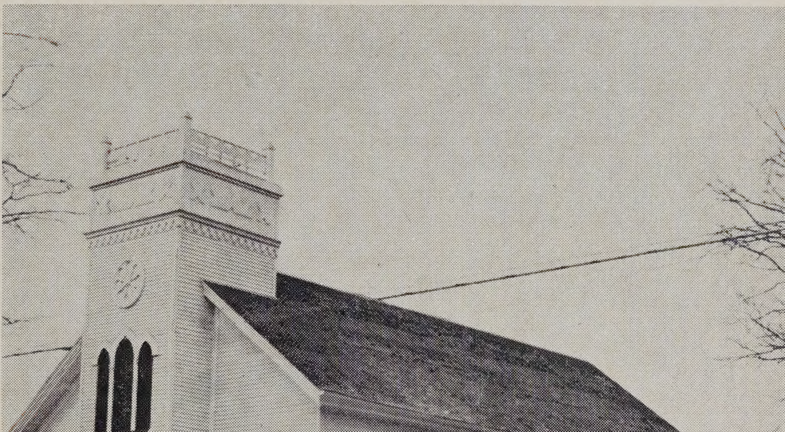
Children's Books

WHITE ELEPHANTS FOR SALE by Edna Beiler	$1.75
NO BISCUITS AT ALL by Lois Horton Young	$1.75
PICTURE MAP OF THE WORLD	$1.25

When ordering books and other materials from the W.M.S. Book Room, or through your Literature Secretary, please add to each quoted price, five cents additional to cover cost of postage and parcelling. Address — W.M.S. Book Room, Women's Missionary Society (W.D.), Room 100 - 50 Wynford Drive, Don Mills, Ontario.

The Glad Tidings

Stamford Presbyterian Church, Niagara Falls, Ontario.



MAY
1967
VOLUME XLIII

**CENTENNIAL ISSUE FEATURING
HAMILTON & LONDON SYNODICAL**

TABLE OF CONTENTS

An Unbroken Chain of Service .... *Mrs. R. S. Burnham* 1
Niagara .... *Mrs. C. W. Davison* 3
Mrs. W. J. McKeown 7
Greetings from Moderator of Synod .... *G. Lockhart Royal* 9
Historical Sketch .... *G. Lockhart Royal* 9
Some Beginnings 11
A Tribute to Miss M. H. Williamson .... *Ellen Douglas* 17
Prayer .... *Mrs. Donald MacInnes* 18
W.M.S. Book Room .... *Mrs. A. H. McKague* 19
The Presbytery Deaconess at Work .... *Sheila V. Stephens* 20
National Missions 22
At Work Overseas 24
Financial Statement 1966 32
Organization Staff 33
In Remembrance 34
Cromarty Groups Plan Programmes 37
"Summer of Service '67" .... *Marcia Bradley* 39
Children's Page—Family Camp 41
Your Prayers are asked 42
Centennial Project
What Are Other Presbyterials Doing? 43
Report re Study of the Work of Women in The Presbyterian Church in Canada .. 45

THE GLAD TIDINGS

Member of Associated Church Press
Member of Canadian Church Press
Editor — Helen C. Proudfoot, B.A.

Published monthly by the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Subscription rates payable in advance: Individual mailings $1.00. Make all money orders and cheques payable at par to *The Glad Tidings.*

W.M.S. members should send their subscriptions through their Auxiliary *Glad Tidings Secretary* to the Presbyterial Secretary. Other individual subscribers may send their subscriptions addressed to The Editor, *The Glad Tidings,* Room 100—50 Wynford Drive, Don Mills, Ontario.

Non-Delivery — *The Glad Tidings* is mailed so that it may be in the hands of our subscribers at the first of each month. In case of non-delivery or change of address, please notify The Editor, Room 100—50 Wynford Drive, Don Mills, Ontario.

Yearly subscriptions run from January to December. Sample copies sent on request.

Printed by Maclean-Hunter's Commercial Printing Division.

Authorized as Second Class Matter by the Post Office Department at Ottawa, and for payment of postage in cash.

THE GLAD TIDINGS

VOL. XLIII TORONTO, MAY, 1967 No. 5

An Unbroken Chain of Service

by MRS. R. S. BURNHAM
President,
Hamilton & London Synodical

The Synodical of Hamilton and London is roughly a triangle bounded on the south, west and north by the waters of the great lakes and their connecting rivers up to the Georgian Bay. A diagonal line south-easterly to the Niagara Peninsula completes the boundary line.

Ten presbyterials are in this jurisdiction but only nine presbyteries, with London the centre core for Executive meetings. Although the cities account for many of the larger groups, there are many small rural and village W.M.S. groups who set an example of faithful and dedicated service for the whole synodical.

The three-day annual meeting in April brings together the women from all corners—ten from each presbyterial are official delegates and visitors are encouraged to attend.

Within this synodical we have two fine camps: Kintail on Lake Huron and Goforth on Lake Erie. They accommodate a series of camps occupying all of the summer season, serving adults, boys' and girls' groups, young people's and family camps. Improvements and enlargements are part of the year to year needs and the camp boards seek added support. Our aim to serve women and children is truly seen in the loving and capable service of the camp leaders. We never know how often a church school teacher or a youth group leader may influence the life of some young person, who later on may dedicate his or her career to full-time service for Christ and His Kingdom. May we too be about our Father's business.

In this Centennial year of our beloved Canada, it is fitting that our thoughts go back along the years and remember the faith, hope and courage of the pioneers of this area of southwestern Ontario. In the 1840s and 50s, there was a great migration from the Ottawa Valley and the British Isles into this recently surveyed forest land, covered with fine hardwood and evergreen trees. These settlers cleared their land, planted their seed and developed a good community life, with churches and schools. Each year we read of important anniversaries in our Presbyterian churches and in our W.M.S. groups and pay tribute to the devoted and dedicated women of long ago, who left us a heritage to be treasured. Most of them were "home-bodies", busy with their household chores, growing families, sewing, knitting, mending, etc., but not too busy to be interested in caring and sharing their time, talents and contributions toward the missionary programme of our church. They led the way for today's triumphs and goals, and we in this Centennial Year remember them with gratitude, and look to our younger women to carry on their traditions in an unbroken chain of service for our Saviour.

1967 ANNUAL COUNCIL MEETING

The Annual Council Meeting of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada, will be held in

Ewart College, 156 St. George Street,
Toronto, Ontario

Monday, May 29th to Friday, June 2nd
inclusive

SESSIONS ARE OPEN TO THE PUBLIC—EVERYONE WELCOME
9.30 a.m. to 12.30 p.m. — 2 p.m. to 5.30 p.m.

Monday evening — 8 p.m.

Address—Dr. E. H. Johnson, B.Sc., B.Th., D.D.
Overseas Secretary
General Board of Missions
The Presbyterian Church in Canada

NIAGARA

by MRS. C. W. DAVISON

Come with us, the members of the Women's Missionary Family within Niagara Presbyterial, on a tour of Niagara Peninsula and a few of the historic churches, as we thank God anew for the heritage that has been ours for over 183 years.

Niagara Presbytery stretches from an imaginary line drawn from Dunnville on Lake Erie, north to Beamsville near Lake Ontario, and eastward to the Niagara River. Up until June 20, 1950, this area was part of the Presbytery of Hamilton. The area now embraces 24 Presbyterian Churches and in visiting one another we travel over well-paved roads which crisscross the Indian trails once walked by our United Empire Loyalist forefathers who came to settle in this area of Upper Canada.

There were 11 missionary groups formed before the turn of the new century and in one historic church a Mission Band was begun in 1887, seven years before the parent W.M.S. Society in 1894. This stands as a loving tribute to our pioneer grandmothers that even in their struggles for survival they were concerned for the Christian education of the young in missionary outreach, prayer, and study.

Now for a brief visit to some of our oldest churches of which we have records.

STAMFORD, on the outskirts of Niagara Falls on Highway No. 8.

This was the first Protestant Church in Upper Canada to be built entirely by public subscription. On January 31, 1967, it celebrated its 183rd anniversary. This church owes its life to the American Revolution. Ten families founded the village of Stamford, (then Mount Dorchester). They were made of the same stern stuff as the Covenanters and these pioneers became known as United Empire Loyalists. In recognition of their loyalty, King George III granted them 200 acres of land in the area known as Stamford. They worshipped in their homes, laid out "God's Acre" and established on it a log house that was both church and school.

In 1791, the first church in Welland County was built of clapboard with candles in tin holders providing light. In 1794, the Rev. John Dun, Licentiate of the Presbytery of Glasgow, Scotland, came over from Albany, N.Y., and laboured for two years at Stamford and Niagara-on-the-Lake. In 1959, a document was found dated October 1, 1794, with the subscriptions calculated from June 13, 1794, and continuing for a period of three years. It was signed by 52 parishioners binding them, their heirs, and executors to pay annually for the support of Stamford Church. Amounts pledged were from eight shillings to four pounds sterling, a considerable sum for that period. Many of their descendants are still in the area.

This church was used as a barracks for wounded soldiers in the war of 1812-14, and served the congregation until the present edifice was built in 1870-71. The first regular minister was the Rev. John Russell in 1825.

NIAGARA-ON-THE-LAKE.

About the year 1791, in this town, then called Newark, there were many Presbyterians mainly from Scotland. They had no church and no minister, so they decided to build a house of worship and for many years must have conducted the services themselves. The meeting house, built at great sacrifice, was burned to the ground in 1813 in the war of 1812-14, and the congregation was scattered. For 17 years, those who remained worshipped in the schoolhouse.

After several ministers from Scotland had served the congregation, the Rev. Robert McGill was called from the Presbytery of Glasgow and was ordained. During his ministry the present church was built in 1831, also the manse. This church has survived a fire and a cyclone, and was restored in 1855 after the cyclone. It was restored again in 1937. In this historic landmark, still stands the elevated pulpit, above it the sounding board, below it the precentor's desk, and original baptismal font. The box pews of the early church have been preserved.

In this church on June 20, 1950, the erection of the Presbytery of Niagara was held. St. Andrew's, Niagara-on-the-Lake continues to witness to the providential care of Almighty God as of old, and in this church the voice of prayer has not ceased throughout all these years.

DRUMMOND HILL PRESBYTERIAN CHURCH, Lundy's Lane, Niagara Falls, Canada.

The history of this church dates back to 1802 when the Rev. Daniel Ward Eastman, a pioneer missionary from the American Presbyterian Church organized the Presbyterian Church in the Niagara Peninsula.

In 1818, the name Drummondville was given to a little settlement at the crossroads of Lundy's Lane and Portage Road. The village of Drummond Hill was named after General Gordon Drummond, the victor of the Battle of Lundy's Lane July 25, 1814. The present church stands on the very spot where the hardest fighting took place and after the battle the first little log church was left in complete shambles. This is the highest urban spot in the peninsula between Lakes Erie and Ontario.

After years of worshipping in homes and in the schoolhouse which stood on the hill where the manse is, the first Drummond Hill Church, a rough-cast building was erected in 1836 at a cost of $2,000. From the gallery windows, visitors viewed the battlefield, surrounding country, the river, and the rapids in the distance.

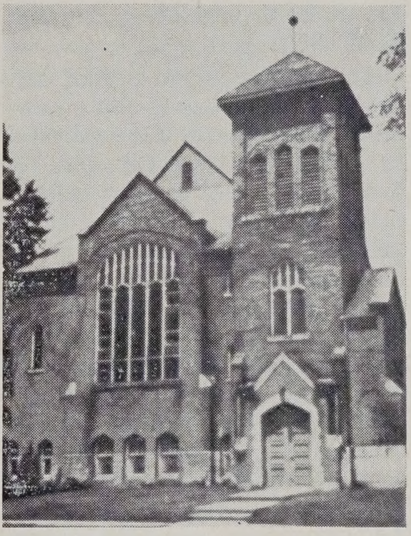
In 1887, this building was sold and removed. On August 29, 1887, the cornerstone of the present church was laid by Mrs. William Lowell and on March 5, 1888, Mr. William Lowell, one of the first trustees, who had the church erected at his own expense, presented it to the congregation. Three years later it had to be enlarged and again during 1946-47 it was renovated completely and enlarged.

On the wall of the vestry hangs the deed of gift of this edifice known as the "Jubilee 1887 Memorial", dated at the Village of Niagara Falls, March 5, 1888.

The church erected in 1836 was the first denominational church built within the confines of what is the present city of Niagara Falls, Canada.

The Rev. D. Ward Eastman was ordained in the U.S.A. for mission work in Beaver Dam, Ontario in July 1801. During the war of 1812-14, he was driven westward. With three others, he was instrumental in organizing the first Niagara Presbytery in 1833, but the Rebellion of 1837 interrupted the work and all the Presbyterian ministers returned to the U.S.A.

On his monument it is stated, "He was the Father of Presbyterianism in this district, which reached from Niagara to Guelph." For the first 15 years his salary was no more than $50 in cash, supplemented by wheat and marriage fees. It is said that he performed at least 3,000 marriages establishing Christian family life in this area. He passed away in 1865.



Knox Church, Dunnville (b. 1835)

ROCKWAY, LOUTH TOWNSHIP.

The earliest record of this congregation which began with 8 members is 1809, and it was established by the Rev. D. Ward Eastman. The first services were in a log building facing the water at the foot of the hill between Fifteenth Creek and the cemetery. For a few years following the War of 1812-14, the records are blank, but in 1824 a new two-storey building was erected on the plot now used as a cemetery and 37 members were on the roll. Mr. Eastman continued as minister to 1835. Only occasional services were held until 1879 when the Rev. Mr. Hutt was appointed to this field. The congregation increased and the right to appoint a session was granted by the Hamilton Presbytery. The present church was erected in 1892.

A Ladies' Aid was started in 1882, and in 1897 interest in home and foreign missions was awakened. The 100th anniversary was celebrated in 1909 with a week of evangelistic services and a thank-offering of $250 was given for home missions.

Thus the worship of pioneer United Empire Loyalists from New Jersey has been carried on through successive generations in this area.

In 1960, Miss Donna Rowland, a member of Rockway and North Pelham Presbyterian Young Peoples' Societies, was chosen as one of the two delegates representing The Presbyterian Church in Canada and attended the Protestant Ecumenical (World Unity) Youth Assembly at Lausanne, Switzerland.

THE NORTH PELHAM PRESBYTERIAN CHURCH.

This church will celebrate its 139th anniversary in July 1967.

DUNNVILLE, KNOX CHURCH.

The congregation of Knox Church, Dunnville, was established in 1835 at the westerly limits of our Niagara Presbytery with a membership of two men and six women and became a part of the Hamilton Presbytery from that date. The faithfulness of these pioneering founders continues to this day. The W.M.S. was founded in 1888.

KNOX CHURCH, ST. CATHARINES.

The congregation of Knox Church, St. Catharines was founded in 1841. Missionary in zeal with a W.M.S. Auxiliary organized in 1882, God has used this grand old church as His instrument in this community. Members have gone out, funds have been provided, as well as much time and talent given for the establishing of at least three new churches within the boundaries of the city of St. Catharines.

CHIPPAWA PRESBYTERIAN CHURCH.

Chippawa Church will celebrate its 125th anniversary in this Centennial Year. It was in this church that a Mission Band was organized in 1887, before the parent W.M.S. Society.

And so we enter a second century in the growth of our land, *grateful* to the Hand that has set us on these historic paths, *praying* that through Divine Providence we may never fail to carry on the work and worship so ably and faithfully begun, and *witnessing* always to the faith of our pioneering fathers and the faithful women who stood at their side.

Cover picture:

STAMFORD PRESBYTERIAN CHURCH

Founded in 1791 this is the oldest church in Niagara Presbytery

by MRS. W. J. McKEOWN

PRESBYTERIANISM IN THE NIAGARA PENINSULA coincides with the work of missionaries from the Church in the U.S.A. as early as the 1780s. The first church was established in Stamford in 1791, and this is the oldest Protestant Church in the area. The church at Niagara-on-the-Lake (Newark) came in 1792, and still later, about 1802, the congregation that is now Drummond Hill, Niagara Falls, was formed.

Credit is given to the Rev. Daniel Ward Eastman for establishing the Presbyterian Church in scattered communities in the peninsula. He began as pastor of Beaver Dam, Drummondville and Beechwoods in 1802-1815 later going to Barton, and then serving Gainsborough, Pelham, Clinton, Louth, Vienna and Grimsby. Those were the days when travelling was mostly on foot and horseback, and preaching was to small groups gathered to worship when and where the preacher came, until such time as the early settlers could afford to build a place of worship. As numbers of from 8 to 20 consistently met together, congregations were formed. Services were set, Sunday School and prayer meetings held in the homes, at wayside places, and occasionally in a room furnished by an innkeeper.

Early records show that the people endured much, had little money to spare, but with faith and determination maintained continuity of worship. The War of 1812-14 brought testing times. So did the Rebellion of 1837-38. But with their roots in Canadian soil, and their destiny in the hands of God, the people developed in character and religious strength.

By 1833 there were active congregations functioning at Niagara, Stamford, Gainsborough, Louth, Pelham, St. Catharines, Chippawa, and Dunnville. The Rev. A. K. Buell writes of that time "We have seen that He can spread a table in the wilderness, therefore we will declare His doings among the people and make mention that His name is exalted."

Ministers' stipends were never large, and in some cases marriage fees became a supplementary source of income. One congregation agreed to pay their minister 40 bushels of good wheat "for the purpose of having the gospel preached to them."

The women of the church became interested in time in Foreign Missions, and groups of the Women's Foreign Missionary Society were formed. Our Niagara Presbyterial, formed in January 1951, was part of Hamilton Presbyterial, organized by a few women from Hamilton and St. Catharines in 1878: "Its object to aid the General Missionary Society of the Church in sending to foreign fields, and sustaining female missionaries, Bible teachers to labour among the heathen women and children," as set out in the minutes of that date.

It is of interest that in the records of Drummond Hill W.M.S., Miss Jean Taylor was a member of that group in the 1890s. She was the granddaughter of William Taylor, D.D., first moderator of The Presbyterian Church in Canada. (Dr. Taylor was elected in 1875 at the first General Assembly after union of the United Presbyterian Church and Free Church.)

The churches of Niagara Presbytery are fully represented in today's Presbyterial, and take an active part in the outreach of The Presbyterian Church in Canada, at home and overseas.

We who are located on, or near the friendly border of the U.S.A., are continually aware of the importance of our churches' witness to the many tourists from afar, and friends from across Canada, who each year come in increasing numbers to this world-renowned beauty spot, and who worship with us in our churches.

NOTICE

Before ordering Life Membership Pins, please refer to the revised price list on page 44 for all pins, effective April 1st, 1967.

Greetings from
MODERATOR OF SYNOD

In this Centennial Year of Canada I consider it a great privilege to be able to send greetings, through the pages of *The Glad Tidings,* to the membership of the Presbyterian Church, and, in particular, the Women's Missionary Society. As we review the past we see many valuable opportunities seized and brought to fruition; as we live in the present we wrestle with new ideas and seek a positive proclamation of His Gospel; as we look to the future we entrust anew our lives into the hands of Him Who gives us abundant hope. No matter where we are we have the Love of God to sustain us, envigorate us, inspire us. As the years unroll may His rich blessing be a part of your daily happenings, your social contacts, your worship in private and in public. Let our vision be vested in, "Jesus Christ, the same yesterday, and today, and forevermore."

—G. Lockhart Royal

Historical Sketch

The Synod of Hamilton & London came into being in 1875 with the union of all Presbyterians across Canada into The Presbyterian Church in Canada. It is one of the larger synods within our denomination, with nine presbyteries, 233 preaching points and 179 ministers in all categories. The first Moderator of the Synod was the Rev. Thomas Lowry of Brantford and the second Moderator was the Rev. James C. Smith of Hamilton who in addition to being a clergyman was also a medical doctor.

From 1875 to 1900 the Synod passed through formative years as it dealt with the influx of immigrants who flooded into the cities, towns and rural areas of Western Ontario. The Presbyterian Church as a national entity grew and prospered and extended its mission. Missionaries went to the far corners of the world—men like the Rev. Donald MacGillivray of Goderich, who began his work in China in 1888.

The years from 1900 to 1914 saw new migrations from the troubled lands of the European continent and many of these found their way into the attractive districts of the Hamilton and London Synod. Cities like Hamilton, Chatham, Sarnia, London and Windsor expanded with many new industrial hands to command. The agricultural parts of the Synod continued a steady flow of produce to the markets of the nation. The fisheries along the shores of the Great Lakes became a thriving complex and fed people the world over. The first rumblings of "union" with the Methodists and the Congregationalists were coming to a head and the last gay Victorian and Edwardian days were fast coming to a close. The Presbyterian Church in Canada in these years had become the largest and major Protestant denomination in our dominion. But, all was to be caught up in the conflagration of 1914 when Canada went to war with Germany.

In 1918 peace came to a shattered and disenchanted world. The men returned from the battlefronts and endeavoured to take up where they had left off. The matter of "union" came to the forefront again and in 1925 there was a parting of the ways. The Synod suffered the loss of many outstanding congregations and the loss of many great Christian people. An excellent example of the losses might be gleaned by a quick survey of the Huron Presbyterial W.M.S., which in early 1925 was comprised of 24 auxiliaries with a membership of 1,621 and contributions in 1924 amounting to $8,850. "Only three congregations—Goderich, Seaforth and Exeter — remained after Union." ("The Story of the Years", Sixtieth Anniversary, Huron Presbyterial, 1885-1945.) Needless to say an immediate reforming took place and despite the hardship and sometimes severe bitterness, the church proceeded on course to meet the unknown factors of the future.

In 1929 the world and the Synod were cast into the throes of the Great Depression. This had its effects on the church with attendant financial plagues and a growing pessimism. Signs of hope were being experienced when in 1939 the world was again caught up in the holocaust of war. Since 1945 a period of extending the church's witness has prevailed up to the present moment.

The year 1967 finds us in a mood of reaffirmation, a greater willingness to come to grips with social action questions, a desire to get to the bottom of the troubles that afflict the church, and, a fresh reliance upon the God Who watches over us and moves the church in the pathway of His Spirit.

—G. Lockhart Royal

* * *

Synodical Givings January-February 1967

	1967
British Columbia	$ 800.00
Alberta	
Saskatchewan	$ 75.75
Manitoba	$ 779.51
Hamilton & London	$ 8,516.86
Toronto & Kingston	$ 4,000.00
Montreal & Ottawa	$ 5,445.00
	$19,617.12
EXPENDITURES	$76,664.66

Some beginnings . . .

Wiarton
Owen Sound
Goderich
Stratford
Sarnia
Woodstock
Hamilton
London
Brantford
Niagara
Windsor

BRUCE and OWEN SOUND

In July 1888, delegates from Teeswater, Paisley, Port Elgin, Underwood and Walkerton gathered in Knox Church, Walkerton for the formation of a Presbyterial Society of the Women's Foreign Missionary Society in the Presbytery of Bruce. The first president was Mrs. Wardrope.

There were four auxiliaries in 1888, eight auxiliaries and three mission bands in 1890, and 15 auxiliaries with a membership of 465 and six mission bands in 1904. In 1925, 12 auxiliaries of Bruce Presbyterial affiliated with the continuing Presbyterian Church, and that year Owen Sound joined the presbyterial. Mrs. Peter Reith, mother of Miss Louise Reith, was the first president after the reorganization.

There are now 23 auxiliaries in the presbyterial.

— Mrs. E. W. Knapp

CHATHAM

Chatham Presbyterial was organized in April 1885 with four auxiliaries. One of these, the Afternoon Auxiliary of First Church, Chatham, organized in 1880, is still in existence.

By 1908, there were eight auxiliaries of the Home Missionary Society and on April 8, 1909 Chatham Presbyterial Society of the Women's Home Missionary Society was organized. Today there are 31 auxiliaries in the presbyterial. — Mrs. F. A. Creasey.

HAMILTON

Hamilton Branch of the W.F.M.S. with Mrs. J. G. Malloch, President, came into being in 1877 and was known as the Hamilton Board of Foreign Missions, continuing under this name until it became a presbyterial. (In annual reports of W.F.M.S. it was listed as a presbyterial from the beginning.) It was organized by Mrs. Wm. McLaren of the Toronto Society. It was a union Society of Central, McNab Street and St. Paul's in Hamilton, Burlington and Caledonia auxiliaries and three Mission Bands. St. Paul's Mission Band has been in continuous existence since 1878. In Hamilton Mrs. H. C. McKellar who served as provincial and presbyterial president, will always be remembered because of her untiring efforts to preserve the Presbyterian Church in 1925. She was largely responsible for keeping so many auxiliaries and churches true to the faith of their fathers.

HURON

A small group of women, representative of four organized auxiliaries, met in First Church, Seaforth on March 10, 1885, to organize Huron Presbyterial of the Women's Foreign Missionary Society.

At the 25th anniversary of the presbyterial in 1910, Mrs. Sawyer said that the crowning glory would be if some woman from Huron Presbyterial would offer herself for the foreign field. In 1911, Mrs. George McKay went to Tamsui, Formosa. Since that time we have had many other wonderful workers go out from this presbyterial.

In 1886, the MacGillivray Mission Band, named after Dr. Donald MacGillivray, was formed in Goderich. It later became the Banner Mission Band of The Presbyterian Church in Canada.

In October 1911 the Women's Home Missionary Society was formed in Huron Presbyterial.

In March 1912, a larger membership campaign was launched in Knox Church, Goderich, and membership of their Society grew from 40 to 100 members. A "Monster Quilting Bee" also took place in the congregation for two days of that week and 18 quilts were made and packed for mailing to mission stations in Manitoba.

Down through the years, the Annual Meeting in January caused much work and anxiety. In the early days when only one meeting was held, there were three sessions, — morning and afternoon for the ladies, and a combined meeting for men and women in the evening. Some had to leave home at 5 a.m. to attend the first session and it wasn't unusual for them to have to stay overnight because of the train being snowbound.

May we in this centennial year have the renewed faith of those who have gone before us and say with them: *"O, use me Lord, use even me, just as thou wilt and when and where, as thou didst these, until life's end."* — Mrs. J. Pollock

LONDON

There were 18 missionary groups formed in London Presbyterial prior to 1900 — Bethel in 1883; Ailsa Craig in 1884; Alma Street, St. Thomas in 1896; Appin in 1894; Belmont in 1895; Crinan-Argyle in 1886; Duff's, Largie in 1890; Dorchester in 1886; Glencoe in 1885; Knox, St. Thomas in 1884; Kintyre in 1890; Komoka in 1888; Mosa, Burns in 1886; New St. James, London in 1893; New Glasgow; Rodney in 1890; Taits Corners in 1894; West Lorne in 1886; and North Yarmouth in 1893.

Many of these groups were founded by the wives of ministers of the congregations and in many instances there were only a half-dozen women in the group. They were devoted members, faithful in their work and their "givings". The evening groups were not

Bethel
Presbyterian
Church
b. 1862

formed until the turn of the century. Today 37 churches have missionary groups, many having both afternoon and evening groups.

"How great and wonderful are the accomplishments of the faithful servants of God in every age. Yet their works are incomplete and have failed unless we in our day are also faithful. Our service too shall fail unless it leads to the growth and extension of the Kingdom of God especially in the lives of our children and those who follow us." — Mrs. A. J. McIntyre

MAITLAND

In 1884, four Ladies Auxiliary Associations from Kincardine, Lucknow, St. Helens and Brussels met in Knox Church, Kincardine and formed the nucleus of what is now Maitland Presbyterial.

By 1918 there were 31 senior auxiliaries and 21 mission bands with a membership of 776. This proved to be the largest in history, as the membership dropped sharply with the disruption of Union in 1925. In 1966 Maitland Presbyterial had 18 afternoon auxiliaries with a membership of 376 and 176 Home Helpers, 5 evening auxiliaries with 152 active members and 13 Home Helpers. There are 7 girls' groups with a membership of 87, and 14 Children of the Church groups, 7 Explorer groups with a total membership of 492.

Four ministers from the presbytery have been elected Moderators of the General Assembly of The Presbyterian Church in Canada —the late Dr. David Perrie, the late Dr. C. H. MacDonald, the late Dr. A. Nimmo, and Dr. F. Scott Mackenzie.

We have had several from our presbyterial who have served overseas for long periods. Catherine Campbell went to India in 1894 and worked there for 20 years. She founded an orphanage for girls, and received the Kaiser-i-Hind Medal for public service in India, from King Edward VII. Dr. Caroline MacDonald served for 10 years as National Secretary of the YWCA in Japan, and later earned the title "The White Angel of Tokyo" through her labours in prison reform and the establishment of night schools for girls in industry. She was an elder of the Presbyterian Church in Tokyo. Ada E. Ross taught in city day schools in Honan, China under the W.M.S., W.D. for 12 years.

Dr. Hugh A. MacMillan and Mrs. MacMillan spent 38 years in Formosa. Dr. MacMillan was principal of the Theological College of the Presbyterian Mission at Tamsui, and Mrs. MacMillan, a graduate teacher and nurse and a student of social economics, engaged in work among Formosan women and children, her great interest being the hospital at Taipei. Marion M. Williamson served as a teacher evangelist at Amkhut on the Bhil field in India for 27 years. The Rev. Angus MacKay and Mrs. MacKay are serving in Jhansi, India. Mr. MacKay first went to Jhansi as a teacher evangelist in 1927, and Mrs. MacKay as a teacher in the Helen MacDonald Memorial School. Dorothy Douglas, who was designated for service as a teacher in the Girls' School in Tamsui, Formosa in 1928, was principal of the school for many years. During the war years she served in British Guiana. — Iva Carr

PARIS

In 1819 two brothers, William and Angus McKay, came to Zorra from Sutherlandshire, Scotland. They induced others to follow and in 1832 these settlers built the "Log Church". Around it was their first burial ground, which is kept in good condition today and still used by some of the descendants of the pioneer families. A Cairn erected on the site of the Log Church was unveiled at a rally held by the presbytery and presbyterial in 1954.

In 1835 the Rev. Donald MacKenzie was called to the area and the next year a frame church building was erected in Embro. It was replaced by a brick structure (the present Knox United Church) in 1863.

Evangelistic services held for several weeks in 1870 resulted in strong differences of opinion on church doctrine and a large group withdrew to form the Congregational Church. That same year, however, the Canadian Presbyterian Church was fired by the zeal of a young and vigorous man of faith in the person of George Leslie MacKay from the Zorra Church. He had a triumphant faith, a deep sense of missionary obligation, as well as being a tireless worker and a very articulate speaker. He was commissioned to foreign work in 1871 and landed in Formosa, where no Christian had been before, on March 9, 1872. He soon realized that the hope of evangelizing Formosa lay in a native ministry and at the end of the first year he had five converts whom he trained as assistants and catechists. He saw the need for medical help and sent requests to the home front for medical assistance. Vitally interested in education, he spoke of this need as a pivot of development, and help was sent from Oxford County to build Oxford College. George Leslie MacKay's son, George W., was principal of this flourishing academy.

Meanwhile, in 1885 Paris Presbyterial was organized in Knox Church, Woodstock with four auxiliaries — Ayr organized in 1877; Glen Morris in 1884; Embro in 1878; Knox, Woodstock in 1884, and one Mission Band — Paris in 1884.

Gaelic services took precedence for several years but gradually it became the practice to hold them only once a month, then only on Communion Sundays, and they were finally dropped in 1895. Music in the church was considered a matter of concern by the kirk-sessions of the early days. Praise was led by a Precentor, his instrument being the tuning fork, and only Psalms were sung. It was not until 1895 that hymns were used in the service of worship. After two petitions and much discussion, an organ was admitted to the Sunday School in Zorra in 1893.

In 1906 the Home Missionary Society was organized in the presbyterial with eight presbyterials represented. A joint Home and Foreign Missionary Presbyterial meeting was held in St. Andrew's Church, Brantford in May 1914, at which time the closing business of both organizations was conducted, and they became a new presbyterial.

Since George Leslie MacKay left for Formosa in 1872, many from this presbyterial have gone into the mission work of the church— Dr. Chone Oliver, Dr. Margaret McKellar, Dr. Margaret Wallace, Miss H. Bone, Dr. Elizabeth McMaster, Miss M. Pike, Miss L. Armstrong, Miss Bertha Robson, Miss G. Patterson, Miss Margaret Ramsay, Miss Helena Gibbs, Mr. and Mrs. Earl Toombs, the Rev. and Mrs. Geoffrey Johnston, Mr. and Mrs. Murray Ross, and many others in home mission work in Canada.

—Mrs. G. Corman

(Some beginnings . . . cont'd on p. 35)

A Tribute to Miss M. H. Williamson

"There'll be no dark valley when Jesus comes." Happy was the group of missionaries gathered around the little organ in the W.M.S. bungalow in Amkhut as we sang this hymn which will always be associated in my mind with Marion Williamson. Now, for her, Jesus has come to "carry His loved one Home," and many are the friends in Central India and elsewhere who will mourn her passing.

In 1925 the work of the Presbyterian Church in Central India was divided; the larger and more established area went into the United Church; and the work among the humble Bhil folk became the privilege of The Presbyterian Church in Canada. The missionaries remaining in the Bhil area were Dr. and Mrs. Buchanan and Miss Bertha Robson. Great was the need for workers — teachers, evangelists, doctors, nurses — and the call went out to the church at home. Marion Williamson heard that call when she was teaching in North Bay, Ontario. True to her character, she was ready to give her best when needed; she knew the meaning of a call. And so it was that she, who had given so much to her children in North Bay (even taking all her students to the Toronto Exhibition, no small feat in those days) offered to go to the Bhil Field as a teacher.

In 1928, with Isobel McConnell and Earl (now the Rev.) Toombs, Marion Williamson arrived in Amkhut to strengthen the hands of the small staff already there. Those were difficult days. Work interrupted by the "disruption" had to be reorganized, and in this Mae Williamson played no small part. As well as being a capable teacher, she was also a very capable business manager, serving as treasurer for the W.M.S. in India until her retirement. She gained a good knowledge of the Hindi language, but what was of equal importance, she achieved an understanding of the Bhil people and their ways that was invaluable during her many years of service.

From 1928 until her retirement in 1955 Miss Williamson was always stationed in Amkhut and many are the boys and girls, now men and women, who have been influenced by her life. Until Miss Sherrick was ready after language study to take over the management of the Boarding School in Amkhut, Miss Williamson supervised both the work in the school and the hostels. Later she took on the supervision of the Children's Home, and gave herself whole-heartedly to the care of the unfortunate and abandoned children. Always a strict disciplinarian, she showed at the same time great depth of love and emotion where there was sorrow or need. Canadian missionaries and Bhils alike sought her advice and relied on her wise counsel in dealing with their problems.

And now that voice in council is stilled. We will no more receive those interesting letters which always brought such pleasure. However, in the sadness caused by the loss of a friend, how good it is to recall those days in Amkhut, and that cheerful hymn she taught us "there'll be no more sorrow, but a glad to-morrow when Jesus comes to carry His loved ones Home".

(Ellen Douglas)

PRAYER

O God and Father, our thoughts are turned to Thee with love and thanksgiving as we bow before Thee in prayer, around the common mercy seat.

We pause O God to remember the Divine blessings that have enriched our lives, and feel the list to be long and unending.

High among our blessings stands the new spring season with all its charms and its freedom. On every side we behold Thy love. By the wayside and in our gardens flowers bloom again. Hope is written on our sky, and new energy comes as we hear the song of nature.

We pray for our youth — for the boys and girls who bear our names. As they go in and out of our schools and colleges may they get wisdom and understanding. May they see visions and dream dreams.

Bless O God those who are manning the posts of duty today that they faint not or grow weary. Give them a sense of usefulness and success.

May the prayers of and for our nation be heard on high at this Centennial time. Memory holds the key and helps to hear the voices and footsteps of the pioneers who moved into this forbidding land five score years ago. They conquered the many hazards in Thy name.

We thank Thee for all who made roads for our feet, schools for our children, hospitals for our sick, stores for our supply, and churches to map the way before us.

Now may the peace of God fall upon all who carry the Master's banner in the struggle of life and give to everyone the final victory of faith. We pray through His Holy Name. Amen.

(prepared by Mrs. Donald MacInnes, Past-president, Hamilton and London Synodical)

WMS
BOOK ROOM

by MRS. A. H. McKAGUE, Chairman, W.M.S. Book Room Committee

"The time has come," the Walrus said, *"to talk of . . ."*

Well, in this case, to talk of the W.M.S. Book Room. It's been in the W.M.S. (W.D.) offices a long time — but, as of this year of 1967, it has come into its own, with an official name; spanking new quarters as you come into Room 100, 50 Wynford Drive, Don Mills; a Committee all its own to advise on books; and Mrs. Norma McComb, as bright and cheery and efficient as her surroundings, as the Manager.

But not everything has changed. The purpose for which the Book Room was originally established is still the same. It was set up in order that all age-groups throughout the Women's Missionary Society (W.D.) might be provided with study-books and materials for carrying out their programmes. It was to include also books that would help deepen the spiritual faith of the individual member, even down to the smallest tot; books that would broaden understanding of the Christian life, teaching, beliefs, missionary endeavours throughout the world. This policy will continue. Some of the books will make you think, some will prove a balm to questing souls, some may seem merely to entertain you — but behind them all stands the reiteration of the W.M.S. Book Room's original purpose.

Another thing will be the same — and here I am reminded of that verse in Romans: "How shall they preach unless they be sent?" To paraphrase it somewhat: "How shall the books benefit you unless you see them, or hear about them?" As before, our Literature Secretaries throughout the Society may, on request, receive Book Displays from the Book Room. Books do not, I think, always speak for themselves — but the Literature Secretaries will tell you "summat" about them. We do not promise that more than one copy of a book will be in a Display — we do have to think of inventory problems and transportation costs — but your Literature Secretary is ready and willing to order for you any book in the Display. A cautionary note should be sounded here, should you wish to order any other book through the Book Room. Any book stocked, or sent out, under the seal of the W.M.S. Book Room must, before it is placed on display or in your hands, be one deemed in keeping with the Book Room policy.

(cont'd on p. 36)

The Presbytery Deaconess At Work

By SHEILA V. STEPHENS, Hamilton Presbytery

The room had been full of women of all ages. At home now, it is hard to remember the face that was introduced to you as the "Presbytery Deaconess". You recall that you did see her at the spring vacation church school workshop.

The presbytery deaconess' role in the church community differs in the eyes of the congregations within which she works. The Presbyterian Church has long realized the importance of women's gifts in Christ's ministry of teaching and reconciliation. The presbytery deaconess finds herself counselling, giving support to the frightened and directing some to social service agencies. She works under the direction of either the Home Missions Committee or the Christian Education Committee of that particular presbytery. Requests for her participation in the life of congregations within presbytery's bounds are directed through the committee. Thus her work is as varied as the needs of the presbyteries across our Canadian Church.

In Church Extension

No matter where she is in the developing cities of this great land, the presbytery deaconess is involved in church extension. Numerous congregations can look back to the work of the presbytery deaconess in the establishing of their congregations. The deaconess visits the families in the survey and works within the church school. When the adult worship of the congregation begins and the church school is firmly rooted, the presbytery deaconess moves to another area, her work done but her interest always with that new congregation.

With University Students

An area of need that is attracting much attention is that of visiting Presbyterian women students living in campus residences. Sometimes there are problems in the community life of the campus and having someone to listen is a help and comfort to the students. As young people travel hundreds of miles to university, it would be helpful if ministers and lay people would write to university chaplains and deaconesses, with names of those from their congregations attending educational institutions in their area.

With Elderly People

The rising number of young people cannot be compared with the number of elderly people. However, rapid social change has resulted in many older people living in municipal nursing homes. Loneliness is the prevailing emotion in many lives. The presbytery deaconess seeks to bring cheer and a sharing together of God's Word. As a young deaconess I have learned much from the shared witness of the Christian faith from the hearts of these elderly people, many broken in pain and heartache, yet ever faithful to their God.

Some elderly people are shut-ins in their own home or with their children. Working with older, established congregations, shut-in visitation has been a part of my work. Others are visited in the hospitals. Visitation of the sick is one of the most demanding tasks, yet one of the most rewarding. It is one area where I have found the work of the minister and deaconess can complement each other in Christ's ministry to the individual.

In Inner City Work

Calvin Church in Hamilton's north end is part of this city's urban renewal programme. This inner city work in the older sections of our cities is sweeping into the forefront. I work with those who continue to live in the area and with those who move into the new dwellings. I believe that an inner city ministry is a type of work that requires a team of workers in an united effort. In this situation, I work with the minister and kirk session, and with the downtown committee of presbytery. Evaluation of the existing Christian education programmes and the establishing of new groups for young mothers, children, youth, or senior citizens, is part of this task.

In Christian Education

The presbytery Christian education committee is a committee on which I am an active member. Church school teachers and youth leaders in Hamilton attend extensive leadership training sessions in the autumn each year. Preceding these events, there has been much prayer, study and preparation. The development of high potential congregations in growing areas necessitates the presbytery deaconess working solely in Christian education for a concentrated period. I have been invited to congregations to assess their Christian education programme. Many churches wish help with the effective use of the Christian Faith and Life Curriculum. Area workshops are held to assist teachers in their week by week work.

As presbytery deaconess, I am involved with the Church's programme of Christian community camping. In most synods, the presbytery deaconess serves on the sub-committee of the camp board, camp management committee or programme committee. Hamilton and London Synod has two camp sites—Camp Kintail and Camp Goforth. I have spent spring weekends at these campsites, sharing in the leadership training of camp counsellors and camp directors and I have served at both camps as programme director and counsellor. Full days of adventures in living and worshipping together are some of the joys of the camp. The Christian faith is deepened in many lives and new friendships made around the cookout.

More and more congregations are becoming aware of the merit and outreach of vacation church schools. Under direction of the presbytery Christian education committee, spring vacation church school workshops are held to give encouragement, and opportunities for study and developing skills. I have a very real part in one or two vacation church schools each summer with Bible drama, and singing, exciting handcrafts and games galore.

An exceedingly large proportion of the presbytery deaconess' time is spent in her work with women: teenagers, young adults, mothers, grandmothers. Many occasions afford the opportunity to challenge young women to make a commitment of their life to service to their Risen Lord. Women have the ability to relate to other women. Thus the deaconess, through training and experience, is able to counsel and guide and offer comfort to the troubled. Many hours weekly are spent on the telephone and numerous hours in face to face confrontations. It takes time to establish a relationship of trust and confidence. Hopefully, lives touched by work and action, have resulted in a determination to continually put one's faith in the triune God whose Presence in our lives gives us steadfastness.

* * *

National Missions

The Synodical of Hamilton and London, which is one of the largest within the Society in terms of membership, has, over the years, had a greater tradition of sending missionaries than of receiving them. As a result, the number of members of our National Staff engaged in mission within its bounds is few.

In the City of London, MISS LILA SCHNEIDER has been engaged for the past five years in a two-pronged ministry. Part of the work involves her in visitation in the hospitals, Sanatorium and Home for the Aged. The remainder of her time finds her engaged in work within the re-located Chalmers congregation, now situated in the Glen Cairn area of London. Miss Schneider, who grew up in Alberta, attended Bible School in British Columbia prior to moving to Toronto, where she assisted with the work in Evangel Hall. She later served as visitor in the Weston Sanatorium. Miss Schneider took one year of study at the Presbyterian Missionary and Deaconess Training School, now Ewart College, following which, in May of 1955, she became a member of the National Staff. She was appointed to work in London, Ontario, which involved her in hospital visitation and the extension charge of Oak Ridges. In 1960 she was transferred to Montreal to work among the Chinese people, where she served for two years before returning to London to take up her present duties.

Miss Lila Schneider

MISS SHEILA STEPHENS' home is in Barrie, Ontario, where she received her education and was an active member of St. Andrew's Presbyterian Church. Upon completion of her Junior Matriculation, she took a course in hairdressing. When the call to service as a deaconess within the Church came to her, she completed her Senior Matriculation at Harbord Collegiate, Toronto, prior to entering upon her deaconess training. Miss Stephens graduated from Ewart College in the spring of 1962 and was appointed as Presbytery Deaconess in the Presbytery of Hamilton, where she continues to serve. On page 20 you will find an account of the work in which Miss Stephens is engaged.

Miss Sheila Stephens

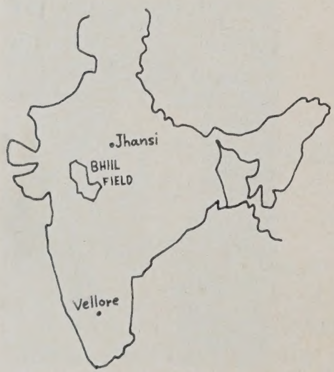
Synodical of Hamilton and London

AT WORK OVERSEAS

From the area covered by the Synod and Synodical of Hamilton and London there has been a steady contribution to overseas work from the earliest days of "foreign missions". Pioneers such as George Leslie MacKay led the way. So it is in keeping with this tradition that there are more single women missionaries from Hamilton and London than from any other synodical, on overseas fields today. In addition to the eight who serve in all our fields but one, two of the more recently retired missionaries: Miss Hazel Macdonald and Miss Dorothy Douglas are living in Goderich and Lucknow respectively. Miss Marion Williamson who retired after 28 years in India died on February 24. Her home was Wingham. Mrs. Ruth (Bentley) Barar went from Galt to India in 1965 where she continues to serve.

All the traditional types of work are represented by the eight women now on the field. Once again we ask you to seek to know the responsibility that is yours in understanding what God has called these women to do and how important it is that they be supported in this task in every way.

India—Both fields owe a great deal to the witness of Hamilton and London people—both men and women.



INDIA

MRS. MILDRED GEHMAN, R.N., M.A. was born in Ayr, Ontario. She is a member of First Presbyterian Church, Galt, Ontario and was appointed to serve overseas in Manchuria in 1938, transferred to India in 1951.

"I think it is very difficult to say what one's witness has been. Does one ever really know? I think it best to ask the Lord daily to fill our hearts with His spirit for the task that is ours and leave the witness in His hands.

Mrs. Mildred Gehman, R.N., M.A.

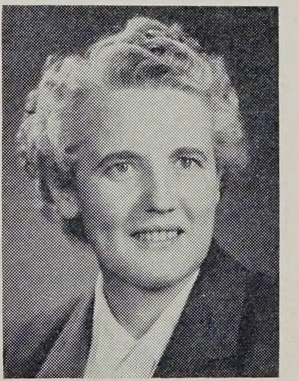
"My time in Manchuria was a time of language study largely and getting to know our Chinese Christians. Later I was to use that language in Kienshui Hospital, Yunnan with students, staff and patients and was often asked by my Chinese colleagues to pray in chapel services. There I learned to work in a co-operative setting with missionaries from countries other than my own.

"In Vellore, S. India where I have been since 1951, I have joined with missionaries and Indian colleagues of various faiths and countries in showing forth His love to the suffering humanity who come from far and near to seek help in our hospital. Largely my witness is that of teaching R.N. and B.Sc. student nurses how to meet the physical and spiritual needs of their patients — encouraging students and staff to pray for the patient going to the operating room. I take my turn in conducting chapel prayers. Last time I did this a post-graduate nursing student told me she had had a real spiritual experience that week. I have a Bible class every year and these students often come to me with their joys and sorrows through their training days. I have also served on University Examining Boards and with the South Indian Board of Nursing."

MISS A. BEATRICE SCOTT, B.A. was born in Saugeen Township, Ontario. She is a member of the Presbyterian Church in Port Elgin and was appointed to serve overseas in 1940.

"After language study I helped in the school and visited village homes in the Amkhut area. After some time in Jobat and Mendha supervising village schools and women's evangelistic work, and a two-year stint in Jhansi school I was back in Amkhut school.

"School changes since 1941 include opening of 7th and 8th classes; teaching general science;



Miss A. Beatrice Scott, B.A.

8th class students trying Board examinations (now required for government recognition of the school); more and better trained teachers; more graduates going to high school and college to meet higher standards in the whole country; enrolment increased to 319 in spite of more children attending government schools; erection of four class rooms, library and science room. Witness is made through daily classes and contacts, daily Bible Class, monthly staff meetings, 'fellowship' gatherings, etc. The witness is continued through the graduates — pastors, evangelists, Bible women, nurses, teachers, lab. technicians, a doctor, a college professor, government servants, clerks, drivers, farmers, nurse aides, army officers and labourers."

MISS IDA WHITE, R.N. is a graduate of Toronto Bible College; a member of Knox Church, Goderich and was appointed to serve in India in 1952.

Miss Ida White, R.N.

"In the Fall of 1952 I arrived in India. My appointment after language study was to the Second Mobile Medical Unit to work with Miss I. McConnell. A full programme of clinics, held in outlying villages, was organized by Miss McConnell. There were no government dispensaries in most of these areas and where there was a dispensary it wasn't always working because of difficulty in getting someone to handle it.

"Miss McConnell went home in the spring of 1954 and I was in charge. Our living quarters then were in Alirajpur, a fairly large town, and we went out to the villages every day. Then the unit was transferred to Mendha, a lovely but small village about four miles from any store, post office or bus route. This seemed ideal. We were in a village setting where we would be on hand for emergencies.

"One doctor at the Jobat Mission Hospital became particularly interested in a TB programme and our unit staff undertook to do follow-up work of patients in our working areas. This entailed examining patients and weighing them and giving medicines as prescribed by the doctor and keeping reports for the doctor.

"Our maternity and baby clinics grew and our staff consisted of one graduate nurse, one nurse and midwife and myself. We had night calls for maternity cases and emergency calls. Sometimes the car was in for servicing and we had to walk long distances to cases.

"Miss Brown went on furlough in the fall of 1957, and we did the best we could to supervise both units in her absence.

"I went on furlough in the spring of 1959. After three and one-half years I returned and again we struggled to keep both units running. We welcomed Miss Doreen Morrison to the staff in 1964. Although she was doing part-time study she had a good dependable Indian staff and was able to take over one unit.

"The staff in my unit were all very inexperienced and needed a great deal of help. We have tried to carry out home visiting twice a week. Some of our village clinics were closed, as government dispensaries and hospitals were opened up. Then there seemed to be a real need to do leper work. Crop failures and famine conditions forced us into relief work. However, Rev. and Mrs. D. Howard assisted in this work during November and December 1966.

"We ask what has been accomplished with all these changes? We now have clinics every day of the week with two on Fridays. Home visiting is being done. Supervision of clinics and two dispensaries; medical work and maintenance in Mendha, buying supplies and caring for stores, supervision of relief work for 700 people, membership on the Furnishings Committee for the new School for Graduate Nurses and on their School of Nursing Committee, membership on various committees of Mission Council — these are a few things that take my time. We take our part in the life of the Church, in women's meetings and teaching Sunday School."

MISS DIANA WADSWORTH, B.A., M.R.E., M.SC., is a member of the Presbyterian Church, Chesley, Ontario and was appointed to serve in Jhansi, India in 1959. Miss Wadsworth writes that it is not really possible to assess what God allows one to do in His service — "I can say, I have done this or that, but that would tell nothing of witness which is of the Spirit of God and very often a secret thing known only to God Himself and perhaps to those who receive that witness. So what can I say?

"After language school came a period of adjustment to a new way of life and learning to live with new people while seeking to feel my way

Miss Diana Wadsworth
B.A., M.R.E.

into some feeling of usefulness. Perhaps 'feeling useful' is a false witness for with it goes a measure of pride and self sufficiency that may hurt the cause of Christ. We do believe that every moment in the life of a Christian is some sort of witness but we never know what kind. We never know, or seldom, when we are a hindrance. Teaching classes in science may be a witness but only the Lord can say how. You know that life in this institution is not only teaching but looking after accounts and books, making endless trips to some office to get a small job accomplished, meeting emergencies, seeking staff that will not only have academic qualifications to teach the subject required, but more, who will carry some of the witness. It is not the missionary who does the deep and real work in helping individual girls overcome the great handicaps of their backgrounds and become established in faith in a God who will keep them for the rest of their lives. It is people like Miss M. S. Lall, Mrs. A. Singh and Miss S. K. Singh, working very quietly, patiently and prayerfully, who are the channels of the Lord's grace. We may pray a little but the burden is theirs. Then what is our witness? A chapel talk once a month? A Sunday school class weekly? Sometimes we have to help clear up misunderstandings causing hurt feelings but it is the Indian sisters who most often see the root of the trouble. Some need encouragement in their witness. We have a struggle in learning how to encourage rather than advise. The school has produced some wives and mothers who are seeking to establish Christian homes in spite of the subtle opposition of a non-Christian society. We don't hear much about graduates who don't live in Jhansi. A very few have gone on into specialized Christian service. Then what is our witness? Perhaps the greatest task is to provide a place of witness for devoted and chosen (by God) Indian sisters to minister, and to maintain contact with the home constituencies who give and pray. Actually I do not see how we can even talk about witness. It seems to me we are treading on sacred ground and we are in danger of seeking the glory that belongs to the Lord alone."

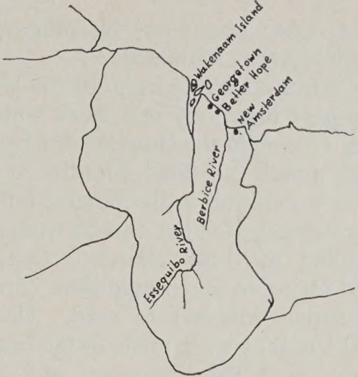
MISS DOREEN MORRISON, R.N. is a member of Aldershot Presbyterian Church, Burlington and was appointed to serve on the Bhil field, India in 1962.

Miss Doreen Morrison, R.N.

"Just what has happened in my four and a half years in India! It would be vain glory to think of any accomplishment except that I've sought to study and learn the language and to know the culture and people of India. In this short period of time India has been under the rule of three prime ministers. Also through my new way of life and work I've observed the effects of war, flood, drought and famine. These have been evidenced in our area by deceit, violence, riots, robberies, rape, murder, assault, etc. But through all these overwhelming circumstances and influences one sees the inner desire in the lives of the majority of the people in India for peace, goodwill and love to all mankind. This desire or search for peace is shown through the diligence and loyalty which they place upon worship. We in the Christian Church can truly learn much from the prayer life of these people of the East. Through this I have come to feel the knowledge of the need in India. Am I ready for or worthy of the task for which I was called to India? I do pray that as I face the threshold of my career here in India the name of our Lord Jesus Christ may be glorified in all paths ahead."

Guyana

MISS MARGARET RAMSAY is a graduate of the Missionary and Deaconess Training School. She is a member of Central Church, Brantford and was appointed to serve in Formosa in 1928. She was evacuated from Formosa and after being evacuated was appointed to British Guiana (now Guyana) in 1944.



GUYANA

"After graduating from the Missionary and Deaconess Training Home (as it was called then) in April, 1928, I was designated in June of that year for evangelistic work in Formosa. Early September of the same year found me in Formosa or Taiwan, in the capital city of Taihoku (now Taipei), and the

Miss Margaret Ramsay

first task was that of language study (Amoy Chinese).

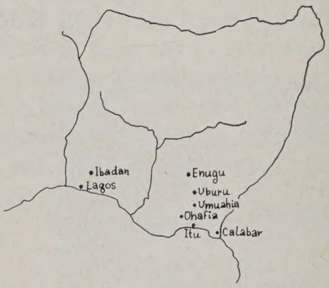
"After acquiring more of the language, I began my real work which was visiting in the churches for from one month to three months at a time — visiting in the homes, holding meetings for the church women, helping with the church activities and trying to teach enquirers (non-Christian women) to read. These visits usually were made in the company of a Bible woman, and we made a part of the manse our home for the weeks we were in a district.

"From 1941 to 1944 I was in Canada spending most of the time as a deaconess in the city of Regina where again I was privileged to work among women and children.

"In October 1944, I came to British Guiana, and as this was still war time, met some of the so-called hardships of a country which had to depend largely on imports, particularly food stuffs. But, there did not seem any hardships in the work, for, after the restraint and frustration of the last few years in Formosa, the liberty one had in visiting the churches and holding meetings when and where one desired was a wonderful joy, and it was also a great asset that all our work was done in the English language.

"Throughout my stay in Guyana, although there have been times of great difficulty and strife and curtailment of activities, there has been a satisfaction of having a work to do, and being able, with varying degrees of opportunity, to carry out the plans and purposes of the Church here. All during my life here I have been involved, from time to time, with the business end of things and today I find myself more and more involved along this line. Looking back over the years I can see how the early trends have helped in these later days and yet there is still time and opportunity to help carry out the general work of the Church, especially among the women and children which through the years included Bible teaching in the primary schools; Sunday school teaching and the preparation of lesson materials; training of Guyanese deaconesses; women's group meetings and the preparation of programme materials; young people's groups, especially rallies; and work with the presbytery, particularly in committees."

Nigeria



MISS DOROTHY BULMER, L.R.C.T. is a graduate of the Missionary and Deaconess Training School and a member of St. Andrew's Church, Windsor. She was appointed to serve in Nigeria in 1957.

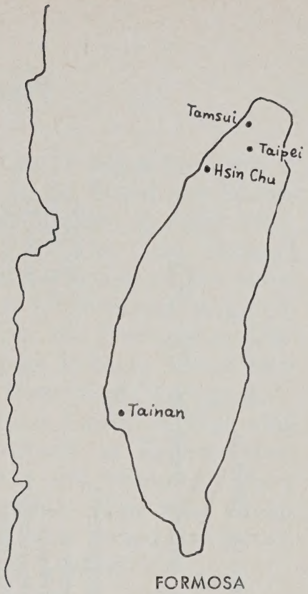
Miss Dorothy Bulmer, L.R.C.T.

"Since 1959 I have been doing training courses of various sorts for leaders of girls' groups, as well as for choirmasters. In holiday time and long weekends, I've held courses for the purpose of helping choirmasters to study and to come to appreciate their own indigenous music as a meaningful method of worshipping God. The Church here has been very encouraging in this field. The problem now seems to be, "Where in the church service should I use indigenous music?"

"At present, choirmasters and choirs are usually teachers and students, but gradually a change is creeping in and adult choirs are springing up with choirmasters leading them who are not school teachers."

Formosa

MISS LOUISE GAMBLE is a graduate of Toronto Bible College and a member of Robert Campbell Memorial Church, Montreal.



FORMOSA

"God has been pleased to place me in an oriental situation to be part of the witness to His reconciliation wrought for the world by His Son. In Canada this witness took place in Montreal. Here in Taiwan a definite

Miss Louise Gamble

(cont'd on p. 44)

FINANCIAL STATEMENT 1966

Women's Missionary Society (W.D.) of the Presbyterian Church in Canada

STATEMENT OF RECEIPTS AND DISBURSEMENTS for the year ending December 31, 1966

General Fund

RECEIPTS

Synodical Givings:		
Montreal and Ottawa	59,677.87	
Toronto and Kingston	134,399.99	
Hamilton and London	128,502.92	
Manitoba	15,436.60	
Saskatchewan	12,820.68	
Alberta	15,529.28	
British Columbia	16,338.20	382,705.54
Individual gifts	17,991.76	
Less individual gifts held for 1967	7,982.84	10,008.92
Church assessment for Indian work in Canada		388.70
		393,103.16

DISBURSEMENTS

National	120,743.83	
Overseas	152,106.58	
Organization	56,504.14	
Publications	26,339.60	
Administration	27,937.74	
Synodical Grants	887.41	
Grants	2,160.00	
Christian Literature	8,095.00	
Student Work	2,625.00	
Audio Visual Education	35.00	
Council Meeting	5,188.88	
Insurance and Taxes	1,930.14	
Medical Insurance for Staff	2,385.00	
General Contingency	1,486.39	
Payments from Special Gifts	5,264.50	413,689.21

Supply Fund

RECEIPTS

Synodicals		
Montreal and Ottawa	3,146.20	
Toronto and Kingston	10,408.59	
Hamilton and London	7,451.43	
Manitoba	705.90	
Saskatchewan	737.00	
Alberta	734.15	
British Columbia	773.00	23,956.27

DISBURSEMENTS

18,732.81

Organization Staff

Miss Barbara Woodruff

MISS BARBARA WOODRUFF began her work as Regional Secretary in the Synod and Synodical of Hamilton and London in April 1967. In the April issue of "The Glad Tidings" Miss Woodruff was mentioned as her home is in the Synod of Toronto and Kingston. After graduation from the Presbyterian Missionary and Deaconess Training School Miss Woodruff served as Director of Christian Education in Knox Church, Goderich. Following that she went to Alberta as Regional Secretary for that Synod and Synodical, where she served for five years. Now Miss Woodruff begins her work in the Synod and Synodical of Hamilton and London.

Miss Jean Smith

MISS JEAN SMITH, who began her work as Regional Secretary in the Synod and Synodical of Alberta in January 1967, is well known in the Synod and Synodical of Hamilton and London, as her home is in Wyoming, Ontario, in Sarnia Presbytery. Miss Smith graduated from Ewart College in the Spring of 1966. Her Service of Designation as a Deaconess of the Presbyterian Church in Canada was a highlight of the 100th Anniversary Celebrations of St. Andrew's Church, Wyoming. During the summer of 1966 Miss Smith took part in training centre and camp programmes as well as additional study courses. In the autumn she worked with National Staff of the Board of Christian Education and Organization Department in various training projects before going to Alberta at the beginning of 1967.

MISS LOUISE A. REITH, the Executive Director of the Organization Department, began her life in the Manse at North Pelham, Ontario, in the Synod of Hamilton and London. Until she entered the University of Toronto that Synod continued to be her home, although the location changed from North Pelham to Glammis and from there to Tara, Ontario. Following her graduation from university and the Ontario College of Education, Miss Reith taught for a time in the Cecilia Jeffrey School, Kenora, Ontario. Then, after graduation from the Presbyterian Missionary and Deaconess Training School, Miss Reith served on the W.M.S. Staff in Saskatchewan as Superintendent of the Presbyterian Residence in Saskatoon from which position she came to the W.M.S. Office in Toronto where she has served in various positions — Literature Secretary, Secretary for Adult Work and at the present time as Director of Organization.

In Remembrance

NAME	CHURCH	PRESBYTERIAL
Miss Agnes Malcolm	First, Collingwood	Barrie
Mrs. J. Collier	First, Portage la Prairie	Brandon
Mrs. Hannah Jeffery	St. Andrew's, South Mountain	Brockville
Mrs. Charles McKeen	St. James, Mainsville	Brockville
Miss Alice Cunningham	Presbyterian, Richmond Hill	East Toronto
Miss Isobel McMillan	St. Luke's, Finch	Glengarry
Miss Dorothy E. Voelker	St. Paul's, Hamilton	Hamilton
Miss Marion Lesslie	St. Andrew's, Kingston	Kingston
Mrs. R. J. Hughes	St. Stephen's, Creston	Kootenay
Miss Margaret Carswell	Renfrew	Lanark & Renfrew
Mrs. James D. Sergeant	Knox, McDonald's Corners	Lanark & Renfrew
Mrs. Bessie Mitchell	Presbyterian, Glencoe	London
Miss Elizabeth Hanna	Knox, Dunnville	Niagara
Mrs. James Stewart	St. Andrew's, Richmond	Ottawa
Miss Beatrice Inksater	Presbyterian, Paris	Paris
Miss Ena MacLennan	First, Regina	Regina
Mrs. H. Ellerker	St. James, Forest	Sarnia
Mrs. Isabel Scott	St. Andrew's, Sarnia	Sarnia
Miss Helen MacDougall	St. Andrew's, Stratford	Stratford
Mrs. Rose E. Mead	Mount Pleasant, Vancouver	Westminster
Miss Doris Jackson	Wychwood, Toronto	West Toronto

We regret that there was an error in the name of Mrs. Hazel Mary (Armstrong) Church, Knox, Calgary, reported in April issue.)

Some Beginnings . . . cont'd from p. 16

SARNIA

The first mission group of Sarnia Presbyterial was organized in St. Andrew's Church, Sarnia, in 1876 by the Rev. Dr. Thompson, minister of the congregation. It was known as the Women's Foreign Missionary Society. Then in 1903, a Home Missionary Society was formed. One by one other Societies were organized in the villages and towns throughout Lambton County and along its borders, and in 1888 Sarnia Presbyterial came into being.

The membership of groups varied down through the years from 40 to 8, but what was lacking in numbers was made up by the mission spirit of the women. An instance of this was an auxiliary in a rural area when membership after Union dwindled to 3. These three women, although living far apart, were determined to carry on. Gradually their numbers increased and the group is still active.

Of the 34 existing societies, one will celebrate its 90th anniversary this year; six are in the 75 year class; and seven are in the 50 and over class. There are 30 youth organizations (Girls, COC and Explorers).

Missionaries who have gone out from the presbytery include: Margaret Brebner to India in 1919 and the Rev. Gillis Eady to China in 1906.

This year, St. Andrew's, Sarnia will celebrate its 100th birthday. An offspring of this congregation, St. Paul's, was established before the turn of the century in response to a need to minister to the railroad workers who settled in the south end of the town. Due to industrial expansion and a resulting growth in population, more churches were needed, and as a result Paterson Memorial was built in 1935, and St. Giles, St. Matthew's and Laurel Lea more recently. As new churches developed, new Women's Missionary groups were organized, thus enlarging the whole presbyterial family.

In addition to its annual meeting in January to which all W.M.S. groups are invited, auxiliary presidents and secretaries are invited to a luncheon with the presbyterial executive in May. Section meetings are held in each of the four sections late in May or early June, and a rally is held for all W.M.S. members in the fall. These gatherings afford an opportunity for the auxiliary members to become acquainted and be made aware of the developments and progress of the whole Division. — Bessie Galbraith

STRATFORD

When Stratford Presbyterial was organized on October 9, 1884, by Mrs. Gordon of Harrington, 90 members comprised the entire membership of its five charter units — Harrington; Knox, Stratford; Mitchell; Motherwell; and Avonbank and South Nissouri.

We cannot but marvel at this little woman of the manse, the wife of the Rev. Daniel Gordon with her manse duties and her share of the care of a family of six sons and one daughter. Before her death in 1890, 16 auxiliaries were at work, most of which owed their beginnings to Mrs. Gordon. The following was her motto:

Not I but Christ be honoured, be loved, exalted
Not I but Christ be known, be loved, be heard
Not I but Christ in every thought and action
Not I but Christ in every look and word.

The first meeting of the Synodical of Hamilton and London was held in Knox Church, Stratford in April, 1947, and this year the Synodical will meet in St. Andrew's Church, Stratford. The Annual Council Meeting of the Women's Missionary Society, W.D. met in Knox Church, Stratford in May 1961.

—Mrs. J. Ballantyne

W.M.S. Book Room (cont'd from p. 19)

We realize that we cannot stock nor show you all the books we would wish. However, each month *The Glad Tidings* will carry book reviews and book lists for your exploration.

You can help us too. Have you read any books lately that have strengthened your faith, deepened your Christian knowledge and understanding? Would you want others, and us, to partake of them too? Write and tell us about them.

Cromarty Groups Plan Programmes

From information provided by Mrs. Charles Douglas, Secretary, The Marion Ritchie Evening Auxiliary of Cromarty Presbyterian Church.

The Bible Study material in the programmes on "Mission the Christian's Calling" changed the life of two groups in a little village called Cromarty.

Cromarty is about 26 miles northwest of Stratford in the county of Perth. This is a good general farming area where raising beef cattle, dairy farming and raising cash crops like white beans are the usual pursuits of the farmers. In this little village where approximately 36 people live, there is one church — "Cromarty Presbyterian." The congregation first gathered for worship 115 years ago, and the building was 100 years old in 1965. There are, according to statistics, 123 communicant members on the roll of the church. Members of the congregation think of themselves as maturing Christians who are growing in the faith.

Mrs. Charles Douglas, the Secretary of the Marion Ritchie Evening Auxiliary of Cromarty Presbyterian Church, explains how the groups in their church programmed "Mission the Christian's Calling": —

"There are two 'Mission' groups in our church; one meeting in the afternoon with a membership of 16, and one in the evening with a membership of 18. Some members of these groups also belong to 'The Ladies Aid' . . .

"At the beginning of the year an outline of programmes for the year is prepared, listing each month the group member responsible for presiding at the meeting; the members who will lead the Bible Study discussion; those who will present other material . . . how the roll call will be answered, and any special number to be included on the programme. In this way those responsible for a particular part of the meeting know what their task will be before the month of the meeting. At Easter, Thanksgiving and Christmas, special programmes are prepared.

"Our two 'Mission' groups decided in January 1966 that we would work together in programming the material in the packet on 'Mission the Christian's Calling' . . . one member from each group — Afternoon and Evening — was appointed to look after the Bible Study. These two members met together to work on the presentation two weeks before the group was to meet. In preparation for the meeting they wrote out questions, discussion points and some summaries on flip charts and found maps related to the scripture passages to use during the session. After a full afternoon spent in preparation those who did the planning attended both groups — Afternoon and Evening — helping each other present the materials. At the meetings the group members were divided into two or three smaller groups with about six in each group for discussion periods — then summaries and conclusions were made by those leading the presentation.

"Our meetings were quiet at first but gradually members participated more freely in the discussion. Group members commented: 'I don't think I've ever benefited so much from Bible Study,' and 'I thought I couldn't answer or ask questions about the Bible in front of anyone.'

"The group agreed they gained a better understanding of their faith and their fellow members as they listened to and commented on one another's views. They also felt they gained a wider knowledge and broader view of themselves through their study of the scripture and planning together.

"One member, who worked on planning a meeting for the first time, said she felt more a part of the group as she helped plan the programme. She was able to work on the Committee, she said, because she worked with another member who was experienced in planning and encouraged and helped her.

"All those planning programmes were pleased with the response of the groups at the meetings and the knowledge they gained personally in preparing. They felt it was also a rewarding experience to work with the members of their sister group in the congregation. The understanding between the two groups was definitely deepened through the experiences of planning together.

"A workshop in Milverton attended by a number of our group members gave us good ideas on how to plan programmes."

Two groups in one congregation planned and used programmes that strengthened the spiritual lives of individuals and deepened understanding between groups. What happens in your group?

"SUMMER OF SERVICE '67"

by MARCIA BRADLEY*

"Are you interested in celebrating Canada's 100th birthday in a personally meaningful way? What is a meaningful way to celebrate 100 years of history? Take a good look around you. Will all the people living in Canada be able to attend the birthday party free from hunger, fear, discrimination and injustice? No? Does this say something about our past and how we should enter our future? Maybe that gives us a clue as to what would be a meaningful way to celebrate our Centennial?"

The above paragraph became very important to many of the people who read it and decided to do something about it. I am one of these people. This paragraph was the first thing I read pertaining to Summer of Service '67. It led me to become a volunteer in the pilot projects of '66.

WHAT IS SUMMER OF SERVICE?

Summer of Service is a programme of voluntary service sponsored by about 15 Christian denominations and groups including The Presbyterian Church in Canada. It is designed to provide opportunities for young people, senior highs, university students and employed young adults, to become aware of and involved in, some of the social problems facing the Canadian nation.

PILOT PROJECT 1966

As a prelude to "Summer of Service '67" a pilot project was organized in the summer of 1966 to test various patterns of short-term voluntary service. On July 1 twenty volunteers began a week's training in preparation for the projects and summer ahead. At the end of the training week six volunteers stayed in Toronto to begin their project of contacting youth in Etobicoke area. The rest of the volunteers headed for the west.

Six volunteers stopped in Winnipeg where they formed a team to work with youth in the Norquay neighbourhood. The result was a drop-in centre and eventually Youth Services Co-ordinating Committee, an on-going organization to work with youth in the district.

Four volunteers worked from a base at File Hills, Saskatchewan, where they began a recreation programme on the File Hills Reserve for children and youth. They also started a day school to help the children make up their school work. These projects were under the joint sponsorship of the Roman Catholic and United Churches working on the reserve.

The remaining four, of which I was a member, went on to Saskatoon and worked on three different Indian reserves near Saskatoon and Prince Albert. One member of our team remained in Saskatoon to undertake the research and to make the arrangements necessary for the work on the Reserves. When on the Reserves, we lived with the people, got to know them and let them get to know us. Our purpose was to do some educational research amongst the Indians. We tried to build trusting relationships and lasting friendships. We wanted the Indian people to know that there are people who care for them. Whenever possible we started recreation programmes, but often we just visited the sick and the lonely on these faraway reserves. We tried to share in their life, to listen to them, and to help where we could. I know that I received so much from this experience — changed ideas and attitudes and a new understanding of myself.

At the end of the summer we all came together to evaluate and to make suggestions for Summer of Service '67.

NOW WHAT ABOUT 1967?

For 1967 a variety of projects have been set up. From Newfoundland to Vancouver Island there will be groups of young people working in community projects, such as recreation programmes, special school programmes, coffee houses, neighbourhood houses, housing projects. All presenting the gospel of Jesus Christ to people who feel deserted and let down. Some of these volunteers will be from distant parts of Canada but many of them will be the young people who live in the project area. Each project must have a support group made up of young people and adults in the area who work with the incoming group. The period of service is anywhere from two weeks to four months.** You may share in Summer of Service '67 by being a volunteer away from home or by being a volunteer in a support group. For further information write to Summer of Service '67, 1139 Bay Street, Toronto 5, Ontario; or to the Board of Christian Education, 50 Wynford Drive, Don Mills, Ontario.

*Marcia was a Summer of Service volunteer in 1966 and at present is a student at Teachers' College in London, Ontario.

**The expenses of travel, room and board for travelling volunteers are the responsibility of Summer of Service '67 and of the support group. Volunteers are required to provide their own pocket money only.

Family Camp

24 Norbury Cres.,
Scarborough, Ontario,
January 25, 1967.

Dear Mrs. Hagan:

Thank you for your letter regarding the Family Camp which we attended last summer at Goforth. It was opened at lunch and the very thought of Family Camp made our children's eyes sparkle. I tried to ascertain from our son, Donald, who is eleven years old, why he enjoyed Family Camping so much and why more than boy's camp, which he attended the past two summers at another camp site. The answer seems to be that it is an experience shared with Mother and Dad, a growing together as a family but with the joy of his own friends—a true camping experience complete with bush, sport, swimming and above all spiritual growth.

Shortly after camp began this past summer, the junior age children became very secretive; great plans were afoot. The adults were in the dark about what was to happen until one afternoon, having gathered in their own village, we began to look for their children's "home in the woods". Across the fields, along winding paths, through forest glens, we followed arrows hoping that the Indian Scouts, hiding behind the tree, were friendly. Exhausted at last, the children welcomed us into their outdoor home where even the log sofas were comfortable. The sandwiches, which we mothers had made earlier, were served by those friendly Indian Scouts followed by singing together familiar camp songs and hymns, uniting us in a common bond of Christian family love.

This common bond makes family camping different from any other camping. Parents have an opportunity to study together, discuss common problems, form new friendships in a relaxed atmosphere where they can find comfort and Christian empathy with one another. I must also mention the excellent cooking — a real holiday for Mother.

The swimming pool is also a family experience in many instances, but last year the children were given swimming instruction and this became a daily occurrence while the parents had their study group. A splash party the last day at camp provided races, games and laughs for all ages.

The children enjoyed a sleeping-out party with their own age group and studied together as they would in any camping programme.

The little children were of course present at this camp and for many it was their first camping experience. What a joy to watch their firm little friendships develop as they could eat and play together from morning until their good-nights were said.

Here too, they were able to develop relationships with other grown-ups who were able to lead them into a closer relationship with their Heavenly Father. Sunday morning Church service was a memorable experience with the children forming the choir and a Sunday evening Galilean service by the lake—the sermon preached from a boat pushed out just a little way.

I hope that somehow you will be able to see our boy of eleven, our two girls seven and three years in this family camp enjoying every minute and complaining just a little at having to set the table and do dishes. We have always camped but the added companionship is the essence of Family Camp.

Yours truly,
Barbara and Keith Draffin.

(Mr. and Mrs. D. K. Draffin and their three children, Donald 11, Mary Anne 7, and Ruth 3 attended the Family Camp at Goforth the summer of 1966.)

Your Prayers are asked

— For Miss Sheila Stephens as she carries out her many tasks as Deaconess within the Presbytery of Hamilton, that her witness may be used to lead others into a strong Christian faith.

— For Miss Lila Schneider as she serves as hospital visitor in the city of London, that her ministry might bring hope and comfort to those laid aside by illness and infirmity.

— For Miss Barbara Woodruff as she begins her work as Regional Secretary in the Synod and Synodical of Hamilton and London; and for all leaders, officers and members of groups that in this Centennial Year they may follow the example of the pioneers who were true to their faith in the beginning of that area's history.

— For the Council Meeting of the Women's Missionary Society, W.D., that those who come to Ewart College for the meeting may be guided in the making of all decisions.

— For the members of staff whose lives of service have been portrayed in this magazine. Pray that we may know how to pray for each in her task. Pray for those with whom they work.

— For the peoples of Nigeria in these days. Pray that war may not be used but that God's Spirit of love and peace may finally prevail as the future of the nation is considered. Remember the missionaries of our Church who are there: Miss D. Bulmer, Rev. R. and Mrs. Gellatly and family, Miss A. Gollan, Mr. R. and Mrs. McGraw, Mr. D. and Mrs. McLaren, Rev. M. and Mrs. Ross and family, Miss E. Taylor and Dr. R. and Mrs. Ward and family.

CENTENNIAL PROJECT

What Are Other Presbyterials Doing?

Bruce and Owen Sound Presbyterial

At the annual meeting the history of the W.M.S. in the presbyterial from 1888 will be read, there will be a review in costume of all past presidents, and a quartette will sing an old-time revival hymn.

Walkerton is planning, at the time of its 80th anniversary in October, a missionary Sunday morning service and a weekday evening service . . . Westminster Senior W.M.S., Paisley, plans a project on prayer and increased givings, and a joint meeting of all organizations and families . . . Members of Paisley Evening Auxiliary are saving 10c a week for a mission project to be decided on later . . . Chesley Y.W.A. is planning a reunion picnic meeting in June with former members invited . . . Allenford is planning a Centennial tea . . . In Tara Evening Auxiliary, every member is to bring in new members . . . Chatsworth has a project on "People" to try to inspire enthusiasm . . . Southampton has a special fund for a certain missionary, the money to be raised through a Centennial quilt at 10c a name and the sale of notepaper bearing a picture of the church. . . Port Elgin is having a collection for an Honorary Life Membership.

Chatham Presbyterial

The presbyterial is planning a Centennial "Service of Witness" for September 10.

Special meetings are being planned by groups in Amherstburg, Blytheswood, Duart, Knox and Margaret Ramsay in Leamington, Ridgetown, Thamesville, Turin, Valetta, Wallaceburg, and St. Andrew's, Knox, and Paulin Memorial in Windsor.

Wallaceburg is also planning a special presbyterial luncheon for June to raise money for an Honorary Membership . . . while Centennial dinners, teas and coffee parties have either been held or are being planned by groups in First Church, Chatham, Dresden, and St. James, Chatham . . . The afternoon group in First Church, Chatham is also organizing a bus trip to Fairfield Mission, and the Goforth group has a project to secure new members . . . Dresden is planning to organize a new group, and Puce has as its project an increase in membership.

NOTE: The group in Wallaceburg still has as a member its first secretary, Mrs. J. Webber . . . and Alexander Bartlett group in St. Andrew's, Windsor has several active members today who were members when it was organized 56 years ago.

Hamilton Presbyterial

A "Mission Sunday" is being planned by groups in Cheyne Church, Stoney Creek, Galt, Westminster in Hamilton and Knox Church in Dundas . . . "Centennial Church Services" by Stone Church, Jarvis, Ancaster and Carluke . . . and a Study Night when all groups in the church will study together the early history of the Church in Canada . . .

The Jean Jamieson auxiliary in St. Columba Church, Hamilton has chosen as its No. 1 centennial project the sending of gifts to Indian children at Kenora, Ont. and Birtle, Manitoba . . . West Flamboro is planning to present life memberships to its four past presidents and an Explorer leader. It is also planning a Family Night . . . The evening auxiliary in St. Andrew's, Hamilton is "selling teaspoons" to raise money and attempting to interest others in its meetings . . . St. Enoch, Hamilton is concentrating on "every member get a member."

Maitland Presbyterial

Kinlough Church is planning an international supper, and is bringing its missionary book up to date.

(to be continued in next issue)

* *

. . . AT WORK OVERSEAS (cont'd from p. 31)

place of witness has yet to be decided for me. But as a witness here I accept responsibility for the Church's witness — for children in poor squatter shacks who are being shown a new life of love and friendliness; for students in numerous high schools and universities who are finding in Jesus Christ a purposeful meaning in life; for mountain tribal folk who are seeking greater knowledge in Christian faith and greater dignity of work; for thousands of factory workers labouring in antiquated safety conditions. It is to this world you have sent me. The responsibility I have for this world of the Father's is as much *yours* as mine."

W.M.S. Membership Pins

Membership Pins, silver $2.00 each. Life Membership Pins, gold, $5.45 each. Junior Pins, metal gilt, $1.75 each. Honorary Membership Pins, $8.00; Honorary Membership Pin may be secured by having bar applied to Life Membership Pin, $6.90. (Return pins to us to have bar attached.) Payment must accompany order.

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT
Women's Missionary Society, (W.D.) of
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario.

All cheques or money orders should be payable to the Women's Missionary Society (W.D.), and if payment is made by cheque please include exchange.

REPORT RE STUDY OF THE WORK OF WOMEN
in
THE PRESBYTERIAN CHURCH IN CANADA

(continued from last issue)

The figures speak for themselves — in addition to the figures, comments by ministers and Kirk Sessions interpret the meaning behind the figures.

Reasons given for wishing to continue present organizations —

As figures indicated a large majority favoured continuing two organizations. Some indicated willingness to do their best if it was ruled there should be "one" organization; others indicated they would continue with two regardless of any such decision.

In various ways and for various reasons, many expressed the opinion that it would be unwise to change present organizations—Ladies' Aids (Women's Associations) and W.M.S. groups. Note the following comments:—

1) "Re this matter of one organization for the women of the Church. This whole matter was gone into thoroughly with the ladies of the congregation several years ago and it was deemed ill-advised to make any changes in our present organizations. The reason for this decision was that our programme offered the women the opportunity of pursuing their own special interests. Our Ladies' Aid is not just looked upon as a money raising organization. It is my personal belief that a move in this direction is a move in the wrong direction in a world where far too few people have the opportunity to express their individualism. I believe that our system here works most effectively and satisfies all the people who are involved in it."
2) "It is felt here that at this time any amalgam of the two groups would be a detriment to the total work of all the women of the church. We are watching with interest the experiment being tried by the neighbouring United Church, which has amalgamated all women's groups into one, and we are evaluating the off-the-record comments of the women of that church, rather than the newspaper reports of their meetings."
3) "Prefer to retain present set-up. There are those who are keenly interested in mission work, but not in Aid-type work. Others are solely interested in Aid-type work. Feeling is that interest cannot be

legislated and any change would be disregarded by this congregation and session."

4) "They feel that the Church is irresponsible if it makes a change in the Organization of Women in the Church, merely to gain more money, and merely to bail the Church, as a whole, out of debt in regards to missionary work."

5) "Our main comment concerns the proposed unified organization and the present status of our own work. We are fortunate in that our organizations work very happily and inter-group relationships are good. Basically, the majority feeling is that if it were felt by the governing body of the Presbyterian Church that unification of women's work were for the good of the church at large, we should support it.

"Certain thoughts emerge here. The majority feels that the principle of unified effort is excellent, but that not enough information has been given or is available for a firm commitment to be made. Great care should be taken with the method of organization with due emphases on the fact that, while the W.M.S. has a nationally organized system, the W.A. and such groups as are in the non-W.M.S. category are purely local but yet exist across the country. From the beginning any proposed official women's organization should have its executive and programme so modelled as to be representative of both W.A. and W.M.S. and should be flexible enough to allow of reasonable self-determination at the local level. Also, the impetus should come from the General Assembly level of our church."

6) "It was felt by all the women of our three groups that the formation of one organization—such as has taken place in the United Church of Canada—would be a very unwise step for the Presbyterian Church in Canada. We feel that much more is accomplished where several groups exist, thus affording an opportunity for a varied field of service and the employment of a diversity of gifts amongst our women. These feelings were spoken very strongly by our women."

7) "Quite often getting a woman interested in one organization results in her also taking an interest in the other one. We feel that the present set-up is satisfactory, and that if the groups were combined into one organization it would soon split up into groups, according to interests, or else the membership would soon be smaller than that of either of the existing groups."

8) "It seems fairly evident that such an organization would necessarily involve divisions, no less than what presently obtains where the women serve in different groups. For one thing, differences would arise simply with reference to suitable times of meeting—morning, afternoon, or evening. Then, on the assumption that one organization would have

to take care of all the varied activities that belong to the various groups now in operation, presumably there would have to be some sort of division of labour with the members free to choose their area of service according to personal preference. This would hardly differ from what we have now."

9) "We at present cannot conceive that one single organization could achieve that which is at present being accomplished here . . . We are concerned that the missionary emphasis would be sacrificed at the expense of one 'organizational' programme. The women now active in the programme of the congregation in its various phases of activities **unanimously** endorse the present policy of such activities and do not consider it in any way as a competitive programme within the life of this congregation. The congregation presently enjoys a most harmonious fellowship amongst the women-folk and are concerned that this might conceivably be disturbed if any other arrangements are adopted by our church."

Many times the fear of deterioration in study in "one" organization was expressed because of lack of time, leading to decreasing interest in and knowledge of the mission of the church.

Finances were a major issue. Ladies' Aids and W.A.'s were fearful of money being diverted from the local. W.M.S. were fearful of less concern for Mission due to less emphasis on Mission.

Change in Organization

Several suggested further coordination of work of Board of Missions and W.M.S. but several times this suggestion was accompanied by such a statement as —

(a) "So much of the success of the W.M.S. as an organization—or its disappearance—will depend on the position that women will occupy in the church as ruling elders — where they will then have a part in determining the over-all Missionary Programme of the church.

(b) "Arising from the discussions, we feel here that a federation of women's groups of varying types, some fellowship, some study, and some service, could be drawn together into a Federation of Women's Groups accepting a budget which would be divided between local support and other missionary benevolent purposes . . . In my opinion, any attempt to enforce one organization upon the women of our congregation would be disastrous."

Generally it was felt that any change should be through long range "evolvement." It was suggested that new congregations be urged to have "one" organization.

General Statements from Questionnaires and Letters— Examples:

— "The discussion suggested that actually it was not primarily faulty organizations that creates our real problem . . . We must get at the root — at lethargy and indifference on the part of so many. We seem to need a re-awakening at the congregational level but we are not sure how this is to be done."

— "Having in mind the important and diversified service being rendered by W.M.S., it should not be really difficult to secure increased membership and support if only a realistic and varied programme of recruitment were adopted. As things are, it so often appears as though W.M.S. were simply talking to themselves. That is, with little or no effective communication with Presbyterian women, outside the organization. We would recommend a serious attempt to launch such a programme of recruitment, perhaps along the lines of a four or five year project. That is, instead of the capable officers of the W.M.S. spending so much of their time visiting existing auxiliaries and so on, why could they not dedicate themselves to a programme of recruitment as their major concern, concentrating each year upon some particular area of the Church and organizing a team to put this programme into effect in each particular region? . . . Essentially, to our mind, this is a problem of communication to be resolved in some such way as we have indicated above. It should not be difficult to secure an appropriate response if only the story could be told and the vision imparted. Therefore, to adopt a realistic plan and provide the machinery with which to carry it through appears to us to be the one crucial factor in the situation."

A Reminder

Have you registered for

THE BIENNIAL EVENING CONFERENCE

for evening groups

St. Andrew's Presbyterian Church
Kitchener, Ontario
April 28 - 30, 1967

Theme — "Our Joy is in Christ, Whom We Love, Trust and Praise"
Plan to attend for information, inspiration, fellowship!

Women's Missionary Society, W.D.
Council Executive

President

MISS E. LUZETTA McCLELLAND,
79 Mason Boulevard,
Toronto 12 — Phone 483-1890

Immediate Past President

MRS. A. S. CURR,
15 Laurentia Crescent,
Downsview, Ont. — Phone ME. 5-5263

Vice-Presidents

Mrs. J. A. NEWSTEAD, 5 Nealon Ave., Toronto 6, Ont. — 466-6347.

Mrs. KENNETH PHILP, Apt. 1706 Rideau Towers, 47 Thorncliffe Park Drive, Toronto 17, Ont. — 421-8662.

Secretary

Mrs. KENNETH PHILP, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Secretary for Afternoon Groups

Mrs. A. H. McKAGUE, 3 Cortleigh Crescent, Toronto 12, Ont. — 487-0857.

Secretary for Evening Groups

Mrs. A. B. LANE, 31 DeVere Gardens, Toronto 12, Ont. — 485-7890.

Secretary for Girls' Organizations

Mrs. JAMES HOLMES, 11 St. George Blvd., Weston, Ont. — 241-2579.

Secretary for Children's Department

Mrs. J. R. WALDIE, 152 Floyd Ave., Toronto 6, Ont. — 461-5939.

Mrs. A. GLENN THOMPSON, Stouffville, Ont. — 640-2241—Area 416.

Mrs. G. R. WALLACE, 79 Otter Crescent, Toronto 12, Ont. — RU. 3-9579.

Treasurer

Mrs. W. E. McCUTCHEON, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Supply Secretary

Mrs. E. C. TRELEAVEN, 41 St. Hilda's Ave., Toronto 12, Ont. — 489-0879.

Welcome and Welfare Secretary

Mrs. HAROLD KEEFER, 13 Sutcliffe Blvd., Trenton, Ont. — EXeter 2-5608.

Christian Literature Secretary

Miss OLIVE G. GRANT, 39 Wilberton Rd., Toronto 7, Ont. — 485-0568.

Life Membership Secretary

Mrs. J. M. BURNETT, Room 100, 50 Wynford Drive, Don Mills, Ont.

Executive Directors

Room 100 — 50 Wynford Drive, Don Mills, Ontario — 429-2840.

National Missions—Miss Giollo Kelly, B.A. **Overseas Missions**—Miss Mary E. Whale, B.A.
Organization—Miss Louise A. Reith, M.A.

Editor, The Glad Tidings—Miss Helen C. Proudfoot, B.A.
Manager, W.M.S. Book Room—Mrs. H. A. McComb

National Secretary for Children's Work—Miss Mabel Booth, Room 100, 50 Wynford Drive, Don Mills, Ontario/429-2840.

National Secretary for Teen-Age Work—Miss Helen Tetley, B.A., M.R.E., 50 Wynford Drive, Don Mills, Ontario/429-0110.

Assistant in the Adult Department—Miss May Nutt, Room 100, 50 Wynford Drive, Don Mills, Ontario/429-2840.

Chairmen of Committees

National—Mrs. W. S. Reid, 120 Edinburgh Rd. W., Apt. P.H.3, Guelph, Ont.
Overseas—Mrs. Glenn Thompson, Stouffville, Ont.
Organization—Mrs. George Peckover, R.R. #3, King, Ont.
Editorial—Mrs. George Peckover, R.R. #3, King, Ont.
W.M.S. Book Room—Mrs. A. H. McKague, 3 Cortleigh Crescent, Toronto 12, Ont.
Nominations—Mrs. A. S. Curr, 16 Laurentia Crescent, Downsview, Ont.
Staff Policy—Mrs. George Peckover, R.R. #3, King, Ont.

Members Without Portfolio

Mrs. W. H. Adamson, 769 Curry Street, London, Ont.; Miss Mary Hamilton, 227 Moore Ave., Toronto 17, Ont.; Mrs. P. W. Murray, R.R.1, Kars, Ont.; Mrs. D. Whelan, Box 514, Beaverton, Ont.; Mrs. I. G. Sinclair, 225 Moore Ave., Toronto 17, Ont.

Ex-Officio—Synodical Presidents; Secretaries of the General Board of Missions, Board of Evangelism and Social Action, and the Board of Christian Education.

Board of Trustees

Mrs. I. G. Sinclair (Chairman); Mrs. W. D. Ross; Mrs. A. R. Riddell; Mrs. A. R. McMurrich; Miss Helen Horne.

BOOK LIST

STUDY MATERIALS FOR 1967

For Adult Groups

THEME: THE CONTRIBUTION OF THE CHURCH TO THE DEVELOPMENT OF CANADA. The adult packet on the above theme will contain the reading book "The Church Grows in Canada" by Douglas J. Wilson. Through the pages of this book we are helped to look at the place of the church "in the history of Canada — the challenge of the present and the opportunity of the future". Six programme outlines are contained in each packet. Each of the six programme outlines will include a general presentation, a Bible Study section and suggestions for worship.
Price per packet $2.25

For Teenage Groups

INTERMEDIATES: "Mainstream", by Adelaide Leitch, a study Guide for Intermediate Groups by Janet Wolverton. The packet also contains a resource file, Affiliation and Offering Project file, Service of Affiliation, Facts about Affiliation and a Picture Sheet.
Price per packet $2.50

SENIORS: "Into A Nation", edited by Vivian Holland — a Guide for Senior Teen-Age Groups by Lois Wilson. The packet also contains a resource file, Affiliation and Offering Project File, Service of Affiliation, Facts about Affiliation and a Picture Sheet.
Price per packet $2.50

For Children's Groups

JUNIOR: "Blazing Trails in Canada", by Fred Swayze.
A Junior Leader's Guide by Beulah Swayze.
Supplementary Material and Pictures.
Price per packet $2.25

PRIMARY: "Stories for Canada's Birthday", by Audrey McKim.
A Primary Leader's Guide, by Ada Adams.
Supplementary Material and Pictures.
Price per packet $2.25

RESOURCE AND READING BOOKS

Adult and Youth

A SHORT HISTORY OF THE PRESBYTERIAN CHURCH IN CANADA	$1.35
CALL & RESPONSE—a history of the Presbyterian W.M.S. (W.D.)	$1.00
INTO A NATION — Vivian Holland — Editor	$1.75
FUN & FESTIVAL IN CANADA by Heather Dau	.85
THIS IS THE PUZZLE OF POVERTY by Jeanette Struchen	.85
A PLAYETTE QUARTET (short dramatizations for group meetings)	.75
A HISTORICAL MAP OF CANADA by Peter Furse (Wall size 23" x 36")	$1.25
Place Mat size (9¼" x 14½") .... per dozen	.75
CANADA CENTENNIAL SERVIETTES (18 to each packet, price per packet)	.35

Children's Books

WHITE ELEPHANTS FOR SALE by Edna Beiler	$1.75
NO BISCUITS AT ALL by Lois Horton Young	$1.75
PICTURE MAP OF THE WORLD	$1.25

When ordering books and other materials from the W.M.S. Book Room, or through your Literature Secretary, please add to each quoted price, five cents additional to cover cost of postage and parcelling. Address — W.M.S. Book Room, Women's Missionary Society (W.D.), Room 100 - 50 Wynford Drive, Don Mills, Ontario.

The Glad Tidings

International Peace Garden (see inside cover)

JUNE
1967
VOLUME XLIII

NEC TAMEN CONSUMEBATUR
WMS

CENTENNIAL ISSUE FEATURING
MANITOBA & NORTHWESTERN ONTARIO SYNODICAL

TABLE OF CONTENTS

Are we "Too Busy" to serve our Lord? .... *Mrs. A. H. McKay* 1
Manitoba Synodical History .... *Mrs. F. L. Jones* 2
Prayer .... *Mrs. S. V. A. Gordon* 8
Prescawa Camp .... *Rev. Rex Krepps* 9
In Remembrance 11
Geraldton to Fort Frances ... 425 miles .... *Mrs. M. M. Spidell* 12
". . . And certain women . . ." .... *Rev. J. D. Marnoch* 15
Never a dull moment .... *Misses Iris Ford and Dorothy McCombie* 19
National Missions 22
The Synodical's Outreach Abroad 28
Organization Staff in Manitoba 33
All Shook Up .... *Mary-Lou Funston* 34
Plan "With" the Girls .... *Iris Ford* 38
Your Prayers are asked 40
Play Parade 41
Honorary Memberships—1966 44
Book Reviews 45
Centennial News 47

COVER PICTURE—The International Peace Garden—astride the border of Manitoba and North Dakota, is the world's best-known garden dedicated to peace.

THE GLAD TIDINGS

Member of Associated Church Press
Member of Canadian Church Press
Editor — Helen C. Proudfoot, B.A.

Published monthly by the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Subscription rates payable in advance: Individual mailings $1.00. Make all money orders and cheques payable at par to *The Glad Tidings*.

W.M.S. members should send their subscriptions through their Auxiliary *Glad Tidings Secretary* to the Presbyterial Secretary. Other individual subscribers may send their subscriptions addressed to The Editor, *The Glad Tidings,* Room 100—50 Wynford Drive, Don Mills, Ontario.

Non-Delivery — *The Glad Tidings* is mailed so that it may be in the hands of our subscribers at the first of each month. In case of non-delivery or change of address, please notify The Editor, Room 100—50 Wynford Drive, Don Mills, Ontario.

Yearly subscriptions run from January to December. Sample copies sent on request.

Printed by Maclean-Hunter's Commercial Printing Division.

Authorized as Second Class Matter by the Post Office Department at Ottawa, and for payment of postage in cash.

THE GLAD TIDINGS

VOL. XLIII TORONTO, JUNE, 1967 No. 6

Are we "TOO BUSY" to serve our Lord?

by MRS. A. H. McKAY,
President, Manitoba and Northwestern Ontario Synodical

"The people that know their God shall be strong and do exploits." Daniel 11: 32.

"I am too busy. I would like to do it and I know I should but I am just too busy." This excuse is offered a thousand times a day often when turning down a Christian service, a Women's Missionary Society duty. Is it a legitimate one?

When we say we are too busy we are uttering a courteous cliché to substitute for a more frank but not so polite an answer. "There are so many demands on my time that I cannot do them all. Your request is not important enough to replace anything I am now doing. Therefore I will not do it."

Each of us has the same time in one day that must be spent in doing something. When we turn down a request for Christian service with this excuse it is enlightening in respect to our Christian sincerity to see for what we have time.

Is it more important to serve self than to serve our Lord and to spread the message of salvation?

What we find time to do is a rather accurate measure of our spirituality. Many of us are pious frauds when we say we cannot do for the Lord because we must do the duties of the home. What about our many absences from home and family because of club or party? What we are really saying is home has priority over the Church but almost anything has priority over both.

Then there is the old chestnut "I would like to do it, but after all I must work for a living." Granted we need living, but to many the ultra luxuries of life have become necessities. One wonders at times if naked greed for self has not outweighted and overshadowed all thought of others. Have we eliminated from our pattern "Go . . . . . tell" as Jesus commanded His followers to do. Do we remember that the Women's Missionary Society's purpose includes the word "serve"?

Many of us do not have time to read the life of David or the ministry and travels of St. Paul. But we are wonderfully conversant with the latest exploits of science, of fashion and of fiction. Is this the pertinent use of a Christian's time?

The prevalence of the "too busy" excuse indicates that we have lost sight of the fact that a well-ordered Christian operates on a programme that God will appoint for us to do. Each day we must pray for guidance from our Lord for that day and wait for His answer. The days may differ but they are always full. There is no such thing as a Christian with nothing to do. If he is idle, he is neglecting something.

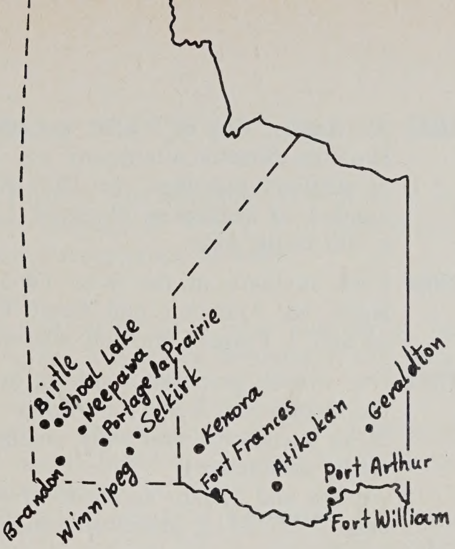
It is not that God fills our day with spiritual things only. Along with prayer, Bible reading and witnessing, there are the mundane things of every day to be done, but remember, whatever we do should be done as to the glory of God. In our hours at work, we should conduct ourselves as belonging to the Lord. Do our fellow-workers know that we are Christians? We can see, when we understand God's guidance, that the sin of omission for the busy women is always accompanied by the sin of commission — that of doing something, good though it may be, which God has not directed us to do.

In one sense, all God's directions are commands rather than orders. He expects us to use our Bible-taught, Spirit-directed, Prayer-asked wisdom to direct the schedule of our days. In another sense, they are orders, because God is not indifferent as to how His directions are carried out. There is only one way, even to details, in which He wants a thing done — His way.

Because the proper relation between the Word and Wisdom have not been taught, many have difficulty in finding God's Will for each day. We must distinguish between the source and the channels of God's guidance. The source for the Will of God for all mankind is the Bible. A Christian is never justified in doing anything that is contrary to it, but you will say that the Bible is not a schedule for our day. The channel for the specific Will of God for each of us is a wisdom which has resulted from sincere prayer in which we have submitted ourselves to the authority of the Bible, and have applied its truths to our lives to be directed by them according to our circumstances and our abilities. Study the Word, pray before you

(Continued on page 46)

MANITOBA SYNODICAL HISTORY



by MRS. F. L. JONES

1812 In 1812 the Red River Settlers came to Kildonan from the community of the same name in Sutherlandshire, Scotland. These dispossessed Highlanders were offered homes in a new land. They came by way of Hudson Bay in three groups between 1812 and 1815, sponsored by Lord Selkirk. He promised them a Presbyterian minister, but they worshipped with the Anglicans until 1851 when the Rev. John Black, one of the first students enrolled in Knox College, arrived to serve with them.

1851 At the first communion service, 366 were received as members, and thus was established the first Presbyterian congregation in Western Canada. The women helped not only in their own church, but gave clothing and food to needy people, through the Rev. John Black, and later through the Rev. James Nisbet and the Rev. James Robertson when they went further west.
Foundations were laid for Manitoba College as John Black tutored students in his own home. The first building of Manitoba College, known as Nisbet Hall, is still in use.

1872 Mrs. George Bryce had an advanced school for girls.

1879 Dr. Charlotte (Mrs. David) Ross practised medicine at Whitemouth, Manitoba. Church and Sunday school were held in their home. Her name is perpetuated in the Charlotte W. Ross Gold Medal at Manitoba Medical College.

1880 Beginning of St. Paul's Church, Brandon, service in a tent on the bald prairie by the Rev. G. Roddick.

1883 An Annual Day of Prayer was observed by the W.F.M.S.; a Prayer Hour on Sunday afternoons was kept, and there was much prayer at auxiliary meetings. In 1927 Manitoba Provincial reports that a number of auxiliaries observed a Day of Prayer in January — this is still being done.

1884 First auxiliary in the West (W.F.M.S.) formed of members from Knox, St. Andrew's and North Church (later St. Giles), Winnipeg by Mrs. J. Fraser Campbell, who told of the great need in India.

1885 Our women prepared comforts for troops leaving Winnipeg to curb the second Riel Rebellion. School for Chinese men in Winnipeg with 20 in attendance, and work among Sioux Indians at Portage la Prairie by an auxiliary.
Amelia and Lilian Yeomens of Huguenot stock advocated temperance (W.C.T.U.), improved conditions in jails and votes for women.

1886 Brandon Presbyterial, the first one formed in the West, was organized with five auxiliaries.
Indian Women's Auxiliary on the Birdtail Reserve, Manitoba formed, with Mrs. Big Thunder as president. Twenty-five members met weekly, gave $10 from the sale of beadwork and reported to presbyterial for 40 years. In 1927 seven members gave $11.50.
Winnipeg Presbyterial was organized with President, Mrs. Isabella Watt.

1887 Auxiliary organized in St. Paul's Church, Port Arthur by Mrs. Ewart of Toronto and Mrs. Smellie of Fergus, Ontario. It had 19 members and contributed in the first six months $21.

1888 Birtle Indian Industrial School opened.

1893 Mrs. A. D. McKay, born in Nova Scotia, came to Neepawa, then Winnipeg, promoted Welcome and Welfare through Robertson Memorial Institute and free Kindergarten of Y.W.C.A. at Portage la Prairie Indian School.

1896 Presbyterials at Glenboro and Rock Lake started.

1900 Cecilia Jeffrey Indian School was built at Shoal Lake. It was named after the dedicated woman who travelled through the area under great difficulties and privations in an effort to become acquainted with the Indians.

1903 W.H.M.S. organized in Toronto.

1905 Auxiliaries organized in Kildonan and St. Andrew's, Fort William.

1906 Thirtieth Anniversary Council meetings of W.F.M.S. held in Winnipeg with 500 present.

1907 Minnedosa Presbyterial organized. The "Pioneer" Magazine published.

1912 W.F.M.S. organized at Fort Frances and Schreiber as well as Y.W. societies in St. Andrew's, Fort William, St. Paul's, Port Arthur and an auxiliary at West Fort (First Presbyterian) in 1913.

1913 Dauphin Presbyterial organized.
Mrs. George Bryce of Winnipeg spoke to a joint meeting of the Women's Foreign and Presbyterian Alliance in Scotland, telling them of the work being done in Canada.

1914 In Superior were nine auxiliaries, one associate and seven mission bands. Superior Presbyterial was included in Ontario Provincial until 1925, when it reverted to Manitoba.
The year the W.M.S., W.D. was formed in Montreal, Manitoba Provincial had seven presbyterials and led all the provinces, except Ontario, in all phases of the work. Manitoba raised a special fund to erect a maternity ward at the Canadian Presbyterian Hospital in Dhar, India, in memory of Mrs. A. D. McKay.

1915 Dr. Isabel McTavish, Minnedosa, Manitoba, graduate of Manitoba Medical College, went to Honan, where she was honoured by the Chinese government. In 1940 she was interned for three years by the Japanese; she died in 1953.
C.G.I.T. organized in Brandon under Presbyterian, Mrs. R. B. Hunter.

1920 Special fund for Supply began. Supply Department had begun in 1885 with a few sacks of clothing, oatmeal and molasses sent to Indian Reserves.
Great progress reported in all branches. "The theme, the motive the aim has been Prayer", creating greater interest, enthusiasm, earnest study, better attendance and deepened prayer life. Field secretaries and other visitors gave great inspiration to auxiliaries. W.M.S. built hospitals and seven schools with residences for Indians and new Canadians. Teulon Hospital is a notable example under Dr. J. Hunter (1904-1940). This went to the United Church, later taken over by the municipality and replaced by a new hospital.

1925 Four ladies from Winnipeg attended re-organization of the W.M.S., W.D. in Toronto in June; from First Church, Mrs. J. S. Hutchison, Mrs. Herbert Sellers, Mrs. H. A. Robson; from St. James, Mrs. Digby Wheeler, who still participates in the work. These and many other staunch members of the W.M.S. did a great deal of work in reorganizing groups after the disruption. Ten auxiliaries and five mission bands were left in the Winnipeg Presbyterial. Calvin was the only church left in Winnipeg. Nine churches, nineteen auxiliaries, four associates, five C.G.I.T. and ten mission bands were left in Brandon Presbyterial. In Superior Presbyterial, only St. Andrew's Church and it's auxiliary, Fort William, were left to the Presbyterians.

1926 Provincial Board met in Brandon, the Brandon Presbyterial sitting with them. As Synod was also in session in Brandon, our president presented our report to them. Since then it has become a custom to report and Synod resolved to have it embodied in their records.

1928 Superior Presbyterial became part of Manitoba Provincial.

1929 New Cecilia Jeffrey School opened at Kenora by Mrs. J. S. Hutchison, President of the Manitoba Provincial.

1930 New Birtle Indian School opened by Mrs. J. S. Hutchison. All People's Mission at Gonor, Manitoba, dedicated by Presbytery — Rev. and Mrs. Ewen MacKenzie in charge. Miss Innes, sister of Mrs. MacKenzie, and Mrs. Ewen MacKenzie presented the W.M.S. with three acres of land to be used for a centre for W.M.S. work similar to that being done at 768 Flora Ave. In 1951 a plaque was unveiled in memory of Mrs. MacKenzie at Gonor by Mrs. C. LeCocq, President of the Manitoba Synodical. On the same day a stone in her memory was unveiled by Mrs. W. R. Adamson, President of Council.

1945 We exceeded our allocation! — 76 names in Welcome and Welfare —Inter-Church Missionary Conference in Fort William.

1946 The name was changed from Provincial to Synodical.

1954 Council met in First Church, Winnipeg, in May. Mrs. D. H. Ross was Synodical President. Communion Service was held in Kildonan

NISBET HALL, named for the Rev. James Nisbet, first missionary to the Cree Indians. It is now used for church school and other activities of Kildonan congregation.

KILDONAN CHURCH,
One hundred and fifteen years old, it was the first Presbyterian Church built in Manitoba.

Church and lunch was served in Nisbet Hall, original building of Manitoba College.

1960 Downtown mission work in Winnipeg (stopped in 1925) re-commenced by Miss Catherine Denholm, followed by Miss Dorothy McCombie and later joined by Miss Iris Ford.

1961 W.M.S., W.D. Anniversary Project, bought and established Presbyterian Fellowship House, with Mr. and Mrs. R. Denholm, of Morden, in charge until 1963, followed by Mr. and Mrs. F. Dickson. The House served mainly Indians. Since government care for Indians in Winnipeg has improved, the emphasis has changed from Indians to overseas students under the careful oversight of Mr. and Mrs. Austin Beattie.

1966 Mrs. Foster from Elphinstone, 90 years of age, made and gave a beautiful Communion cloth for the Church (Mrs. Foster is a charter member of the W.M.S. there).
Morden Auxiliary disbanded after carrying on for many years without a congregation.

(Continued on page 18)

PRAYER

Eternal God, we bow in adoration before Thy Majesty, Power and Glory, and acknowledge our complete unworthiness to approach Thee except through Jesus Christ, our Redeemer.

Forgive us, O God, for time wasted, opportunities neglected, strength given to the wrong things, selfishness, pride, fear, lack of faith and love and understanding, and all our sins against Thee.

We thank Thee for the beauty that surrounds us and proclaims Thee Creator and Ruler of the universe, for Thy love and bounty towards us, for our heritage of faith, Christian fellowship, work to do, for times of rest and refreshment, and for all the ways in which Thou hast led us.

We pray for our nation, giving thanks for the freedom we enjoy. May Thy will be done by all in authority and Thy Name held in reverence by all its people.

We pray for Thy Church in all the world, amid all the perplexities and changes of our time, that it may be a faithful witness to the gospel of Jesus Christ. We pray Thy Holy Spirit to guide all deliberations and decisions at the General Assembly and the Pre-Assembly Congress of our Church.

We pray for our missionaries at home and abroad, for newly graduated ministers and deaconesses, and for students on summer appointments, that they may have the sure knowledge of Thy abiding presence; for our Society, its members, officers, office staff, and those who have the oversight of all its work, that all may be united in seeking to share the gift of salvation.

Bless leaders at camps and vacation Bible schools, that young lives may be strengthened by their counsel and example.

Comfort all needy ones and those troubled in any way. May persecution, prejudice and misunderstanding give way to love and understanding.

In the midst of our daily activities, give us a prayerful spirit, faithfulness in our duties, responsibility in our obligations, and joyfulness and love in helping and sharing with those who need our help.

These prayers we ask in the name and for the sake of Jesus Christ our Lord.

Amen.

(prepared by Mrs. S. V. A. Gordon, 1st Vice-President, Synodical of Manitoba and Northwestern Ontario)

PRESCAWA CAMP

by the REV. REX KREPPS

On a bright sunny day, a camper may view the dazzling waters of Shoal Lake and envisage the hand of God as it was at work in creation.

The Presbyterian Church has been working in the Shoal Lake area for many years. It has an important historical background that dates back to the turn of the century. It was at that time that the First Indian Residential School of our Church began the mission work of education to the Canadian Indian in that area. The work was that of the Women's Missionary Society of The Presbyterian Church in Canada, valued work even to this day.

The school itself was situated on a peninsula, but was only approachable by water, the nearest road being 12 miles away. Even to this date the site must be approached by boat or canoe, since the nearest road ends some two miles away. The Women's Missionary Society had built a three-storey building as a school and residence. They also had built a residence for the Principal and several other buildings such as a barn for livestock, workshops for repairs, a boat-house and a huge dock. The land was cultivated in different areas for gardens and for pasture.

In time, the school closed and was relocated to a more convenient location, and is now called the Cecilia Jeffrey Indian Residential School in Kenora, Ontario. The site of the first school was loaned to the Presbytery of Winnipeg for the purpose of conducting summer camps. At first there was a great interest, extra cabins were built and the main building was occupied as well. However, as time went on there was a dwindling interest in the camp and camping and the site was allowed to deteriorate for a period of some 17 to 20 years.

Five Year Development Plan

To the Presbytery of Winnipeg came deaconesses and some ministers who were vitally interested in camping. Having heard of a site in the Lake of the Woods area, they decided to investigate. What they found was a ruins of what used to be. But there was one redeeming factor that no one could dispute and that was the absolute beauty of the locality. We became interested, very interested, and took the report back to Presbytery and sought permission to re-develop the camp and the site. We instituted what we called the five year development plan and presented it to Presbytery for final approval. We got the approval but not too much enthusiasm for many and varied reasons. It stands to reason that not all people prefer the same type of work nor share the same interests and thus we had to embark upon a process of generating enthusiasm.

The campsite was a place of great possibilities and ideal for children, young people and adults to get into the great out-of-doors away from the hurly-burly of every day life. A place where people could be brought into closer fellowship with one another and with God. It is a known fact that there have been changed ways of living because of the environment of the Shoal Lake campsite. We have had the real joy of seeing a sensitive and sometimes sullen child become out-going and alert. Our nurses have seen a child come to the camp with bottles of pills and medicines for an ulcer or an upset stomach, and she has watched the child gradually forget that he or she needed nerve pills or something for an upset stomach. We attribute this to the general feeling of well-being that a person experiences while at camp, and we say God works through this feeling of general well-being. I think we can all vouch for the fact that we feel healthier and wiser in many things after we have spent a week in God's great out-of-doors. We have actually heard an anxious mother ask upon our return from camp: Did he (or she) remember to take his medicine? And before we have had an opportunity to answer the camper has replied: "Oh, I didn't need that out there!" Of course we are thinking here of the trivial little medicines that some trivial little ailments require. We are not thinking of essential medicines, for you can be well assured that the camp nurse sees to it that the child takes his or her required medicine.

We have high standards for our camp leaders. All must meet the requirements of the Manitoba Camping Association. There are certain qualifications that instructors must have and these qualifications must be met in order for us to keep faith with the Presbytery and the Camping Association.

Centennial Project for Presbytery

The campsite itself belongs to the Women's Missionary Society. I am led to believe that there are 200 acres or more of land in the agreement between the federal government and the Women's Missionary Society. The buildings are the property of the Presbytery of Winnipeg. The Centennial Project for the Presbytery of Winnipeg this year is the building of a main lodge on the campsite. A campaign for funds is presently under way for this worthy project.

The camp goes under the mysterious name of "Prescawa". A name derived from the four words

—Presbyterian — Camp — at — Waugh. Waugh, Manitoba is the nearest post office.

Many long and arduous hours of planning, phoning, writing, travelling and repairing have gone into the redevelopment of this camp. The men and women of the Presbytery, the young people, and oftentimes, the children have worked to make this campsite a place of beauty and a credit to The Presbyterian Church in Canada.

This spring a Camp Reunion was held in which one hundred people participated to show their continuing interest in this camp. Of particular note for this our Canadian Centennial Year is that the Indian people plan a school reunion to take place on the camp site. This is to be a reunion of Indian people who attended the School when it was first located on the peninsula in Shoal Lake. They think there will be people coming from all across Canada, and I believe they are right. Once again history will be re-lived as people talk of days that used to be. And we hope that they will see the future of the campsite as it is used in the furtherance of the gospel of Jesus Christ in each generation.

In Remembrance

NAME	CHURCH	PRESBYTERIAL
Mrs. Thomas McIntosh	Tolmie Memorial, Port Elgin	Bruce & Owen Sound
Mrs. (Millicent) Donald Mauchline	Grace, Calgary	Calgary
Miss Catherine Darrach	St. Andrew's, Newmarket	East Toronto
Mrs. Ellen Hunter	St. Andrew's, Newmarket	East Toronto
Mrs. W. H. McCullough	Glebe, Toronto	East Toronto
Mrs. Christine Wilkes	Beaches, Toronto	East Toronto
Mrs. A. D. McMaster	St. Columba, Kirkhill	Glengarry
Mrs. Cathel Matheson	St. Andrew's, Hamilton	Hamilton
Mrs. Clifton McManus	Knox, Goderich	Huron
Mrs. Howard McInnes	Knox, McDonald's Corners	Lanark & Renfrew
Mrs. Dora Tunks	St. John's, Rodney	London
Mrs. Alan Duncan	Knox, Sudbury	North Bay
Mrs. A. Roseborough	Knox, Sudbury	North Bay
Mrs. James Stewart	St. Andrew's, Richmond	Ottawa
Mrs. George Ellacott	Presbyterian, Atwood	Stratford
Mrs. Fred Stevenson	Presbyterian, Atwood	Stratford
Mrs. Levi Soper	Presbyterian, Englehart	Temiskaming

Superior Presbyterial stretches from Geraldton, 200 miles east of the Lakehead, to Fort Frances, 225 miles west.

Geraldton to Fort Frances . . .

425 miles

by MRS. M. M. SPIDELL,
1st Vice-President, Superior Presbyterial

To the stirring music of *Onward, Christian Soldiers,* the lilting *Irish Eyes Are Smiling* and the snappy *Alouette* the bus sped on its way to Fort Frances. Superior Presbyterial was going to one of its most distant points to hold the annual Fall Rally.

The repertoire of beloved hymns and songs made the 200 miles seem shorter. At Atikokan, one of the stops along the way, we were joined by many more members.

The highway from Atikokan to Fort Frances had only recently opened and we were eagerly looking forward to the beauty we knew awaited us. Crossing the lakes on the causeway was a new experience, and the country, though virgin and unpopulated, is beautiful.

The welcome we received and the fellowship shared, not to mention the delicious meals provided, made the early rising and the long journey well worthwhile.

Workshops on the next year's study, on worship, and on Bible study were a part of these rallies. They also gave us all an opportunity to hear special speakers.

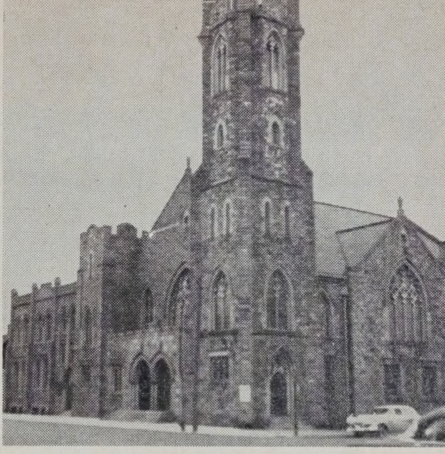
I read in a book about a man named
Christ
Who went about doing good.
It is rather disconcerting to find that
I am busy going about.

We sincerely hope this is not true of our "going about". The inspiration and enthusiasm of the participating members, we trust, will be a leaven through all the auxiliaries.

Superior Presbyterial stretches from Geraldton, 200 miles east of the Lakehead, to Fort Frances, 225 miles west. Because of these distances, it has been difficult for members to get together. Previous to the opening of the highway from Atikokan to Fort Frances, travel from Fort Frances was by train which took many hours. The train from Geraldton to the Lakehead took several hours and arrived at the very convenient time of 3 a.m. Even that is not available now, but there is a good highway.

The answer to these difficulties seemed to be for the members from the Lakehead to travel to the mountains when the mountains could not come to them. The warm welcome and fellowship has been repeated wherever we have gone.

Five of the churches lie in the shadow of the Sleeping Giant on the shore of Lake Superior. St. Andrew's in Fort William, a beautiful edifice, was the only church to remain Presbyterian in 1925. Three have been built in Port Arthur—First, Calvin, and Oliver Road. West Fort William has added First Church. St. Andrew's in Atikokan has been completed this year, though the congregation has been worshipping in the completed basement for ten years. St. Andrew's of Geraldton was built in the Thirties, soon after that thriving mining town was founded. Yet, in spite of our many miles of boundaries, we number only 250 members. It is wonderful to know, however, that a few can accomplish great things,—*Not by power, nor by might, but by Thy Spirit.*


St. Andrew's Church, Fort William

The first Presbyterian service of worship at the head of the lakes was in 1869 by the Rev. Doctor Topp, of Knox Church, Toronto, when he was a guest of Governor McIntyre of the North West Trading Company at Fort William. The Rev. Donald McKeracher organized the first Presbyterian congregation in 1873. This was in Port Arthur.

The story is told of a young doctor in eastern Ontario, who, in 1879 took the map of Canada on his knee and decided that the head of Lake Superior, halfway between the Atlantic and the Pacific, would be a good pioneering site and wrote the Rev. Mr. McKeracher of Port Arthur to ask if there were an opening there for a young medical man. The doctor and his wife arrived in 1879. This was Dr. and Mrs. T. S. T. Smellie.

It was in 1912 that Mrs. C. Thompson of Council Executive organized Superior Presbyterial. The first Women's Missionary Society Auxiliary had been formed in Port Arthur in 1887 by Mrs. T. S. T. Smellie assisted by Mrs. Ewart of Toronto and Mrs. George Smellie of Fergus. (Mrs. Smellie's daughter Margaret is now one of our honourary presidents). Previous to this, we had been considered a foreign mission field by the Presbyterians of eastern Canada.

Regarding the collection — in those early days of the society, to raise money for special funds, it was decided to ask each member to save a cent a week, and Home Helpers to save a cent a month!

When Superior Presbyterial was first formed, it automatically became part of the Ontario Provincial Society. However, in 1928, Manitoba Provincial extended an invitation for Superior to affiliate with them. This was accepted, as geographically we were much nearer to Winnipeg than to Toronto—500 miles as compared to 950 approximately. The name, Manitoba Provincial later was changed to Manitoba Synodical Society. We were very pleased when in 1950, the annual meeting of the Synodical was held at the Lakehead for the first time. It is now held here every third year.

With the other two presbyterials in Manitoba Synodical, we share a Regional Secretary. There are no deaconesses at the Lakehead.

At least three young women from Superior Presbyterial enlisted in full-time service of the church, Miss May Gemmell (Mrs. K. McKay), Miss Isabella Hunter and Miss Margaret McKenzie (Mrs. Gordon McCutcheon of Port Arthur).

Miss Gemmell from St. Andrew's, Fort William, was the first Girls' Work Secretary of The Presbyterian Church in Canada, and, as such, promoted the C.G.I.T. programme throughout Canada.

Miss Isabella Hunter, also of St. Andrew's, Fort William, went to India in 1946 and served at the Community Hospital at Landour until 1953 when she returned to Canada. She now has a position in the church offices in Toronto.

Miss McKenzie, of First Church, Port Arthur, after her graduation from Deaconess Training School, served as Deaconess at Calvin Church, Toronto, then at Tyndale House in Montreal. From 1951 until 1961 she served in Formosa working in Christian Education at the Taiwan Theological College.

Many dedicated men have served the churches here. Outstanding in service is the name of the Rev. Dr. John McMahon, the beloved leader of First Church, Port Arthur, from 1926 until his death in 1959; and the Rev. Dr. Agnew Johnston of St. Andrew's, Fort William, who has served there since 1934. These men have given their support, encouragement and help to the work of the W.M.S. To show their appreciation, the auxiliaries of First Church, Port Arthur presented Dr. McMahon with an honourary life membership. Dr. Johnston also received a life membership from the Society at St. Andrew's.

All we can do is nothing worth,
Unless God blesses the deed,
Vainly we hope for the harvest tide
Till God gives life to the seed.

The W.M.S. group in Morden, Manitoba, in 1931.

". . . And certain women . . ."

by the REV. J. D. MARNOCH,
Clerk, Synod of Manitoba and Northwestern Ontario

St. Luke, in chapter 8, verses 1 to 3, writes of Jesus going through the cities and villages proclaiming the glad tidings of the Kingdom of God. With Him were the twelve and a number of women from different walks of life, who had known for themselves the healing of Jesus' ministry. They provided for Jesus and the disciples out of their own resources. This was surely the first women's missionary society.

For over 25 years I have seen our women providing from their own resources for the proclaiming of the glad tidings through the cities, towns and villages of Manitoba and Northwestern Ontario.

My first experience of this Society in this area was at Morden, south of Winnipeg, where a small group of women met regularly to study and pray, and to take some pride in meeting their fair share of the wider work. This group continued faithfully through the years, long after their congregation became too small to maintain a building for worship; and only last year came to the regretful decision to disband. They were typical of the many small groups which make up the

Women's Missionary Society. The whole Society is thus made able to minister of their substance in significant ways.

During my student year in Morden, I was introduced to the Winnipeg Presbytery Camp at Shoal Lake. There we slept and ate in the old building which had housed the Cecilia Jeffrey Indian School for 30 years until 1930. The School moved then to new buildings near Kenora. The Indian people at Shoal Lake were still mourning the loss of their school, but they were glad to hear children's voices ringing out there with each camping season.

Those were the years when Dr. Ted Johnson and Miss Laura Pelton used to come to the Camp and give us a breath of the wider world of missions. I have seen campers standing on the shore with tears in their eyes as Laura Pelton and Ted Johnson waved good-bye from the small boat taking them on to some other camp. And I remember how the W.M.S. would cheerfully pay the deficits which we always seemed to have at the end of each camping season.

My next experience in Manitoba was at Gonor on the Red River, north of Winnipeg, where I found that the W.M.S. had provided the church building. Beside the church, in a little house, lived Mrs. Mary MacKenzie, the founder and guiding spirit of the work there. After having served with her husband at an Indian Reserve in Saskatchewan for a full span of years, and having carried on by herself for three years after his death, she and her sister came to Gonor to retire. Soon she had a Sunday School in her farmhouse, and she ranged far and wide with a horse and buggy, proclaiming glad tidings. Soon the work became so demanding that the W.M.S. put her on staff. She donated land and the W.M.S. built the church which is now named MacKenzie Church in her honour.

My first ordained charge was in Brandon Presbytery in the western part of Manitoba, at Elphinstone and the Okanais Indian Reserve, where George Flett of Kildonan had gone 75 years before to begin the work. It was here that my wife and I first became acquainted with the W.M.S. "Supply". The receiving, sorting, bundling and distributing of the clothing and bedding was a mammoth job each autumn and winter. My wife conducted the W.M.S. meetings while I looked after the small children. The older children were away at the Birtle Residential School where the W.M.S. asked me to become the Chaplain. The School was 45 miles away, a beauty spot high above the valley town of Birtle. Then, as now, the principal and matron of the school were Mr. and Mrs. Martin Rusaw, who have made a career of caring for the needs of the many pupils who have come there from Indian villages near and far. The School has a well managed farm and a proud record in animal husbandry. It has sent out many students who are now taking a worthy place in Canadian life. Many years later I once attended a banquet in Winnipeg, entirely conducted by the Winnipeg Urban Indian Association. Mr. Rusaw was asked to come to the head table. When he was introduced, it appeared that almost 50 percent of the hosts were former pupils of Birtle School.

In Winnipeg, the Presbytery expressed the need for a full-time hospital visitor. The Presbyterial President, Mrs. G. W. Bradley, was appointed by the W.M.S. She is still carrying on a daily ministry in several general hospitals and 29 nursing homes, her term always being extended at the request of presbytery.

I remember showing Miss Frieda Matthews through several houses when the W.M.S. had decided that one of their anniversary projects in 1964 was to be a fellowship house in Winnipeg. Mr. Rusaw had tramped many streets trying to find boarding homes for his graduates. The present house was chosen and became a home for some Indian students as they came to continue their education. Nowadays the government does a good job of placing Indian students, and our Fellowship House has become something of an international centre, as students from many countries come to university here.

In Kenora, I met the W.M.S. at work again. I became chaplain at Cecilia Jeffrey Indian Residential School. Mr. and Mrs. Stephen Robinson had just begun their work there as principal and matron. Miss Helen Ross was secretary and Sunday school superintendent. During the five years that I was at Kenora, these good folks led the young children through the difficult adjustment of "integration". This means that more and more of the children went off to public school until the "C.J." became not a School but a Residence. The principal now is Mr. Colin Wasacase, a graduate of Birtle School.

As we tried to proclaim the glad tidings on the Indian reserves of the Lake of The Woods country, the W.M.S. provided two deaconesses, a Volkswagen and mountains of "supply". The girls went regularly to six reserves, the farthest one 150 miles from Kenora. They met with women's and children's groups every week. During the summer they could be found conducting Bible schools on the reserves and in the blueberry camps in the bush. We shared many a radio broadcast to the Indian people as we prepared the weekly "Mission Time" over C.J.R.L. Kenora.

Now we are back in Winnipeg and the W.M.S. is with us in a new venture. The presbytery decided to launch a Mission in the inner city, under the leadership of Miss Dorothy McCombie of the W.M.S. staff. Just as this work was to begin, the Mission Board experienced one of those periods when grants had to be drastically cut. Rent for a house could not be given. Miss Mc-

Combie and the presbytery deaconess, Miss Iris Ford, promptly rented a house in the area and moved in on faith. Local churches helped and so did the W.M.S. Later the Mission Board decided they could no longer employ women. The W.M.S. supported Miss Ford. The Inner City Mission is succeeding greatly and is now located in a house which the W.M.S. has purchased.

Miss Martine Van Beek, the Regional Secretary, regularly covers her 1,000 mile wide territory helping the whole work of Christian education and encouraging the small groups of women who meet and study and pray and go the "second mile".

This chronicle is one minister's experience of the women of the church today who go with Jesus and His disciples into the towns and villages of the Synod of Manitoba and Northwestern Ontario, providing for their needs out of their own resources.

There is probably no part of the Church where the work of the W.M.S. has been more constant, more varied and more vital.

NEWS IN BRIEF

Affiliation Service

A service of special interest took place on Sunday evening, April 2, when the C.G.I.T. groups of Flora Avenue House, Calvin, St. David's, Westwood and St. John's churches in Winnipeg, became affiliated with the Women's Missionary Society. Presbyterial President Mrs. E. Kirkpatrick presided, assisted by Mrs. Fred Instance, Children's Secretary, and slides depicting the growth of the Church in Canada were shown by Misses Iris Ford and Dorothy McCombie.

Manitoba Synodical History (cont'd from p. 7)

Miss Irene Dickson of the Hildur Hermanson Auxiliary, graduated from Knox College **cum laude** and is on the staff of Ewart College. Mrs. Digby Wheeler went to the Taiwan Centenary and graciously related her experiences to Synodical. 768 Flora Ave. was bought so that the Misses Ford and McCombie may continue work among 180 children in the Inner City.

Forty-five Indian children from the Cecilia Jeffrey School were entertained at Winnipeg homes during the Christmas holidays.

1967 Synodical at St. John's, Winnipeg, for the first time. A decision was made to alter our name so that it may coincide with our counterpart Synod. It will read "Manitoba and Northwestern Ontario Synodical Society".

As Canada stands on the threshold of her second century, the W.M.S. goes forward knowing not what the future holds, but assured Who holds the future.

Never a dull moment

by MISSES IRIS FORD and DOROTHY McCOMBIE
(serving in Inner City work in Winnipeg)

FLORA HOUSE in Winnipeg, purchased by the W.M.S. in 1966 as a centre for Inner City work.

Inner City work in Winnipeg often reminds us of an old nursery rhyme. Do you remember the tale of the old woman with so many children she didn't know what to do? We don't feel old yet, but we have so many children here at 768 Flora that there is never a dull moment.

There are 180 children coming through this house each week to the various clubs and to Sunday School. In the lovely, muddy spring weather the pitter-patter of many feet leave the tell-tale marks that show the house is well used. We even look back with gratitude to the days of the snow-boots which could be left on the verandah with 100 other pairs. The attendance usually drops off after Easter but this year it has remained amazingly high. On a Sunday we are likely to have 60 people coming into the house.

There is never a dull moment on Sunday. A few weeks ago one of the teachers was on the wrong end of a water pistol. The boy lost his pistol, but he had never been to Sunday School before. Many of these children have no background of discipline and they act as though they are fed nothing but Mexican jumping beans! How does a child behave who is either ignored at home or is constantly yelled at? We find it is quite a challenge to gain their respect, so that they will respond to discipline given in love, not in anger. This is one of our greatest problems. One little boy, aged eight years and in grade one, is so completely withdrawn into himself that we became very concerned about him. On visiting the home we discovered from the mother that the boy is constantly beaten by the father for the slightest offence. This points out to us the necessity for closer co-operation with the parents and for a thorough knowledge of the home background.

A few weeks ago our C.G.I.T. attended the combined Presbyterian affiliation service where the girls received their badges. Anything to do with the uniform means a lot to the girls here. They feel a little strange in the middie and some wear high turtle-neck sweaters under the middie; combined with a mini-skirt, it makes some uniform! But the girls are really proud of the fact that they have their own uniform and we are grateful to those people who have donated middies.

During Easter week at junior club the boys and girls saw the filmstrip *The Real Meaning of Easter.* We were touched and pleased with the discussion that followed. The juniors who have been with us for the past two or three years were answering the many searching questions which we threw at them. What does the death of Jesus mean? How does the resurrection of Jesus affect us today? There are ten boys who attend this club regularly with approximately 17 girls. The boys keep it lively, especially when they do charades. It is either Batman, Green Hornet, —just fighting—fighting—fighting.

The primary club has grown to the point where we have to have two clubs,—37 grade ones meet on Tuesday and 29 grades two and three meet on Wednesday. The average attendance at each of these clubs is approximately 26. The primary children thoroughly enjoyed *Stories for Canada's Birthday* and were disappointed when the book was finished. Many handwork activities are proudly taken to school the next day to show the teacher, especially the day after we did John 3:16 in Cree. Six, seven and eight-year-olds get terribly excited and anything done in the club-house seems to have a special rosy glow to them. Ever since the Christmas pageant one little girl wants to be an angel for every story.

Many of you will already know that we moved into a new house last fall. 768 Flora Avenue was bought by the W.M.S. (W.D.), as the old house which we had been renting was sold. On the main floor there is the club room and kitchen. The club room is used for just about everything and even the kitchen is used each Sunday by the intermediate girls. Upstairs there are living quarters which are also used on Sunday for kindergarten and for junior boys. There is a good-sized basement which is used for handwork in all the clubs and for the junior girls on Sunday afternoon. The basement is being renovated to enable us to make much better use of the facilities. There will be an outside entrance and a washroom will be added to the recreation room. 768 is a good house, well located and the children have taken to it like ducks to water. Since we have moved in, the attendance has been more regular and we are now a permanent part of the community and the children know it.

On the first Sunday in the new house one little four-year-old was crying and wanted to leave. He wanted to go to the Sunday School House and nothing that we could do or say would persuade him that this was the Sunday School House. Finally a phone call home to Mommy cleared up the matter and he is quite happy now.

Plans for the summer include sending many children to camp on scholarships provided by the mission offering of the children's and girls' groups across the country. The boys and girls are already planning for this with enthusiasm. They will be attending Prescawa, which is the camp re-opened two years ago by the Presbytery of Winnipeg, at the old site of the Cecilia Jeffrey Indian Residential School at Shoal Lake, Ontario. Other summer activities, besides the Vacation Bible School, will be street-corner recreation and play parades. Play parades are like a V.B.S. held out on the street where the children are.

On April 9, the Presbytery of Winnipeg held the annual massed junior choir rally. We took the choir from Flora House to join with the 185 children in the three massed choir anthems. It was a thrill for the children to take part and to sing with so many. One of our choir boys, dressed so angelically in his surplice, didn't always behave as he should, but friends at the back of the church reported that they could see his eyes shining as he sang lustily. The Flora House choir sang a number which depicted the coming of the children to Christ:

It fell upon a summer day
When Jesus walked in Galilee,
The mothers from a village brought
Their children to His knee . . .

The words of this piece tell very well what we are attempting to do here. There is a picture hanging in the club room of Jesus with the children at His knee. We pray, more than anything else, that the children here may find their place at the knee of Christ. We pray that the children may know the steadying influence of His Presence and thus grow in His way.

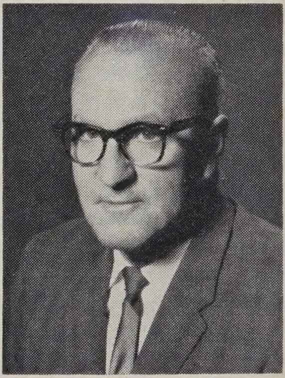
Correction, p. 11, May issue—name of writer of Bruce and Owen Sound Presbyterial material should read Mrs. E. W. Krampp.

National Missions in the Synodical of Manitoba and Northwestern Ontario

The area which comprises the Synod of Manitoba and Northwestern Ontario has been referred to on occasions as a mission synod. This is due no doubt in part to the fact that there are few large Presbyterian congregations within its bounds. In addition, it encompasses the majority of our Church's work with the Indian Canadian.

As in other areas of the Church, the Synodical coincides with the Synod. Within its bounds we find the greatest variety of National Mission work and the largest number of National Department staff of any of the Synodicals. Hospital visitation, Presbytery deaconess work, Indian Residential Schools, Presbyterian Fellowship House, and Flora House — both old and new forms of mission outreach are carried on within its boundary.

Presbyterian Fellowship House



Mr. Austin Beattie

Mr. and Mrs. Austin Beattie serve as house parents of Presbyterian Fellowship House, Winnipeg; positions which they have held since July 1964. Both Mr. and Mrs. Beattie were long-time residents of Toronto and were members of the staff of Evangel Hall, Toronto, for a number of years prior to taking up their present appointments. Mrs. Beattie, the former Ruth Starrett, is a graduate of the Toronto Bible College, from which she received the B.Th. degree.

Presbyterian Fellowship House was established by the Society six years ago as the need became evident for a "home away from home" for young people moving to our large cities to further their education and to seek employment. The need in Winnipeg was particularly great because in addition to many non-Indian young people, the number of graduates from our Indian Residential Schools moving to Winnipeg was rapidly increasing. The "House" was set up to serve all young people — Indian and non-Indian —

Mrs. Austin Beattie

who might have need of its facilities. In its early years, the residents of the "House" were largely Indian Canadian. More recently the Department of Indian Affairs has assumed responsibility for the placement of Indian students and an increasing number of the residents in past months have been overseas students. During 1966, in addition to six Canadian Indians, 25 young people from nine countries called Fellowship House "home". In addition, many others find it a friendly meeting place for study and Christian fellowship.

Mrs. G. W. Bradley has served as our hospital visitor in the city of Winnipeg since May, 1951. Prior to coming on staff, Mrs. Bradley, a long-time resident of Winnipeg, was active in her home congregation of St. James and in the W.M.S. She relinquished her office as Presbyterial President at the time of her appointment to this important work. Over the years she has endeared herself to thousands of patients, as in her gracious Christian manner she has brought comfort and cheer to them in the name of the Great Physician.

Mrs. G. W. Bradley

Miss Iris Ford

Inner City Outreach

Miss Iris Ford has been a member of our National staff serving in Winnipeg since April 1, 1965. She is a daughter of the manse, born in Nova Scotia and educated in Bermuda. Following her graduation as a deaconess, she served in two congregations, after which she was appointed by the General Board of Missions to serve in Peace River, Red Deer, and Winnipeg Presbyteries successively. In addition to certain responsibility in the area of presbytery work, Miss Ford is a member of the team reaching out to the

Miss Dorothy McCombie

inner city of Winnipeg. The other member of the team is Miss Dorothy McCombie. Miss McCombie, a native of Collingwood, joined the National staff on June 1, 1961, following graduation from the Missionary and Deaconess Training School (Ewart College). Her first appointment was to inner city mission work in West Toronto Presbytery. Because of her keen interest in this type of work, she was transferred to Winnipeg in 1962 where she and Miss Ford carried on an effective outreach from their base at Flora House.

This inner city outreach was started in the summer of 1963 with a vacation school held out of doors on a vacant parking lot. In the fall of 1964, Misses Ford and McCombie rented a house on Flora Avenue and took up residence on the inner city fringe, some distance from any of our Presbyterian churches. Their home became the "Club House" to dozens of youngsters living in conditions prevalent to inner city areas. Early last fall, the rented house was put up for sale and it became evident that a more permanent base must be located if this ministry were to continue and to expand. Through the gift of a legacy from the Patterson-Wallace Auxiliary of Cooke's Presbyterian Church, Toronto, a much more suitable and substantial house was purchased when the rented house was sold. The new house, located on the same block and street as the rented house, has become a favourite gathering spot for many of the children in the area. An article on the work, found elsewhere in this issue, tells more of the story of this Christian outreach.

Miss Mary-Lou Funston

Presbytery Deaconess

Miss Mary-Lou Funston, Reg.N., also a daughter of the manse, was born in Kitchener, Ontario, and educated in British Columbia, Saskatchewan and Ontario. She took her nurse's training in Kingston and then entered Ewart College, from which she graduated in 1962. Her first appointment was to Brandon Presbytery under the General Board of Missions. She transferred to the National Staff of the Society on April 1, 1965, continuing her work as Presbytery Deaconess in the Presbytery of Brandon, where she has made a significant contribution in the field of Christian education.

Mr. N. M. Rusaw

Service to Indian Canadians

Mr. and Mrs. N. M. Rusaw have an enviable record of untiring service to the Indian Canadians under the Society. Mr. Rusaw, a native of Hastings, Ontario, first joined the Society's staff as a teacher at the Cecilia Jeffrey School in late 1940. Mrs. Rusaw, then Kathleen Mitchell of Keewatin, was employed as a supervisor at Cecilia Jeffrey in March 1942. In August 1945, they were appointed Principal and Matron of the Birtle School, where they have served to the present. Mr. Rusaw's administrative ability, together with his artistic sense and interest in gardening and farming, have resulted in making the Birtle School one of the most attractive Indian Residential Schools in Canada. During their years of service, many hundreds of Indian young people have benefitted greatly by the interest and concern of Mr. and Mrs. Rusaw as they have sought to guide them into a useful and rewarding life.

Mrs. N. M. Rusaw

The Birtle Industrial and Boarding School was first opened in December 1888 with some 25 Sioux and Cree Indians as its first pupils. The need for schools for the Indian young people which would give an emphasis to industrial pursuits, as well as to the three R's, had become apparent, and Birtle was the first of the industrial schools to be established. In 1905 the school was thoroughly renovated, with the Department of Indian Affairs assuming approximately one-third of the cost. In 1910 the Department raised the standards for boarding schools and in 1912 Birtle was enlarged and equipped to meet the new standards. The Department built a new school at Birtle which was opened and dedicated in October 1931. In 1934 endorsation was given to the principle of the churches administering the schools, and the Department financing them by means of a per capita grant. A further change took place in 1958 when the financing of the schools was altered, with the Department assuming full financial responsibility for the Indian Residential Schools. The integration programme of the Department has been carried on at the Birtle School insofar as it is possible with the school facilities available in Birtle. To be effective, each integrated class must not have too high a percentage of Indian children. The number of non-integrated classes, therefore, has varied between one and two. The Indian children at Birtle at present are in grades four through high school. Many of the graduates of the school have done well, establishing themselves in various positions and professions. Notably among these are Colin Wasacase, our principal at Cecilia Jeffrey School in Kenora, and Gordon Williams, who is training for the ministry of our Church, having just completed his second year in Presbyterian College, Montreal.

Mr. Colin Wasacase

Mr. and Mrs. Colin Wasacase joined our National staff August 1, 1966, as principal and matron of the Cecilia Jeffrey Indian Residential School in Kenora, Ontario. Mr. Wasacase was born in southern Saskatchewan and educated in residential schools in Manitoba, graduating from Birtle School. He served the Church for several years—both as boy's supervisor at Birtle and Kenora, and under appointment of the General Board of Missions on two Indian Reserves—prior to taking his teacher training. He taught for two and a half years at Norway House Residential School, then served as Vocational Counsellor for Indian Affairs for a year and a half immediately before taking up his present position. Mrs. Wasacase, a native of Winnipeg, served as girls' supervisor at Cecilia Jeffrey for four years prior to her marriage in 1963. Mr. Wasacase is the first Indian principal to serve in our Residential Schools and we look forward to an effective ministry from him and his wife.

Mrs. Colin Wasacase

In 1901 mission work was started by our Church in the Lake-of-the-Woods area of Ontario and a school was erected on the reserve at Shoal Lake, some 45 miles from Kenora. This school was opened in January 1902 and named after Mrs. A. (Cecilia) Jeffrey, the first secretary for Indian work of the Women's Foreign Missionary Society. In 1929 it was moved to a new school erected by the government three miles from Kenora. It was one of the first residential schools to be included in the Department's plan for integration undertaken in 1960. By the fall of 1964, it was completely integrated with the children attending three of the public schools in the area in grades one to eight. It now is, in fact, a residence for the Indian children rather than a "school", situated as it is in Kenora, this institution has an important part to play in the whole area of Indian work.

We would solicit the interest and prayer support of our Society on behalf of each of our National missionaries serving in this Synodical and for the hundreds of children and young people who come within the schools and houses under our care.

Manitoba and Northwestern Ontario

The Synodical's Outreach Abroad

From the three presbyterials of the Synodical Society of Manitoba and Northwestern Ontario three aspects of the work of the Church abroad are shared with us.

Mrs. Gordon McCutcheon (Margaret MacKenzie) is the only person in recent years to represent Manitoba Synodical abroad. Her overseas service was in Formosa. She served for two terms. Mrs. McCutcheon's specialty was kindergarten work and in that area she worked during her first term in Tamsui. In her second term she was responsible for beginning the Christian education programme in Taiwan Seminary, Taipei.

Mrs. McCutcheon writes — "A neat severe hair-do in the shadow of a wide-brimmed trimless hat; a sombre suitable 'below the knee' costume; a pair of sturdy brogues and a black kit of 'magic'!

"A mass of uneducated; unclothed; uncouth natives — the 'heathen' existing in a nomad jungle in a far-off corner of God's earth!

"Missionaries and Missions!"

"Conceptions still alive in the 'mind's eye' of too many in our super-sonic modern world!

"In the areas of education, culture, travel, industry, inventions, we move breathlessly with the 'times'. We accept change as a forerunner of progress—progress as the high-road to success. We involve ourselves, in fact, often 'busy' ourselves in the revolutionary programmes of our day.

"The Mission of the Church 'to make Christ known to all men'—'Christ for the World', this vital dynamic premise and purpose stands steadfast, unaltered by the missile-space age and the wonders of modern science. Where change is evident is in the people and places to which that 'Mission' must make itself known, felt and interpreted meaningfully and forcefully. Basic need and desire remain shrouded by new patterns of living; clothed in a different garb.

"We must remind ourselves that change and time belong to all parts of the world, Canada included. Progress too is universal—thatched roofed villages in many remote areas are now able to offer education to their children thus making an increase in the number of students attaining high school graduation. In turn, as in our country, university education is becoming more readily available, eagerly sought, and indeed, almost a prerequisite for many job and career opportunities.

"The 'Church' is still the 'Church'. The 'Christian message' is the same 'message' but has it lost some of its vitality? Have Christians become too complacent? In our Canadian society this is perhaps more evident than in the younger churches in other lands. In foreign lands, the Church, in many instances, has taken on new meaning; larger vision; new horizons; new goals—goals which we in Canada would class as impossible; impracticable; not worth our efforts or expense. These younger churches are striving to become self-reliant; self-propogating; self-governing—a living witness in all areas and levels of their society. The 'Call of Christ' is truly felt within; a compelling force; a burning zeal and a sincere desire to reach out. These younger churches in their boundless enthusiasm have welcomed the challenge of neighbouring nations to share the Message of Christ in outreach by sending missionaries to other lands.

"Yes, the missionary picture has changed and is ever-changing. We as individuals are changing too. As Christians our faith must take on a new awareness; a deeper seeking; a closer relationship with God in order to meet the challenge of our day—the needs of mankind in our age; the needs of mankind where 'he is' in his individual circumstances and situation. We cannot and must not allow ourselves to be satisfied to *preach*—we must be compelled and ready to *reach* souls for Christ. Meet the man at his workbench; meet the woman in her home, be that home of thatch, wood, stone or brick—be it a humble home, a hovel or a palace. Meet the man wandering aimlessly in the street; meet the student seeking the meaning of life; meet the sick and oppressed not with age-worn platitudes, but with deep love, understanding and a sincere desire to help him face his situation . . . rise above himself and attain purpose and power in his life.

"The very fact that 'life' is ours is a tremendous responsibility and demands unlimited devotion. Life after all is a trust from God. Are we keeping our trust with God? A Christian, any Christian, has responsibilities that start in his own life and reach to the farthest corners of the world. We must be able to see beyond the present, a characteristic of every individual who achieves true greatness. 'Christians are a people with a message for the world'.

"Perhaps one of the most important attributes of an effective Christian life is humbleness—humbleness which enables one to identify oneself with the needs of others; to recognize the abilities of others; to step back graciously when necessary and become a supporting and applauding audience giving the younger Christians and Churches a feeling of leadership and direction, a satisfaction of drawing on their own resources both in man-power; brain - power and money - power. Give them a chance to carry out the

Christian mission as they see and understand it. Yes, this is the vital work of the Christian missionary in our twentieth century, in our modern day. What justification can we find for denying the right of Christian leadership and Christian fellowship and Christian successes to those of another nation? Our place is to work *with* the younger churches, to give helpful guidance where needed and to be humble enough to let them enjoy the sense of fulfilment and achievement in their Christian endeavours. The sending Church is *one* of a *team*. A Spirit-led team working for Christ is an invincible force. If more people will accept their 'place on the team' the witness of our organization will be more effective.

"The task of the Christian Mission is ongoing—it will not be completed in our life-time. We cannot afford to live unto ourselves. Christ challenges His people to live always at their maximum. To be faithful is the concern of every Christian; the power and strength, wisdom and direction are God's concern. The needs of our world in 1967 demand Christian missions on the frontiers of every land under the sun.

"The 'Call of Christ' has come to all of us. May we be willing to be led to our place of service for Him; willing to lose ourselves in His purpose; willing to share our glorious Christian heritage with each life we touch, for in the 'touching' of other lives for God there is rich reward and blessing.

" 'Man and His World'—Can the Christian Church make its impact really felt in this our Centennial Year in Canada? May we be empowered to make the Christian emphasis felt now and as we enter the second hundred years in the life of our nation—ever mindful that our culture has been made richer by the gifts of people from every corner of God's world."

The Ministry established by Mrs. Abey's gift

In 1932 a gift was made to the work on the Bhil field by Mrs. M. G. Abey of Brandon. The gift

The M. G. Abey Memorial Home, Bhil field, India

was used to establish what became known as the M. G. Abey Memorial Home.

Little is known of Mrs. Abey. Her life story does not appear in our records. But her name has been given to many children who have found life through those who have ministered in the Babies' Home. Hundreds of children have been brought through the years and cared for physically and spiritually in the home. Some have gone back to be with their families—but a number have gone on through school and out into the life of the nation bearing the name 'Abey'.

This is what Miss Pauline Brown wrote in a recent report: "It is obvious that most of the members of the 'Abey family' have a strong sense of family. Each year during the Christmas season all the Abey brothers and sisters who can, come to Amkhut for a family reunion. This year was no exception, with approximately 50 people, grown-ups and children, gathered together for dinner and games. Mussa Abey, the Jobat Hospital Chaplain, was master of ceremonies, and a wonderful big brother he is to everyone."

A Ministry to Students from Other Lands

In 1961 a house was purchased in Winnipeg by the National Missions Department of our Society. It was an anniversary project and the main thought in mind at the time was that it might serve Indian young people—those who went to Winnipeg from the reserves—and who might need a place to stay until they were established.

Today the Winnipeg Fellowship House is serving another purpose. Mrs. Austin Beattie, the House Mother writes of it: " 'As thou goest, step by step, I will open up the way before thee' Proverbs 4:12 (Syriac). These words have a reassuring ring in this day of change and challenge. The 'Jet Age' has made the world one in a physical sense and, as a result, new avenues of service are developing. As the challenge is taken up it is good to know that God leads the way.

"In recent years thousands of young people have come to Canada from other lands to specialize in various fields of study. This means in a very literal sense that the mission of the Church is one; the opportunity to minister to those from overseas has come to our very doorstep.

"In the fall of 1965 when students from overseas were flooding into Winnipeg, requests came to Presbyterian Fellowship House to welcome some of these young people and help them get adjusted to a new country. At the same time stress was being put upon the purpose of the work, namely, ' . . . for young people of all races who come to Winnipeg to further their studies, or get established'. This call for help could not be ignored. Students from several countries were welcomed, and some remained at the 'House'.

"By January of 1966 a Bible study group was formed. Since that time 20 to 25 young people of varied races and creeds have been meeting together to discuss God's Word, and its relation to the issues of life. In order to encourage discussion, an openness of views, and stimulate thought, it was decided that a committee would be appointed each month to prepare and present the topic. This method puts an additional load on the Chaplain and interested Christians because there is a continual need to guide the discussion in the right channel.

"The article on Winnipeg Presbyterian Fellowship House in the September issue of *Glad Tidings,* 1966, told about a young man who had attended a Christian school in Hong Kong. Since coming to Canada he has become a Christian. Perhaps you are one of the faithful Christians who prayed for him!

"Where there is a challenge there are bound to be difficulties. These cannot be minimized. Education is the goal of life for the majority of students who come from overseas, but they are bound to be influenced by the contacts which they make while in Canada. Some have been shocked and confused by the laxity of Christian witness which they have found. Therefore, the question that must be asked is, 'What kind of a fellowship do we have in which to welcome them?' The responsibility of those who live with them at Fellowship House, of individuals, and of congregations is great. Do they find the warmth and zeal that the Love of Christ produces, and draws men to Him? Or do they wonder if Christ is really vital to a complete life? God's promises never fail those who are true to Him."

The Presbyterian Fellowship House in Winnipeg

Organization Staff in Manitoba

The representative of the Organization Department in the Synod and Synodical of Manitoba is MISS MARTINE JANSEN VAN BEEK. As do all Regional Secretaries Miss van Beek represents both the Women's Missionary Society and the Board of Christian Education.

Miss Martine J. van Beek

In 1951 Miss van Beek came with her parents from The Netherlands to Lethbridge, Alberta where she completed her High School education. Miss van Beek then came to Toronto to study at the Presbyterian Missionary and Deaconess Training School from which she graduated in 1957. Following her graduation she took further studies in Social Work at the University of Manitoba after which she served on the staff of the Women's Missionary Society in Downtown Mission work in the Presbytery of West Toronto for three years; then as Presbytery Deaconess in the Presbytery of Temiskaming until a study furlough was due. During her study furlough Miss van Beek worked towards a B.A. degree at the University of Waterloo. On September 1, 1965 she began work as Regional Secretary in Manitoba. During each summer she took further courses and at the time of the Fall Convocation 1966 Miss van Beek was granted her B.A. degree from the University of Waterloo.

BIRKS

are happy to serve you personally through any of our 44 stores across Canada.

We feel it a privilege to work through your headquarters in furnishing your insignia.

Henry Birks & Sons Limited

ALL SHOOK UP

by MARY-LOU FUNSTON
Presbytery Deaconess, Brandon

Anne Johnson wearily laid the telephone receiver back in the cradle, and sighed. Another refusal. The fourth today. Why were these women not interested in coming to their group meetings? What was wrong? Suddenly a realization shook her — she didn't really like the meetings either! She attended because there were so few there, and she felt it was her duty. She sat down at the kitchen table and set herself to thinking this through. First of all, she decided, the meetings were boring. Too much time was spent on business, and not enough on the study. But no wonder! Usually the study was even more boring — someone reading a lot of facts and statistics was enough to put the most dedicated member to sleep. Then, too, most of the group members weren't willing to participate in any kind of discussion. But maybe there was no discussion because the questions being asked and the suggestions made just weren't of interest to these women. There was no doubt about it — her group was in a rut — a rut with long, rambling business meetings on one side and colourless, uninteresting studies on the other. Anne grinned ruefully to herself as she remembered what one friend had called a rut — a grave with both ends knocked out.

But what could they do about it? What could she do about it? Was the group so far gone in dullness that all it could do was die a slow death? No! Anne was convinced, that wasn't the answer, she thought of her friends in other groups. Some of them felt as she did, but others were really interested in, and excited about their groups. Why? What made the difference?

A week later, Anne greeted the last of the executive members to arrive for the special meeting. The president explained to the group the reason for the meeting — to examine the reasons why the group was not what it should be, and to consider ways and means of improving. She then called upon Anne, who related her own experience and then went on to tell what she had found out from her friends in other groups.

No. 1 formed a new group

The first friend she had called had explained that two years ago she and some of the other club members had become concerned because the club seemed to be in a rut. However, after much discussion with the rest of the members, it was found that most of them didn't really see any problem, and were quite happy to have things go on in their present way. Those who were dissatisfied with this could find no other way but to withdraw from the club and form their own. Reluctantly, they had done this, making a serious study of what kind of group they really wanted, and what they wanted to do. After consulting the different resource books available, they had chosen a study that would help them to consider their role as Christians in their own neighbourhood and community. Interest now was high, attendance was one hundred per cent, and growing, and the result in their own lives was soul-shaking. They were beginning to know the meaning of following Christ in all areas of life. One of their big disappointments is that there is some strain and tension between the new group and the old. But there is hope that this will eventually be dissipated as the others see what can happen to a group that begins to take its job in the church seriously.

No. 2 invited special speakers and study leaders

Another group which had been plagued by similar problems of dullness discovered new interests when a concerned and dedicated woman became programme convener. In her assessment of the group, and its programme, she found that most of the members were becoming too old and some too infirm to take a really active part in preparing and carrying out studies and projects. With this in mind, she decided that perhaps the best way to help this group was to involve other people outside the group, at different times, as special speakers and study leaders. This she proceeded to do, and found that interest on the part of the ladies was much higher, with resulting higher attendance and higher givings. The older ladies were delighted to see and listen to younger women (and the occasional man) speak on various topics of interest. They found, too, that there was a time of informal discussion after all — over the teacups.

No. 3 climbed right out of the rut

The third group Anne had visited was perhaps the most active — to the eyes of an outsider at least. When she talked with the president, Anne discovered that, until the previous fall, this group had seemed to be quite content with its format — talking about and carrying out different money-raising projects, and participating in a short study each year — sometimes the mission study, sometimes a Bible study led by the minister. Then one day one of the members had commented that she had been hearing a great deal these days about adult education in connection with the church. She wondered why this emphasis, and why this concern on the part of the "higher-ups". After all, most of them had gone to Sunday school as children, and they attended church fairly regularly. That was enough, wasn't it? This question had started a real debate among the group members. Some felt that the whole business of adult education was just a fad, a bee in somebody's bonnet, and not really needed, while others felt that maybe there was something in it. A good percentage of the group felt that they really didn't feel secure enough in themselves, and their faith to know what their role was as Christians in their daily jobs.

The executive planned a special meeting at which the women delved into questions concerning their own group life and its effectiveness, the purpose of the church and the world. The discussion roamed far and wide, but always returned to one point — our purpose as Christian people is not only to worship God, but to reach out to other people in the name of Christ. At that time the only way this group was reaching out to other people was through the money-raising projects — asking for money in one way or another. They asked, "How can we, as a group, become better informed, and more effective in our Christian outreach?"

The executive invited the minister, a member of another group, a Christian welfare worker (Children's Aid Society), the regional secretary, and the programme convener to form a panel to discuss this question. It became clear through the discussion (in which the audience participated to a great degree) — that there are two sides to an effective Christian life for either a group or an individual. One side involves study of God's Word and its meaning for us today and worship. The other side involves outreach as a result of study and worship. Neither of these sides can be separated from the other, while action without study and worship degenerates into cold, dutiful 'charity'.

From this meeting evolved a plan whereby future meetings would be mainly for study, with business cut to a minimum. An hour or more would be spent on study and worship. The study would be on something of concern to all of the group. It was decided to ask someone, perhaps the deaconess or the minister, to assist in planning the studies. The welfare worker on the panel pointed out that the prison and the home for retarded children both needed volunteers who would work with the people in these institutions, showing to them Christian love and acceptance. The group decided that these would both be good "action projects", with the result that half the members decided to work with the prison inmates, and the other half with the retarded children.

The individual witness of each woman in her family, neighbourhood, and community, was also discussed. After much thinking, study, and prayer, it was decided that each one would make opportunities to speak to her neighbours about the church and Christianity. The kind of comments to make, or questions to ask, was discussed thoroughly, and a tentative list made. The reactions and responses would then be reported back and help sought from the group in knowing how to follow up these conversations. Thus, it was hoped, each would grow in her depth of understanding of herself, her faith, and those whom she was trying to reach. It was felt too, that through this study and action together, that the excitement and power felt by the early Church would be experienced here and now.

Now, at the end of this first year of renewed understanding and work, these people are finding a depth of understanding and Christian commitment that they did not know they were capable of. Because of their work in the two institutions, and because of their experience with their neighbourhood conversations, their studies have taken on new depth, and the claim of Christ on all men has taken on new meaning. Because of their ever-increasing understanding and commitment, their work in the institutions and their witness in their neighbourhoods grows in effectiveness. Many have brought new people into the church and into the group. They find that they are much more concerned about each other. They are discovering anew the meaning of Christian love. They are experiencing the excitement and power of the working of the Holy Spirit. So many husbands became interested, that the group has been expanded to include them too. Smaller segments of the main group often meet two or three times between the main monthly meetings. Because the group is growing in numbers, other outreach projects are being considered. They have found, to their surprise, that they no longer have time for money-raising projects. But more than that, they no longer need them, for the givings have more than tripled in the year. This group climbed right out of that rut, and intends to stay out.

All discovered new ways

In all these groups that are 'going concerns' the members had first to come to grips with themselves, their interests, the church and its meaning, and most of all with their own faith and commitment to Jesus Christ and his church. When this was done, then, through prayer and study of the needs and interests of the group, they discovered new ways of bringing life into the group. Many resources were used — people, books, prepared studies. But one important fact was there — that each group, while it might learn from others, had to find its own way in the light of the needs and concerns of its own members, and the demands of Jesus Christ upon them.

When Anne finished, there was silence for a long moment, then one of the women said, "Well, let's get to work. Now about our group. . . ."

PLAN "WITH" THE GIRLS

by IRIS FORD

Much has been said lately about involving the CGIT girls in programme planning. Such phrases as "don't plan for the girls, plan with them", or "we never have any say, our leader makes all the decisions" are raising many questions in our minds.

Do we do it all? Do we feel unused? Tired? Discouraged? Fed-up? Unappreciated?

Are we too dominant with ideas and do the girls feel squashed? Are they unresponsive? They too may feel unappreciated.

When planning the next leadership training event in your area, invite a few of the girls to plan with you from the very beginning. You will be surprised and pleased at the maturity of their point of view and the freshness of their approach. The following account may encourage girls and leaders to plan together.

This Happened in Winnipeg

During Miss Tetley's visit to Winnipeg in September 1966, it was decided to invite the CGIT leaders and two girls from each group to meet with her on a Saturday. We did not include the girls in our preplanning sessions, but next time we will! We met in the relaxed casual atmosphere of Flora Street House, the home of the Presbyterian Inner City Mission. There was action and sharing from the very beginning. Each person sketched a name tag representing her homeland or ancestral heritage, and the others had to guess what it represented. This was not only a good mixer but it also served as an introduction to the mission study. For instance, I drew an Easter lily which is symbolic of Bermuda, where I grew up.

While learning the songs from the mission study packet, the girls discovered that they knew the song "En Roulant Ma Boule" and did a very capable job of teaching the leaders. This enables the girls to share and made them feel that they were an important part of the day's activities.

The CGIT purpose and programme were presented on a flipchart and discussed. The purpose and programme emphasized the necessity of planning with the girls, not for them. Because we were doing just that and not talking about it, one of the girls was heard to remark, "they really want us here".

When the mission study stories were introduced, several suggestions were made on how to utilize the material in order to involve the girls in the actual presentation of the study. This stimulated the girls' interest and enthusiasm which in turn spread to the rest of their group later in the year. So often the minister or some other competent person is invited to talk to the girls from his wealth of knowledge. It might be far better for leaders and girls to learn through research and the sharing of ideas and knowledge.

After the informal buffet lunch we went on a walk to the neighbourhood park. The girls explored the Arlington bridge while the leaders relaxed in the sunshine. Miss Tetley had said, "Don't send the girls to the park, go along with them", so we did and enjoyed it. Frequently, we segregate the youth in our congregations, sending them off to do this and that. How often has your CGIT group been delegated to the kitchen to wash dishes alone at the church supper? Why don't we mix more instead of assigning tasks to this or that particular age group? No wonder that communication between adults and teens is poor, we don't seem willing to take time to talk and work together.

Following the half-hour in the park we were ready to go into small groups to study a Bible passage of our choice. It was emphasized that often the Bible study is chosen because there is a good study book available or because the leader feels competent or interested in some particular topic. I must confess that I would have liked to have stayed in the park for the Bible study. Why don't we use the out-of-doors more in our church activities?

Both morning and afternoon time was set aside for problems and questions, but we found, due to the informal atmosphere, questions popped up all day long. Each member of the group helped the others in a wonderful way as we shared ideas, plans and problems. A good day came to an end with worship and it was agreed that we should do this more often.

As Secretary for Girls' Work in your Presbyterial or Synodical, you are in a position of responsibility for training and helping girls' groups. Do try to involve girls and leaders together in your training programme events. Perhaps the following steps will help you.

1. Meet with a small planning committee, involving some girls as well as leaders, at least six weeks prior to the event. Decide on your purpose first.
2. Plan to hold the event in a place where you will be able to relax and be informal.
3. Have a flexible schedule. Too tight a day will not leave room for spontaneity and the sharing of ideas and questions.
4. Set aside a main block of time to tackle one area of concern, such as Bible study, mission study, recreation. Do not attempt to do too much.

5. Provide for some kind of after lunch relaxation, preferably out-of-doors.
6. Arrange for resource persons for the various activities. Before you invite outside leadership, remember the resource persons already in your group.
7. Appoint individuals to look after such arrangements as publicity, snacks and luncheon, book display, visual aids and other resource materials.
8. Plan to worship together at some point in the day.
9. Evaluate before the group disperses for home. What was good? What could be improved? What did you learn?

Remember, plan *with* the girls—not for them.

Your Prayers are asked

—for the groups of children, youth and adults throughout the Synodical of Manitoba as they endeavour to pray, study and serve that the Kingdom of God may be advanced at home and abroad.

—for the Regional Secretary, Miss van Beek as she plans and works with other staff members and with leaders and officers in the Synod; for all who plan for and go to summer camps in that Synod and across Canada.

—for Mr. and Mrs. Rusaw, and Mr. and Mrs. Wasacase as they seek to guide the Indian youth resident in the Birtle and Cecilia Jeffrey Residential Schools, that many might develop into strong Christian citizens and take their rightful place within our nation; for Mr. and Mrs. Beattie, and the young people who look upon Fellowship House as their "home away from home", that the Christian faith might become vital to them.

—for our deaconesses serving in the Synod of Manitoba and N.W. Ontario — Iris Ford, Mary-Lou Fuston and Dorothy McCombie — that they might be used of God to lead many children and young people into a strong Christian faith; and for Mrs. Bradley as she visits those confined to hospital beds and nursing homes, bring to them the encouragement, hope and comfort of the Christian faith.

—for the peoples of Nigeria and India. Pray that God may give wisdom to leaders. Pray that missionaries and leaders of the Church may be used to communicate the Gospel of peace.

—for the students of other lands who are studying in this country. Pray that they may hear the Word of God in all its reality and truth. Pray particularly for Miss Comfort Ejere and Miss Sushila Patras who return to Nigeria and India respectively to take up work in their homelands.

Play Parade

Ray shuffled out of his city tenement. "If only the Water Rats let me get into the water today."

"You watch nice for us on the pier. We don't get caught, some day you'll be a genuine member," Ray's teen-age brother, Frick, promised him.

But what Ray really wanted more than the feel of the black water was the feel of Frick's friendship. So he obeyed and watched.

Frick's gang had a big project. They were trying to dislodge one of the pilings that supported the pier. Maybe they would use it for a float. Right now the fun of destroying something was enough.

"I better get down there," Ray said to himself. He looked around and was surprised to see how many children were out, with faces scrubbed and pigtails freshly braided.

"What's up," Ray muttered.

"Play Parade," they shouted.

"Play Parade," said Ray, "what's that?"

"It's coming to our block every Tuesday," answered Manda. At that very moment an automobile hauling a trailer van turned into the street and stopped.

"My name is Polly," said a girl, "and this is Sarah and Carl."

Ray could see that the inside of the van was neatly filled and fitted with drawers and cartons of play equipment, games, and materials for making things.

Before he could see how it happened, Polly was making yarn dolls with a group of little girls. Sarah was teaching older boys and girls to make "sit upons", while Carl and all the other boys had taken over a section of the sidewalk for art and games.

"Guess I can leave now," said Ray to himself. He was just about to slip away when young Mrs. Krael stuck her head out the window.

"Stop that noise out there!" she screamed. "I'll call the pleece. You woke me up."

"Oh! I'm sorry," Polly said. "I was wondering whether you could get us some cold water."

"What you here for?" Mrs. Krael said. "Why don't you go to some other block?"

"We're going to lots and lots of blocks," answered Polly. "We're coming here on Tuesday."

"Once a week? What good will that do?"

"We'll just have to wait and see." Polly laughed.

"You'll never change this block. Arright. Gimme them pitchers I'll getcha some water."

When Mrs. Krael came outside with the water and insisted on pouring it, there was a shocked silence all around. Mothers gasped in surprise. Children held up their cups and said loud thank yous.

Suddenly Ray wished that he were in the line, too, and not standing alone. A police car with two policemen in it had eased into the block and stopped. Ray wanted to run but stood still. Soon the car glided away. Too frightened to go near the pier now, Ray squirmed to get rid of a twinge of shame at letting his brother down.

When the noon whistle blew, everyone scattered for lunch. Ray turned and there was Frick.

"You!" he gasped, "you've been in there all the time."

"Sure! In there watching the cops," Frick sneered. "Why didn't you get into the games?"

"Me?" Why, because I was planning to leave alla time to go to the pier."

"Forget it. Those cops are on our tails. You better get into those games. Here's some money. Get yourself a candy bar and a coke."

When Play Parade came back that afternoon, Ray had lost interest. By half-past three the heat of the sun was pouring into the block like fire. Ray was angry. He had fooled himself that he had his brother's friendship. Suddenly he noticed the hydrant. Remembering an old rusty wrench, he hurried home to get it.

"What's going on out there?" Frick called.

"Get up and see, why don't you?"

Frick leaped out of bed. Ray was running down the stairs. Frick would be watching! He would show his brother that he, too, could be tough.

There were screams all right! Ray stood beside the hydrant for all to see. He didn't see Frick running toward him. Frick grabbed for the hydrant cap in Ray's hand.

"Leave me alone, you, you!" screamed Ray.

"You turned that hydrant on too soon," Carl said. "I have a police permit and a spray cap, too. It was going to be a surprise but we may as well have the fun right now. Anybody want a cold shower?"

"We're ready! We're ready!" boys and girls shouted almost at once.

Watching warily, Ray saw Carl ask Frick to help him. "This could be turned on every day at four o'clock, if some grownup around here would take charge," Carl shouted.

"How do I get a permit?" Frick shouted back.

"At the Guild. Sign papers. For the police department."

"Okay, okay," Frick yelled back, "I'll do it. Ray, get on in there and have some fun."

Ray yanked off his T-shirt and went gingerly but happily into the spray. Suddenly he felt the full force of it on his face. He looked up at his brother. Frick was grinning at him. "I know now why Play Parade comes right here to this old dirty block. It's to get people to do things together. Even Frick and me."

—adapted from *Ten Open Doors,* by Gertrude Jeness Rinden, Copyright 1963, Friendship Press, used by permission. (A similar project by the same name is conducted each summer in the Flora Street area in Winnipeg.)

NEWS IN BRIEF

Return to Mission Fields

MISS MAVIS HYNDMAN left in May to return to her work in the General Affairs Office of the Korean Christian Church in Japan. She is travelling by way of Britain, Europe and South East Asia as part of her furlough study, and will arrive in Japan late in June or early July. During her furlough, she visited groups in B.C., Alberta, Ontario and Quebec. However, much of her time in Canada was spent in study and in assisting in preparation of mission study material for 1967-68. During this term on the field, it is anticipated that Miss Hyndman may share in the work of the Japan National Christian Council. (Miss Hyndman's home is in Calgary, Alberta.)

MISS DIANE PETRIE, Reg.N., B.Sc.N., who was home from Formosa for five months on compassionate leave, returned to the field in May. While in Canada she continued with language study, audited several courses at the University of Toronto and spoke to several groups. She will complete language study anticipating an appointment in public health work, possibly related to MacKay Hospital. (Miss Petrie's home is now in Toronto, though her church membership is in St. Martin's Presbyterian Church, Ottawa.)

Centennial Issues
of *The Glad Tidings*
are a good source of
reference material
on the work of the W.M.S.

We suggest that
you keep yours.

HONORARY MEMBERSHIPS — 1966

Alexander, Mrs. Melville
Listowel, Ontario

Anderson, Miss Margaret
Campbellford, Ontario

Armstrong, Mrs. B. D.
Toronto, Ontario

Beattie, Mrs. A.
Winnipeg, Manitoba

Beeler, Mrs. Morley G.
Campbellford, Ontario

Bell, Mrs. J.
Toronto, Ontario

Bland, Mrs. S. S.
Ingersoll, Ontario

Brown, Mrs. J. A.
Windsor, Ontario

Campbell, Mrs. Sam
Toronto, Ontario

Charters, Mrs. James
Hamilton, Ontario

Craig, Judith Ann
Hamilton, Ontario

Cunningham, Mrs. Roy
Ethel, Ontario

Davidson, Mrs. Ed.
North Mornington, Ontario

Davis, Miss Mary
Hamilton, Ontario

Dewar, Mrs. Robert
Willowdale, Ontario

Drake, Mrs. Annie
Ingersoll, Ontario

Edmonds, Mrs. Jean
Ingersoll, Ontario

Fleming, Miss Edna
Hamilton, Ontario

Ferguson, Mrs. E.
Stouffville, Ontario

Gillan, Mrs. J.
Moose Jaw, Saskatchewan

Gordon, Mrs. William
Strathroy, Ontario

Grosscurt, Mrs. James
Strathroy, Ontario

Hanna, Mrs. Robert
Montreal, Quebec

Henderson, Mrs. Robert
Toronto, Ontario

Henderson, Mrs. S. J.
Weyburn, Saskatchewan

Hitchcox, Mrs. Cedric
Oakville, Ontario

Hudson, Mrs. W. F.
Moose Jaw, Saskatchewan

Johnston, Mrs. Maurice
Listowel, Ontario

Keay, Isobel
Toronto, Ontario

Kerr, Miss Margaret
Guelph, Ontario

Lehman, Maud
Toronto, Ontario

Macdonald, Mrs. L. C.
London, Ontario

MacKeigan, Mrs. Donald
Ottawa, Ontario

McDonald, Mrs. D. O.
Aurora, Ontario

McNab, Mrs. John
Toronto, Ontario

Meikle, Mrs. F. H.
Ottawa, Ontario

Mercer, Mrs. Paul
Guelph, Ontario

Merkley, Mrs. Donald
Morrisburg, Ontario

Millar, Mrs. Margaret
Toronto, Ontario

Milne, Mrs. S. A.
Toronto, Ontario

Moffat, Mrs. W. J.
Moose Jaw, Saskatchewan

Moore, Mrs. Esther Ellen
Cromarty, Ontario

Nanson, Mrs. Leslie
Galt, Ontario

Nevison, Mrs. H. M.
Montreal, Quebec

Nugent, Miss Hattie
Barrie, Ontario

Parker, Mrs. H. H.
Fergus, Ontario

Peart, Mrs. Lorne
Hamilton, Ontario

Peebles, Mrs. Jack
Atwood, Ontario

Poynter, Mrs. J.
Pembroke, Ontario

Reaney, Miss Edith
Toronto, Ontario

Richardson, Elizabeth
Wyoming, Ontario

Riddell, Mrs. Dorothy
Hamilton, Ontario

Robinson, Mrs. Agnes
Kenora, Ontario

Robinson, Mr. Stephen T.
Kenora, Ontario

Roulston, Mrs. Elsie
Montreal, Quebec

Sharp, Miss Catharine H.
St. Catharines, Ontario

Shoots, Mrs. Lillian
Hamilton, Ontario

Sinclair, Annie G.
Toronto, Ontario

Smith, Miss Agnes
Toronto, Ontario

Somerville, Miss Eva M.
Goderich, Ontario

Soppitt, Mrs. Arthur
Hamilton, Ontario

Stevens, Mrs. R.
Stouffville, Ontario

Stewart, Mrs. Richard
London, Ontario

Tait, Mrs. Charles E.
Georgetown, Quebec

Taylor, Mrs. W. A.
Toronto, Ontario

Wallace, Mrs. John
Kingston, Ontario

Watson, Miss Mary Catherine
Montreal, Quebec

Yeung, Miss Susan
Vancouver, B.C.

BOOK REVIEWS

ARE YOU RUNNING WITH ME, JESUS? *Prayers by Malcolm Boyd,* Holt, Rinehart & Winston, New York, 1965, paper $ .75, cloth $4.55.

Young people will find this a refreshing approach to prayer. Adults may be slightly jolted by its rather "folksy" way of addressing God at times, but the reaction of teens is "Great!" Since the prayers deal with specific problems and situations, they are not readily usable in worship services, but they should help those preparing such services to see that prayer is concerned with realities and must be put in real terms. *Are You Running With Me, Jesus?* makes a thought-provoking book for private reading if taken in small doses and pondered well.

YOUTH CONSIDERS PARENTS AS PEOPLE, by Randolph C. Miller, Thos. Nelson & Sons, 1965, $1.75.

What is parental authority? Do parents have characteristics too? How should teenagers react to parents? Can there be family dialogue as well as discipline? Every chapter in this book bears in mind the adolescent's point of view as they try to relate to parents and family life in a time of growing independence.

CHRISTIANS AND JEWS: DIALOGUE, by Roland de Corneille, Longman's (Canada) Ltd., 1967, paper $2.25, cloth $4.50.

This book provides a review of the tragic history of Christian-Jewish relationships, and outlines an experiment in dialogue which is being watched by Christians and Jews around the world. "Dialogue" is for enlightenment not evangelization, and involves carefully planned confrontation to meet the challenge of the Christian-Jewish dilemma. It is a great tragedy that, over the centuries, misconceptions and generalizations have caused Christians to overlook the fact that the darkest and most sordid part of Christian history is that of persecution of the Jews. Emancipation of Jews in many European countries as late as the mid-19th century has not completely overcome the violent and hateful attitudes of many so-called Christian groups today—truly presenting an enigma of Christian attitude and behaviour. Roland de Corneille's well written short book is recommended reading towards understanding the problems and split involved in Christian-Jewish relationships. (Mrs. R. Vincent)

THE CLEAR SPIRIT, edited by Mary Quayle Innis, University of Toronto Press, $6.

As a centennial project the University Women's Clubs of Canada have produced a volume containing biographies of the twenty most outstanding women in Canadian history. The decision of whom to include was reached by the vote of the members. Only those who were no longer living were considered that a true perspective of their contribution to Canada might be achieved. Each biography has a different author. These remarkable women ranged in time from 1640 until quite recent date. They lived and worked in areas from the Atlantic to the Pacific. Two of the women were French and understandably their biographies are in French. This book is thrilling and inspiring and should fill the heart of every Canadian woman with pride. It is especially timely in our centennial year. (Jean A. Wallace)

GOOD NEWS FOR MODERN MAN, Canadian Bible Society, 1966, 50c.

This is a paperback edition of *The New Testament in Today's English Version*. Prepared by the American Bible Society, it has been translated from the Greek New Testament by an international committee of New Testament scholars, sponsored by several members of the United Bible Societies. As a distinctly new translation, it does not conform to traditional vocabulary or style, but seeks to express the meaning of the Greek text in words and forms accepted as standard by people everywhere. The Word List and Index at the end of the volume is interestingly illustrated with line drawings.

Growing Up In Mission (reviewed in April *Glad Tidings*) is one of four basic tools to help to develop a broader programme of Mission Education for children. The others are:

How John Grows Up In Mission, a leader's filmstrip	$8.25
Helping Your Child Grow Up In Mission, a parent's pamphlet by Juanita P. Shacklett	.75
How to Use Your Leadership Library, by Grace Storms Tower	.50

The four pieces may be purchased as a "leadership library" for $11.95.

(All books reviewed in *Glad Tidings* may be ordered through the W.M.S. Book Room.)

Are we "Too Busy" . . . (cont'd from p. 2)

plan — wait — then act as directed using all your potential. Perhaps what you want to do and how you want to carry out this exploit is not God's way. Do you pray, wait, listen, then act?

Are we too busy? The word "busy" appears once in the whole Bible. Then it was used as a ludicrous excuse (1 King 20-40). We wonder if the word should be in the Christian vocabulary. When we say we are too busy to be about the "King's" business, we insult our Saviour. But there is only one to tell and always answer His suggestions that we are too busy — the devil.

CENTENNIAL PROJECT

What Are Other Presbyterials Doing?

Superior Presbyterial

The Willing Talent Workers of First Church, Fort William are having an historical programme on church history prior to 1875.

Brandon Presbyterial

The Heather Club of First Church, Brandon is having a National tea . . . Carberry is having a C.G.I.T. craft display, a C.O.C. and Explorer Centennial Tea, and a W.M.S. Spring Thankoffering family night . . . Hartney is having an Historical tea and a dinner honouring the choir leader and organist . . . The W.M.S. and C.G.I.T. of St. Andrew's, Brandon are each conducting a Sunday Centennial service and each new mother in the congregation is to be remembered by placing a rosebud in the church and the offering of a special prayer by the minister . . . Each member of the W.M.S. in First Church, Portage la Prairie is to visit shut-ins and newcomers.

Winnipeg Presbyterial

In Kildonan short accounts of the work of eight pioneer women of the congregation will be given at W.M.S. meetings, and an "In Memoriam" service and the presentation of an In Memoriam certificate for the pioneer women is being planned for the annual meeting. A special contribution box is available at each meeting for payment of the certificate which will hang in Nisbet Hall.

St. James afternoon auxiliary is inviting all the ladies of the congregation and interested friends from other Presbyterian Churches to a friendly evening in May.

Temiskaming Presbyterial

The Presbyterial is having a drive to increase membership and givings.

Kingston Presbyterial

The three W.M.S. adult groups, C.G.I.T., Explorers, and Leaders of C.O.C. in St. Andrew's, Kingston are holding a "Family Night" . . . The afternoon auxiliary of St. Andrew's, Kingston is planning to raise a special fund in aid of the work of Miss Agnes Gollan in Nigeria . . . The W.M.S. of St. Andrew's, West Huntingdon, is planning a Centennial Tea with the ladies dressed in old-fashioned clothes . . . St. Andrew's Presbyterian Women, Kingston, are sponsoring a Family Pot Luck Supper and display of antiques.

Barrie Presbyterial

A "Remembrance Hymn" will be studied at each meeting of the Gravenhurst W.M.S. group. The history of each hymn, some over 100 years old, will be read.

Saugeen Presbyterial

Holstein W.M.S. is sponsoring a concert by the young people of London Conference of the United Church—the aim of which is to promote good fellowship among the various denominations of the Christian church.

Amos, Dromore congregation has chosen to plant trees on the church grounds, with a representative from each organization planting a tree at a special ceremony.

Bruce and Owen Sound Presbyterial

One of the centennial projects of Knox Church, Tiverton is to compile a history of the congregation, complete with pictures, illustrations and as much information as can be obtained. A beautiful book has been donated by the C.G.I.T. girls and a committee has been formed to assemble the material.

St. Paul's Church, Glammis—a Centennial Sunday the first Sunday in May and a bazaar organized by the Women's Auxiliary to raise money for improvements at the church, such as planting shrubbery on the grounds.

NEWS IN BRIEF

From a CGIT Sharing Sheet

This year our group was introduced to a game called "Missionary Mothers". In September we filled our "Interest" sheets, which our leader later distributed to interested members of the women's groups of our church. These ladies were asked to write letters and send cards to us on special occasions, but to keep their name a secret. We found that this exchange could work both ways, so we girls became "Missionary Daughters" to some of the other ladies, and they don't know our names. In May we are going to have a party, to introduce Missionary Daughters to their Missionary Mothers and vice versa. Wouldn't this be a good idea to try in your church to bring the teens and adults closer together? (The Knox Presbyterian CGIT, Leamington, Ontario.)

SYNODICAL GIVINGS

January - April 1967

	Objective	To date
British Columbia	22,900.00	3,555.41
Alberta	19,850.00	2,374.92
Saskatchewan	15,300.00	1,943.26
Manitoba	20,600.00	3,124.58
Hamilton and London	160,000.00	25,908.72
Toronto and Kingston	178,700.00	19,000.00
Montreal and Ottawa	76,600.00	15,045.00

Women's Missionary Society, W.D.
Council Executive

President

MISS E. LUZETTA McCLELLAND,
79 Mason Boulevard,
Toronto 12 — Phone 483-1890

Immediate Past President

MRS. A. S. CURR,
15 Laurentia Crescent,
Downsview, Ont. — Phone ME. 5-5263

Vice-Presidents

Mrs. J. A. NEWSTEAD, 5 Nealon Ave., Toronto 6, Ont. — 466-6347.

Mrs. KENNETH PHILP, Apt. 1706 Rideau Towers, 47 Thorncliffe Park Drive, Toronto 17, Ont. — 421-8662.

Secretary

Mrs. KENNETH PHILP, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Secretary for Afternoon Groups

Mrs. A. H. McKAGUE, 3 Cortleigh Crescent, Toronto 12, Ont. — 487-0857.

Secretary for Evening Groups

Mrs. A. B. LANE, 31 DeVere Gardens, Toronto 12, Ont. — 485-7890.

Secretary for Girls' Organizations

Mrs. JAMES HOLMES, 11 St. George Blvd., Weston, Ont. — 241-2579.

Secretary for Children's Department

Mrs. J. R. WALDIE, 152 Floyd Ave., Toronto 6, Ont. — 461-5939.

Mrs. A. GLENN THOMPSON, Stouffville, Ont. — 640-2241—Area 416.

Mrs. G. R. WALLACE, 79 Otter Crescent, Toronto 12, Ont. — RU. 3-9579.

Treasurer

Mrs. W. E. McCUTCHEON, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Supply Secretary

Mrs. E. C. TRELEAVEN, 41 St. Hilda's Ave., Toronto 12, Ont. — 489-0879.

Welcome and Welfare Secretary

Mrs. HAROLD KEEFER, 13 Sutcliffe Blvd., Trenton, Ont. — EXeter 2-5608.

Christian Literature Secretary

Miss OLIVE G. GRANT, 39 Wilberton Rd., Toronto 7, Ont. — 485-0568.

Life Membership Secretary

Mrs. J. M. BURNETT, Room 100, 50 Wynford Drive, Don Mills, Ont.

Executive Directors

Room 100 — 50 Wynford Drive, Don Mills, Ontario — 429-2840.

National Missions—Miss Giollo Kelly, B.A. **Overseas Missions**—Miss Mary E. Whale, B.A.
Organization—Miss Louise A. Reith, M.A.

Editor, The Glad Tidings—Miss Helen C. Proudfoot, B.A.
Manager, W.M.S. Book Room—Mrs. H. A. McComb

National Secretary for Children's Work—Miss Mabel Booth, Room 100, 50 Wynford Drive, Don Mills, Ontario/429-2840.

National Secretary for Teen-Age Work—Miss Helen Tetley, B.A., M.R.E., 50 Wynford Drive, Don Mills, Ontario/429-0110.

Assistant in the Adult Department—Miss May Nutt, Room 100, 50 Wynford Drive, Don Mills, Ontario/429-2840.

Chairmen of Committees

National—Mrs. W. S. Reid, 120 Edinburgh Rd. S., Apt. P.3, Guelph, Ont.
Overseas—Mrs. Glenn Thompson, Stouffville, Ont.
Organization—Mrs. George Peckover, R.R. #3, King, Ont.
Editorial—Mrs. George Peckover, R.R. #3, King, Ont.
W.M.S. Book Room—Mrs. A. H. McKague, 3 Cortleigh Crescent, Toronto 12, Ont.
Nominations—Mrs. A. S. Curr, 16 Laurentia Crescent, Downsview, Ont.
Staff Policy—Mrs. George Peckover, R.R. #3, King, Ont.

Members Without Portfolio

Mrs. W. H. Adamson, 769 Curry Street, London, Ont.; Miss Mary Hamilton, 227 Moore Ave., Toronto 17, Ont.; Mrs. P. W. Murray, R.R.1, Kars, Ont.; Mrs. D. Whelan, Box 514, Beaverton, Ont.; Mrs. I. G. Sinclair, 225 Moore Ave., Toronto 17, Ont.

Ex-Officio—Synodical Presidents; Secretaries of the General Board of Missions, Board of Evangelism and Social Action, and the Board of Christian Education.

Board of Trustees

Mrs. I. G. Sinclair (Chairman); Mrs. W. D. Ross; Mrs. A. R. Riddell; Mrs. A. R. McMurrich; Miss Helen Horne.

FLASH!

STUDY THEMES for 1967-68

"Christ and the faiths of men"

"Japan"

What does a person of another faith or of none, see and hear as he looks at your church and mine, at you and at me—Christians?

Both the studies for 1967-68 will offer opportunities for Christian encounter with the faiths by which men live in the world today.

Study packets for all groups will be listed in next month's *Glad Tidings*.

BACKGROUND READING

Encounter of the Faiths — George W. Carpenter Examines faith in today's world and helps us to see other faiths in the light of Christ.	($1.75)
The Response of the Church in Changing Japan — C. H. Germany, editor A symposium of the past, present and future of the Christian movement in Japan.	($1.75)
When Faith Meets Faith (Revised edition)—D. M. Stowe An answer to the question "What should be the Christian attitude toward other faiths?"	($1.75)
Growing Up in Mission — Grace Storms Tower A Leader's Handbook on the Education of Children on the Mission of the Church.	($2.75)
Yes to Mission — D. Webster Points out some misconceptions regarding Christian Missions and helps readers look at churches in Asia and Africa.	($2.10)

These books are available from the W.M.S. Book Room, Women's Missionary Society, WD, Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order, and add 5c per book to cover postage and parcelling.

The Glad Tidings

Jorawar is well again! (see p. 33)

JULY-AUGUST
1967
VOLUME XLIII

SPECIAL ISSUE FEATURING
ANNUAL COUNCIL MEETING

TABLE OF CONTENTS

"Come . . . hear; and hearken . . ." . . . . . *H.C.P.* 1

The President's Message . . . . . *E. Luzetta McClelland* 3

Highlights . . . 1966 Reports
News and Action of Annual Council Meeting 5

Ewart College Graduation 1967 24

Impressions of the Presbyterian Congress
It was a Swinging Affair . . . . . *Valerie M. Dunn* 27

National Staff News 30

The Child of Chokra . . . . . *Kathleen Rhodes* 33

Your Prayers are asked 39

Financial Statement 40

Centennial Project 41

Book Reviews 44

In Remembrance 47

THE GLAD TIDINGS

Member of Associated Church Press
Member of Canadian Church Press
Editor — Helen C. Proudfoot, B.A.

Published monthly by the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Subscription rates payable in advance: Individual mailings $1.00. Make all money orders and cheques payable at par to *The Glad Tidings.*

W.M.S. members should send their subscriptions through their Auxiliary *Glad Tidings Secretary* to the Presbyterial Secretary. Other individual subscribers may send their subscriptions addressed to The Editor, *The Glad Tidings,* Room 100—50 Wynford Drive, Don Mills, Ontario.

Non-Delivery — *The Glad Tidings* is mailed so that it may be in the hands of our subscribers at the first of each month. In case of non-delivery or change of address, please notify The Editor, Room 100—50 Wynford Drive, Don Mills, Ontario.

Yearly subscriptions run from January to December. Sample copies sent on request.

Printed by Maclean-Hunter's Commercial Printing Division.

Authorized as Second Class Matter by the Post Office Department at Ottawa, and for payment of postage in cash.

THE GLAD TIDINGS

VOL. XLIII TORONTO, JULY-AUGUST, 1967 No. 7

"Come . . . hear; and hearken . . ."

They came . . . from Whitehorse . . . Nanaimo . . . Rocky Mountain House . . . Qu'Appelle . . . Kirkland Lake . . . Toronto . . . Wingham . . . Montreal — about 70 delegates in all, representing the women of W.M.S. groups within the bounds of the Western Division. The event: the Annual Council Meeting of the Women's Missionary Society, W.D. The place: Ewart College, Toronto. The dates: May 29 - June 2, 1967.

"God has called us to be His instrument for the whole of mankind," said Dr. E. H. Johnson in his address on opening night. In the midst of the perils and perplexities of the global era in which we live, men are searching for a meaning for mankind. The Christian faith has "the Word for which the nations wait", but human history will not have its fulfilment until the Good News of God's reign has been proclaimed to the ends of the earth.

Jesus told His disciples "When you see these things, do not be alarmed." Dr. Johnson said that we need this assurance at this time. What is happening today may be the birth pangs of a new age, and it may be that out of it will come a new day when men will know one another as "Brothers in Christ." He emphasized the importance of knowing Christ and expressing Him in every local congregation.

"Come, hear, tell." In the worship period each morning Miss Giollo Kelly reminded us of our responsibility as Christians in today's world, the arena of our mission. In order to obey God's command we must sacrifice our time, our talent and our tithe. We cannot hear unless we come, we cannot tell unless we hear, and the world cannot know unless we tell. "May God grant us courage to come, ears to hear and a sense of urgency to tell."

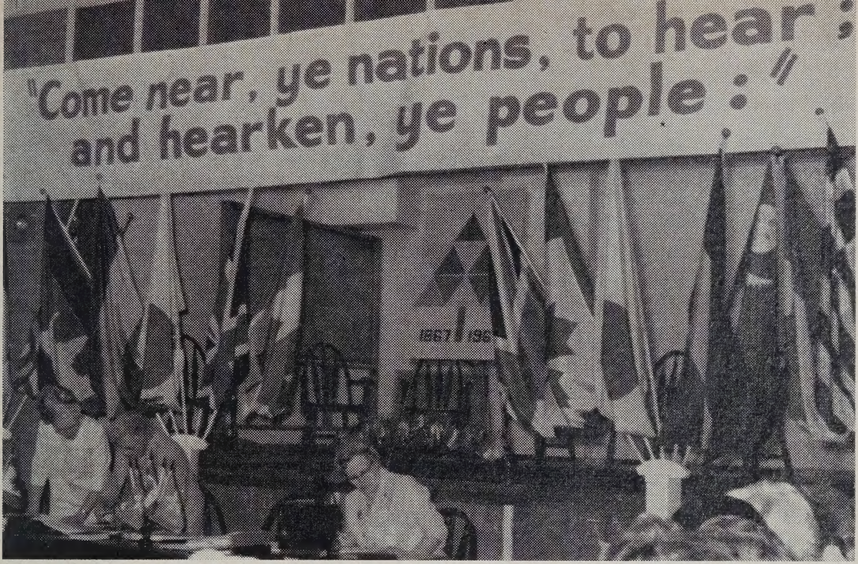
"Our task in the life we live and the words we speak," said Miss Kelly, "is to point people to Him who is the light of the world and the hope of the world."

Emerging from the atmosphere of worship in the beautiful chapel each day, we were thrust into the reality of considering the business of the Society. This year's programme kept the 1968 Estimates in the forefront at all times, and we began to wonder what Mrs. W . . . and Mrs. E . . . both newcomers to Council, thought about the seemingly "cold cash" atmosphere.

And then, on the last day, we found that they had been thinking very deeply, and around the room, one by one, delegates from across the Society got to their feet to express their concern about the future of the W.M.S. and its place in the proclamation of the Gospel of Christ in Canada and in the world.

These were some of the comments made: "how are we going to reach the other women in our Church"; "somehow we have to shake up this Women's Missionary Society"; "we have to get back to prayer"; "the W.M.S. is not dying in Alberta"; "a stirring pot is what we need"; "we need to stimulate the organization"; "we need to look at whether we are really serving God as he wants us to serve Him"; "we must spend more time in prayer"; "the estimates are not too big, we are not big enough for the estimates"; "when we know of the need, the estimates should be only the jumping-off point"; "when we say we have done our best . . . we need to look at what women in many other countries have done"; "let us measure up to the estimates".

The Council meeting closed then with a feeling of dedication and determination to seek through prayer and works what God has called us to do, as individuals and as members of the Women's Missionary Society. — H.C.P.



The President's Message

The Annual Council Meeting held May 29 to June 2 in Ewart College had a full quota of delegates from all Synodical Societies in the Western Division.

The programme this year was planned as "business" sessions, with the exception of the opening night when a service of worship was conducted by the Rev. Dr. E. H. Johnson, Overseas Secretary of the General Board of Missions with which we work very closely.

The business of Council, as in Presbyterials and Synodicals, is not only to learn what has been done in 1966, but more important, to look at our progress thus far in 1967, and more important still, to look into 1968 and assess the value and worth of our task ahead in all areas. Do we go forward or do we draw back!

Every session was planned for information to be given and time for questions to be asked and answered. The information regarding what is being done was related in every instance to our spending and how this involves the help, co-operation and dedication of every member — "THE ESTIMATES — THE WORK — AND YOU." It is therefore our earnest hope and prayer that all information will reach the members of the groups — via your delegates and via the printed page. Only as we work together at every point of our Centennial Project in depth beginning with PRAYER, can we hope to reach PEOPLE, hold and increase their interest by PROGRAMMES which are worthwhile, imaginative and anything but dull. We must indeed be about our Father's business in real earnest.

Part of your President's duty is to attend Assembly and speak to the report of the Women's Missionary Society (W.D.) which is printed in the Assembly's Stitched Minutes.

It was a significant honour to be present when two women elders were Commissioners for the first time in the history of The Presbyterian Church in Canada — Mrs. George Forrester of Cardinal, Ontario, and Miss Mary E. Whale, who needs no introduction to us. The mode of addressing the Assembly had to be changed from "Moderator, Fathers and Brethren," to "Moderator and Commissioners," also a great historic change. I may say many Commissioners and other speakers found this difficult to remember. Personally I found the sessions most interesting.

While in Ottawa I met a number of distinguished guests, amongst whom were Dr. A. A. Park, Past Moderator of the General Assembly of the Irish Presbyterian Church, and Mrs. Park. She had been commissioned by the missionary women's organization to bring warm and sincere greetings to our women in the common task of spreading the Gospel to all people. This I am passing on to you in this issue of *The Glad Tidings* as some of you may have an opportunity of meeting these guests as they cross Canada during the summer months.

I trust and pray that our holiday season may renew us all in body, mind and spirit and so bring us refreshed and ready to rejoice to sing

"Forth in Thy name, O Lord, I go,
My daily labour to pursue;
Thee, only Thee, resolved to know,
In all I think, or speak, or do."

—*E. Luzetta McClelland*

Dr. Dickson Dies in Formosa

As we were completing this issue, word arrived of the death of the Rev. Dr. James Dickson on June 15 in Formosa. Dr. Dickson served The Presbyterian Church in Canada as a missionary for 40 years, 27 years of which he was Principal of Taiwan Theological College. Sincere sympathy is extended to Mrs. Dickson and the family at this time.

News and action of Annual Council Meeting, May 29 - June 2, 1967, is printed in this typeface throughout pages of "Highlights . . ." The pictures, pages 5 to 23 were taken at the Council meeting.

HIGHLIGHTS...1966 Reports

(for more details see the Annual Report of the W.M.S. for 1966)

Evangelistic work—Bhil field, India

". . . there is a spirit of division, coercion, violence abroad and this has been reflected even in our off-the-track area. No doubt the temper of famine conditions has aggravated this . . ." wrote Miss Margaret Kennedy in her report from the Bhil field.

"Through the year", said Miss Kennedy "it was possible to divide up the Mission agricultural plots so that the Christian families who have been working them could apply for them to be in their own names. A meeting with government officials helped establish the legitimacy of the plots we wish to keep on holding."

In speaking of the camp for young women directed again by Bertha Tezlo, Amkhut School teacher, and her brother the Rev. Samuel Tezlo of Jobat, as the Bible teacher, Miss Kennedy said, "It was good to see the bright young faces, serious in concentration during the discussion times, as the girls sought to see how the teaching and principles could help them in their daily problems and opportunities. Incidentally, Bertha came to us straight from directing a children's camp back in the Amkhut hills, and she filled up other parts of her holiday by going out with other women to witness. They walked to nearby villages then rented the jeep with their own funds to go to distant villages."

Five-day classes for women who need Christian nurture is now an annual event in several villages.

Miss Kennedy and Miss Agnes Hislop arrange these visits to the villages so that one group covers the classes and another group initiates relief work. In speaking of similar classes of one-day duration in the Balkhar area, Miss Hislop said, "To many of the women this day of concentrated worship, Bible study, discussion on life-related topics, games and eating together, meant sacrificing the income of a day's labour. They did it cheerfully, and their hearty singing seemed to indicate an attitude of happiness over the choice."

MARGARET KENNEDY AT COUNCIL

Miss Margaret Kennedy, having just arrived in Canada on furlough from the Bhil field in India, spent a day at Council, and on being introduced by Miss Mary Whale, spoke of the high calling of the women of the Society and the share which they are given in God's work throughout the world.

Full-time women evangelists on the Bhil field arrange and carry out some group classes on their own, and there has been an increase in the number of children's Bible classes, held for five days and even up to four weeks in places where the children go to government schools and thus get a minimum of Bible teaching. The young women evangelists also had been teaching illiterate Christians in villages around Balkhar but suddenly they were attacked and had to be withdrawn. Opportunity has been found, however, to increase the programme around Barwani. The women evangelists go to three places each week where a certain caste of people called Kohli have become interested in the Gospel message. Miss Doreen Morrison's clinic-cum-famine relief programme has opened up two more areas back in the hills so the women evangelists go with the nurses two days a week. "There are really endless opportunities and we do pray that God will direct us that we may be used of His will amongst all those who do not know Him," wrote Miss Kennedy.

"The increase of famine conditions caused many changes in our programme", she continued, "as with the generous help from Canada plus the help of the Church World Service supplies, we were enabled to relieve some distress. This has been a means of blessing to us as well as to the sufferers as we came into contact with new peoples and villages."

Miss Hislop wrote "By mid-August we were aware that 1966's monsoon season was about at an end and harvest in this area would be less than in 1965 . . . Many villages had no grain at all. In June the representative from the Committee on Relief and Gift Supplies (CORAGS) had visited us, and seeing the need for farmers to have grain to eat during the monsoon months when they would be working their fields, he arranged to have grain sent to us to feed eight thousand people a week—two thousand in Jobat area at the rate of four and a half pounds per person per week. Actually the shipments began to arrive here in August so work projects got under way . . . a co-operative Relief Committee here enthusiastically spread word around the countryside that grain to feed two thousand people a week had arrived! They didn't realize that that could mean five hundred people in each of only four villages — and when some of us started counting we estimated that there could be over eight thousand people in villages in a circle of a five mile radius with Jobat as centre, probably twenty villages! Four men have worked steadily supervising the work projects in villages, and have rotated from village to village so that more people get at least some help. . ."

Relief food was given in two ways. First, free feeding with cooked food, or milk, to children and feeding mothers. Then, in the labouring groups and in the poor farmers' groups, jobs were given to benefit the community and payment was made with grain. The operating expenses of the programme, and the expense of bringing the grain from the railways 90 miles away and other incidentals were taken care of with gifts from Canada.

There is evidence of increased leadership among the women in the Women's Fellowship groups. The former "Helping Committee" had evolved into an Executive Committee in quite a natural way, and the deaconesses and Bible Women encourage the lay women to be the predominant decision-makers. Miss Hislop is working with women's work leaders in the United Church of Northern India and the Methodist Church of South Asia in

Registration at the Council meeting.

the preparation of the Women's Fellowship Study Book for 1968. She is looking forward to the day when some of the Indian women of the area will be able to take responsibility on such a joint undertaking, and said, "At the moment the only thing which is preventing it is that the preliminary work must be done in English, and then translations are done into regional languages."

MORE DEPUTATION WORK

Council adopted the recommendation from the Synodical of British Columbia that, whereas greater interest is aroused by personal contact with missionaries, more time be given to deputation work right across Canada and that synodicals be advised in sufficient time to prepare an effective programme and itinerary.

Educational work—Bhil field, India

AMKHUT SCHOOL

There were 309 pupils registered at the Amkhut School on the Bhil field in 1966—174 boys and 134 girls. There were 46 whose parents are not Christians.

Beyond the Amkhut level, help is being given to Dabura Tezlo in the Pre-medical course and Nirmala Ezra in her last year in Arts. Nirmala wishes to do evangelistic work and may be helping Miss Agnes Hislop this coming year. Some of the girls are continuing their education at Jhansi, four are taking nurses' training, two are in teachers' college, and another is in Indore taking Auxiliary Nursing and Midwifery.

AMKHUT HOSTELS

There were 85 boys and 81 girls in the hostels at the end of the year. The girls do their own cleaning and cooking, while the boys do their cleaning but have help with the cooking. The bigger boys work each afternoon and are paid, while the little boys gather wood from a nearby forest for both hostels and the Children's Home. Twice a week in the evenings they have games supervised by teachers. Miss Irene Stringer wrote: "These boys in a few short years will be our leaders, pastors, evangelists, teachers, nurses and lay workers. We covet your prayers for help in this important work that we may have the needed wisdom, understanding and love to head them in the right way."

VILLAGE SCHOOLS ON BHIL FIELD

Attendance in the village schools has increased and there is an indication of increased interest on the part of parents for the education of their children.

M. G. Abey Memorial Home

"If you ever get feeling 'down' just go spend a little while in the Babies Home and you will come away feeling it is all worthwhile and feeling on top of the world once again." This was the advice offered by Miss Irene Stringer to Miss Pauline Brown when she was taking over the management of the Abey Memorial Children's Home in Amkhut, India, last winter. This has indeed proved true, according to Miss Brown, and she tells us that the happy atmosphere of the Home is due in no small part to the contribution of Miss Ruth Guman, the senior member of staff.

SOMEONE IN THE GAP

"I sought for a man among them, that should make up the hedge, and stand in the gap before me . . ." (Ezekiel 22:30) quoted Mrs. W. E. McCutcheon, treasurer, in presenting the 1968 Estimates. God is looking for someone to stand in the gap . . . we are united in a common task . . . to do the Lord's work . . . it is a time to be searching for the leading of the Holy Spirit . . . it is time for each one of us to be the someone in the gap.

The Estimates were introduced on Tuesday afternoon, but it was Thursday afternoon, after a great deal of time had been spent in looking at the various phases of the work of the Society and the expenditures necessary to continue this work, that the General Fund Estimate of $493,350 was accepted. The Supply Fund Estimate for 1968 was set at $22,450.

Enjoying a break.

"This past year", reports Miss Brown, "we have had a 'full house' all of the time, and a full house plus for at least half of the year. The increase in the number of children has naturally necessitated a corresponding staff increase. Several years ago it became necessary to apply for a licence for the Children's Home. At that time there were only several children here, and therefore it was felt that if we received Government permission to look after twenty children we should certainly be within a safe margin. This autumn when licence renewal time came around again we felt it necessary to ask that the number of children be increased to thirty with the understanding that we would endeavour to keep the number to a maximum of twenty-five. Of course this increase means a healthy increase in budget!"

She continues, "Because we believe that an institution—no matter how well run it might be, or how happy an environment it might have—cannot compare with the secure, happy atmosphere of a good home, we encourage families to think about adopting some of our beautiful babies. Unfortunately this happens all too seldom."

Most of the members of the "Abey family" have a strong sense of family, and each year during the Christmas season all the Abey brothers and sisters who can, come to Amkhut for a family reunion.

Medical Work—Bhil field, India

A school health programme was carried out in Amkhut with regular check-ups, immunization and the annual physical examination of all the students made by Dr. Daniel of Jobat Hospital. Prenatal and child health clinics were held regularly with some home visiting.

From January to June Miss Pauline Brown, Reg. N. was on loan to the Mid India Board of Examiners Graduate School for Nurses in Indore to do lecturing in Ward Administration.

Miss Ida White, Reg. N., appointed in 1952, is in charge of the Mobile Medical Unit centred in Mendha, in the north end of the Bhil field. The Mobile Unit carried out its regular work in six villages during the year and help was given in Amkhut dispensary and in the prenatal and baby clinics. In Mendha dispensary the nurses from the units have helped with the work and in transporting patients to Jobat hospital. They take the emergency calls which come from nearby villages.

Miss White expressed concern for the lack of adequate treatment for leprosy patients. She said, "We had 86 patients but now have only about 48 who are taking medicine regularly. A clinic was held every second week and the patients came regularly and if anyone did not show up at the clinic the nurses visited their home. Due to scarcity of food and work some went off to other places and we have lost contact with them. A report from the United Church Mission Leper Home in Dhar indicates that most of the leper patients come from our area; that is, Jobat, Alirapur, Amkhut and Mendha areas. We have patients coming with sores that need to be dressed but we can't treat them at the dispensary. Three patients were sent to Ratlam, United Church of Canada Mission

Studying a question together in the lounge.

Hospital. There they have a ward in the mission hospital compound for such patients. They accepted them gladly but it is very expensive. The Leper patients have no money and cannot pay themselves. It is our hope that a better arrangement can be made in our own area. Everyone seems afraid of leprosy but if there are so many cases going about with nothing being done to help them, it will keep on spreading. Something must be done to stamp it out. Early cases can be cured with two-year treatment."

Lack of rain prevented some of the public health plans from being carried out but it opened up other opportunities. When it was discovered last year that in Mendha village many people were drinking from a dirty hole in a dried up river bed where domestic animals also drank and mosquitoes were plentiful, relief workers were given the job of making a better place for drinking, and as a result a programme of digging wells was set up and a drilling machine from Jobat was utilized. Five or six farmers are now growing wheat in their fields and using the water from their wells, and a large programme for irrigating wells is planned for this year.

"Our nurses take part in the whole life of the church," reported Miss White, "sharing in teaching Sunday School and attend and take part in the Christian Women's meetings held each week . . . They form a large part of the Young People's group in Mendha and give fine leadership there too."

MISSION STUDIES FOR 1967-68

W.M.S. adult groups across Canada will have the opportunity of choosing one or two study programmes for 1967-68.

"Christ and the Faiths of Men" will offer a challenge to our women to search more deeply into our own faith and will help us in our encounter with the many faiths which we confront in the world today. It will encourage us to respect the rights and freedoms of people of various faiths and ideologies, and at the same time call upon us to make our witness as Christians.

The programme packet for this study will include the book "The Bible and the Faiths of Men" by Vinjamuri E. Devadutt and four programme outlines suggesting use of the material in the book and relating it to the areas in the world where The Presbyterian Church in Canada has representatives.

The study on "Japan" will include the book "This is Japan Today" by Kyoti Buma and four programme outlines including information on the work of the Korean Christian Church in Japan.

A third packet is offered for Older Youth (Senior Girls) groups and young women. This packet on the theme "Christ and the Faiths of Men" is based on the book "Deep Well" by Emil Paul John and contains five programme outlines plus activity material.

Packets on the themes are also being recommended for intermediate and children's groups.

Much of the time of Miss Doreen Morrison, Reg. N. was spent in famine relief work, as she was made one of seven distributors for the West Nimar area. She reported, "Illness and malnutrition has made our medical work much heavier. We have needed to increase the clinics and carry out a double day programme for two days of the week. However, for two reasons, we have been able to demonstrate more in the home. One, we have more personnel; and two, famine relief funds from Canada have enabled us to show people the value of milk and vitamins in their diet and the value of the use of soap in cleanliness. Famine has limited the growth of our agricultural demonstrations in the villages . . . Besides the regular medical work we have covered about 50 villages with milk and vitamins wherever and whenever possible.

REASSESSMENT COMMITTEE

Last year, Council requested that Council Executive set up a committee to ascertain the thinking of the women in the Women's Missionary Society, Western Division, as to their special mission within the Church. Council had in mind that General Assembly already had two committees considering various aspects of the status of women within The Presbyterian Church in Canada.

In presenting the progress report for this committee, called the Reassessment Committee, Mrs. W. S. Reid asked for the support of the membership at large in prayer, wise advice, and considered answers to questions which might be posed. The committee is interested in the attitudes of women throughout the Society towards the W.M.S. and is considering sending out a questionnaire in an effort to find out their thoughts about the organization and whether they feel there are changes which would enable us to better serve our Lord and Master.

We are very pleased to be able to say that the donations from Canada have saved many lives in our area in India this year. We have seen many more outbreaks of communicable diseases like jaundice, measles, typhoid, whooping cough, cholera and chronic cases of malaria. Here we would like to see a more systematic way of ensuring that each child gets the opportunity for immunization. This can only be done through education but so many of the villagers are illiterate and ignorant of the need or value until it truly hits the village. However the Government is making efforts in this regard with regular vaccination programmes and except for very difficult situations as seen this year, many of these diseases are minimal. This year we have carried many more cases of rickets, pellagara and other diseases caused by malnutrition, particularly protein and vitamin deficiency. Many two to three year olds are still being fed from the breast with little or no other diet. We have referred more cases of T.B. and more have actually gone for a checkup and treatment on referral. Those who have received a course of treatment in hospital and returned home have received long extended treatment from our famine relief funds in milk and vitamins. Gradually more and more leprosy is being found in this area too. People are gradually coming out of hiding as more education and treatment is available. Starvation also has exposed some from the hills this year. . .

The number of clinics has been increased from 11 to 13 per week and evangelistic work is carried on in connection with them.

The clinics are rotated so that several villages are visited each week and it is often 7 or 8 weeks between visits. The number of people coming to the clinics keeps increasing. Many of these people would not come if they had to pay. Sometimes they need expensive drugs but often it is a diet of vitamins, milk and cereal which is the medicine needed and which our workers are able to give them.

SUSHILA PATRAS RETURNS TO INDIA

Following the business session of the Council on Wednesday evening a reception was held in honour of Miss Sushila Patras who came to Canada from India three years ago as a student under the Bessie MacMurchy Fund. Miss Patras received the Master of Science of Nursing degree from Western University, London, Ontario, on June 3, and has now returned to India where she will become Director of the Graduate School of Nursing in Indore, India.

At the reception, Miss Patras told of her childhood in India, her mother's conversion to Christianity, her own baptism, attending school taught by missionaries in Bihar, taking her nurses training in Indore, meeting Miss Bessie MacMurchy while taking postgraduate training at the Mid-India Board of Examiners Graduate School of Nursing, coming to Canada and of the fellowship she experienced here as well as the work in finishing her studies toward the Masters degree.

On behalf of the MacMurchy family, Miss Patras was presented with the Master's academic hood, and on behalf of the Women's Missionary Society, W.D., Mrs. Thompson, Chairman of the Overseas Committee, presented her with the Master's academic gown.

The President and Sushila

A delegate and Sushila

THROUGH PROGRAMME AND PEOPLE

In its presentation "The Estimates Come Alive through Programme and People" the Organization Department illustrated the work of that department in the planning and preparation of mission study materials and the assistance given throughout the Church by the Regional Secretaries in assisting with plans for camps and vacation Bible schools, Christian education training events and training sessions for W.M.S. officers, consultations, and in team ministry.

Jobat

Famine conditions prevailed all year in this rural area of Central India and patients were brought to Jobat Hospital daily suffering from moderate to severe malnutrition, starvation and other serious complications resulting from these conditions.

Miss Audrey Prendergast, Reg. N., Director of Nursing Services at Jobat Hospital, wrote: "It is a pitiable and not uncommon sight to see patients being admitted with haemoglobins of less than 10% and children up to two years of age weighing less than ten pounds. Always a distressing and disturbing sight but what a thrill of satisfaction it is to see the majority leave the hospital, smiling and happy, and in a much improved physical condition—even at the best much below our Canadian standards for minimum good health."

The staff at Jobat are very appreciative of the valuable assistance and encouragement given by Dr. and Mrs. John McIntyre from Uxbridge, Ontario, and Dr. Bryans from Vancouver when they visited at the hospital. Dr. Moorthy, the Hindu professor of Orthopedics at the Government Medical College in Indore, also gave his services during his holidays and returned later to do special surgery. All these visitors are enthusiastic about the work being done at Jobat.

Vellore

Each day Vellore Christian Medical College has an average of 1600 out-patients and over 900 bed patients, 118 operations, about 200 X-rays and 976 laboratory tests. Another 1907 people receive some medication daily and 137 receive physiotherapy. There are never quite enough people to do the teaching and the work.

Mrs. Mildred Gehman, Reg. N., M.A., is a Professor in the School of Nursing at Vellore. Here is an excerpt from her report. "First session began in July after selections finished. We had 1,000 applications for medicine from which we chose 34 men and 26 women. We admitted 100 student nurses in various courses and about the same number of paramedical students. The first week of the first session was filled with evangelistic meetings followed by a retreat for staff and students led by Bishop Leslie Newbiggin. This was followed by weekly Bible classes for all students. The second session found me very busy with hard work and practice teaching in Surgical Nursing for our post-graduates."

Early in the year, Vellore was hostess to three All-India Conferences in Neurology, Otolaryngology and Radiology when doctors came from far and near to participate and learn. Much valuable research is taking place at Vellore.

In November a well-equipped Rehabilitation Centre was opened, and on Dr. Ida's birthday a beautiful auditorium was opened by members of the Scudder family. "A very fitting memorial to a most charming and dedicated missionary doctor who began her work here with one bed in her father's home," wrote Mrs. Gehman. Since its opening many functions have taken place there including Sunday evening chapel services and the singing of the Crucifixion by the choir.

1966 saw the dedication of the Electron Microscope Unit and a second cobalt bomb in the hospital. There had been a waiting list of patients needing radium for a long time.

To the orthopedic, long-stay children, the wife of one of the doctors teaches the Gospel story in Tamil lyrics; the evangelists visit the wards to teach and pray and the students are encouraged to pray for patients on their way to the operating room.

In January a two and one-half year course for registered nurses to bring them up to B.Sc. level was instituted.

And so the work progresses at Vellore, but food is scarce and prices are high as in other parts of India and Mrs. Gehman added, "Our Public Health and Maternity Departments are doing all they can to help parents plan their families. I'm sure many parents are half starving themselves to send their children to school. Vellore has been giving a tremendous amount of free treatment to those who can't pay but we can only give as we receive."

SYMBOL OF RECOGNITION

A "W.M.S. Life Membership" is an effective way of recognizing members, friends of the W.M.S., ministers and young members in the congregation. In presenting the report of the Life Membership Department, Mrs. J. M. Burnett pointed out that remembering affiliated members in this way is one place where we could increase life memberships.

Helen MacDonald School, Jhansi

Total enrolment in the Helen MacDonald Higher Secondary School in Jhansi, India, last year was 191. There are many students whose parents are unable to pay the full fees and there are some who cannot pay any fees. A Student-Aid Fund, started in 1954, and contributed to by students and staff, helps support needy children at the school. Scholarships from Canada also give valuable assistance in paying fees and providing books and materials. The 18 Tibetan children are fully supported from Canada.

Each school day begins with a short chapel service, Bible classes are held twice a week, Sunday School classes and Christian Endeavour once a week. The girls also have an opportunity to participate in Art, Science and Literary Clubs and some take part in sports rallies.

Maintenance of the School this past year involved the following expenditures: a new stone roof over both the Infirmary verandah ward and the Warden's suite, the completion of permanent roofing in all servants' housing, asbestos-cement sheeting to replace a "kacha" and dangerous roofing over a classroom, septic tanks and plumbing for Infirmary and Senior and Junior Hostels and two rainwater storage tanks. Special funds for famine relief made possible the digging of a new well.

PRESENTATION OF 30-YEAR BAR

A 30-year service bar of the Women's Missionary Society, W.D. was presented to Miss Edith Magee by President Miss E. L. McClelland and accepted by Miss Margaret Kennedy on behalf of Miss Magee.

Appointed to the Jhansi field in India in 1937, Miss Magee has spent the 30 years since that as a teacher and administrator at the Helen MacDonald School there. She is now on furlough on the West Coast.

"At Baragaon also special help from Canada will enable us to grow more food for the hostels since a new large tank has been built to make for efficient irrigation," reports Miss Edith Magee, manager of the School.

Need for adequate Christian education in Guyana

Great changes came to Guyana in 1966 as it became an independent nation in the Commonwealth of Nations. New and greater responsibilities have had to be accepted by all the people and in some areas these have been a burden. The Church too has to accept greater responsibility.

In some ways the Guyana Presbyterian Church is moving forward with the presbytery becoming a more vital part of church life and government, but the people of the Church are very slow in accepting the place of the presbytery in the general plan and work of the Church. There is great need for an adequate Christian Education programme.

St. Columba's House, the lay training centre sponsored by the Guyana Presbyterian Church, offers assistance to those who have a particular work to do in the church —ministers, lay preachers, Sunday School teachers, elders, members of the Board of Managers, and others. Another interest at St. Columba's is in discovering with groups of school teachers, rice farmers or sugar workers—or men and women from any occupation or profession — what particular tasks

Christ has called them to as His people in Guyana today. Some of the work of this programme is carried out in parishes and congregations as well as at St. Columba's House.

Two staff conferences were held at St. Columba's in 1966, one on Christian Education and one on the work of the laity. Seminars for Daily Vacation Bible School teachers were held in seven places and for the first time the Camp Committee stipulated that all camp leaders take part in a weekend leadership course. Area workshops for leaders of women's groups, church school teachers and leaders of Young People's Societies were also held.

For the Sunday School teachers, one-day seminars conducted by the Guyana Committee on Joint Christian Action, an interdenominational committee, took place in four centres outside Georgetown and once a week for six weeks in Georgetown.

The Guyana Presbyterian Women's Organization has many active groups and they have their own study programme. On Wakenaam Island the cottage prayer meeting, with a Christian woman inviting her non-Christian neighbours into her home, seems more effective.

EILEEN BUDHOO AT COUNCIL

Miss Eileen Budhoo, who studied at Ewart College in 1958-59 and is now a parish deaconess in Guyana, was introduced at the Council meeting. Miss Budhoo is presently visiting Canada as a guest of the Woman's Missionary Society, Eastern Division. She brought greetings and a request for prayers from the Church in Guyana. Miss Budhoo spoke of the concern of her church for a better Christian education programme and expressed the hope that aid might be sought from The Presbyterian Church in Canada in implementing an adult study programme in her country.

Christian education in Nigeria

1966 was a sad and turbulent year in Nigeria. For many years southern Igbos had lived side by side with the Hausa in Northern Nigeria. But trouble and tension, pride and envy were present and finally erupted into a massacre of thousands of Igbos. Many fled back to Eastern Nigeria, and then the East ordered any Nigerian who is not an Easterner to leave the Eastern region.

Christianity teaches that we are to love our neighbour, of whatever

Miss Margaret Kennedy with Miss Sushila Patras and Miss Eileen Budhoo.

tribe or nation, and in the Church meetings, conferences and training courses, this teaching is put into practice. For example, when the Christian Girls' Club leaders' training course was held at Ohafia, young women came from all over Eastern Nigeria and it was felt that one of the values of the course was meeting one another and sharing ideas.

EMPHASIS ON PRAYER

The pre-eminence of prayer is being emphasized throughout the Society during this centennial year. Small groups of women are meeting in the homes of W.M.S. members each week in Alberta . . . members are visiting with elderly women in nursing homes and having prayer with them . . . time is being devoted to individual prayer at each regular meeting . . . and many groups are devoting time to pray for particular phases of the work at each of their meetings and in special prayer groups.

The most important development in the C.G.C. groups, which now number about 55, is that there are now women leaders who are not school teachers. This is important because school teachers sometimes only lead a group because they are told to do so by their Principal.

A work Camp at Mary Slessor Hospital, Itu, in August was attended by men students from our Presbyterian Teacher Training Colleges. Some were Efiks and some Igbos. During the 1966 crisis there was even suspicion and fear among these two long-time neighbours who form the largest tribal groups in our Presbyterian Church. At the Work Camp they lived and worked happily together. Their work at the camp was to build a covered way between two wards to give protection in the rainy season. Interested in learning how Presbyterian hospitals function, however, all the students demanded a turn at acting as orderlies so they could see the doctor in action in the theatre.

Miss Agnes Gollan, appointed to Nigeria in 1954, says that much of her work during the year was aimed at educating—trying to get across to ministers, sessions, evangelists, church members, the value of Christian education and the great need for youth work throughout the Church. She wrote "I spoke about C.G.C., Sunday Schools and Youth Work whenever and wherever I was asked to do so. This included two weeks at Trinity Theological College, a series of courses for Women's Guild members, regular weekly lectures with the evangelist at Ohafia Church Training Centre, a Church Sisters' Retreat and visits to two of our Teacher Training Colleges."

LAUNCH PROGRAMME OF MISSIONARY EDUCATION

As a centennial project, every adult group in the Synodical of B.C., in co-operation with the minister, session and Christian Education Committee in the congregation, will launch a programme of missionary education this fall.

Miss Dorothy Bulmer, appointed in 1957, spoke to many of these groups also, and held Choirmaster's Courses for five days in two presbyteries. She has prepared a small booklet to help choirmasters and music teachers.

The Presbyterian Church of Nigeria has made Christian education one of its priorities in its Development Plan, and they have appointed Miss Gollan Director of Christian Education for their Church.

VISITS AND WORKSHOPS

During centennial year W.M.S. groups in Alberta have a visiting committee which calls on new church members and newcomers, and invites all church members to the W.M.S. meetings . . . small workshops are also being held there for officers and special secretaries of all church groups.

In Uburu, Nigeria

At the Presbyterian Hospital in Uburu the work was reorganized in 1966 in such a way that they are now able to maintain the same number of beds but work with less staff. Two Nigerian members of the staff who were promoted to more senior positions and given more responsibility are doing well.

Works Among Koreans in Japan

Miss Mavis Hyndman returned to Japan in May 1967 following furlough in Canada. Appointed in November 1963, Miss Hyndman is Administrative Assistant in the office of the Korean Christian Church in Japan, Secretary to the General Secretary of K.C.C.J., Treasurer of the Japan Canadian Committee, and works with Korean people in Tokyo, particularly in Bible classes.

Language Study in Formosa

In preparation for their future work, three of our missionaries in Formosa have been involved in language study for most of the year. Miss Rose Chambers, Reg. N., B.Sc.N. has been studying Taiwanese in preparation for service in nursing education in MacKay Memorial Hospital. Miss Louise Gamble and Miss Diane Petrie, Reg. N., B.Sc.N. have been studying Mandarin; Miss Gamble in preparation for evangelical work, and Miss Petrie in preparation for Public Health work among mountain people.

Presbytery Deaconesses

Presbytery deaconesses in many centres across Canada spent many hours beside the wheelchairs and bedsides of Presbyterian shut-ins, took part in visitations, gave leadership at camps, vacation schools, workshops and mission rallies, counselling at women's university residences, gave leadership training and assistance to church school teachers, children's, girl's work and camp leaders and met and helped presbyterial secretaries as requested.

In some areas it was found that the most effective work was done by working with individual teachers and leaders in various churches. This involved discussion of individual problems, planning, teaching or leading and evaluating them.

Another area which has opened up and holds many possibilities is that of team ministries, involving the Regional Secretary, Presbytery deaconess and the concerned people in the local situation.

"FRIENDSHIP AND SERVICE"

"Friendship and Service" is the new name for the former Welcome and Welfare Department. Last year the Council referred to Council Executive a resolution regarding changing the name. The findings were reported to Council by Mrs. H. Keefer, secretary of the committee, names were also suggested from the floor of the Council, and when the vote was taken "Friendship and Service" received the majority.

Tyndale House, Montreal

Tyndale House in Montreal continues to serve through its nursery school, its Summer Fun Club, church school classes, C.O.C. and Explorers. The Teen Club, a social-recreational group, has been organized with the youth running their own programme with a deaconess as an advisor.

Tyndale House is located in La Petite Bourgogne sector of Montreal which is scheduled for a thorough programme of urban renewal in 1967 that will see many changes in the area, and, no doubt, present new opportunities and challenges for Christian service.

DESIGNATION OF THE OFFERING

It was agreed that the offering received on opening night be placed in the General Fund to be applied towards the deficit.

Kawartha Lakes Mission

There has been an improvement in the interest and numbers in children's work in the Kawartha Lakes Mission. Leadership still remains a problem but recently there have been hopeful indications of increased help in this area.

Among the Chinese in Canada

Eight members of our National Missions staff are engaged in work among Chinese people in Canada. Four of these are located in Vancouver, one in Victoria, one in Toronto and two in Montreal.

They conduct kindergarten classes, lead in Bible study groups, teach Sunday School classes, help the minister with interviews and conferences, organize Explorer and C.O.C. groups, help plan and direct camps, and occasionally preach at morning services. One worker, Miss Ruth Yeandle of Vancouver, reported that she had also driven the school bus 3,347 miles from January to June, and drove another 1,668 miles transporting children to kindergarten from September to

December last year. Some of the workers write monthly letters to the parents of the kindergarten children.

In Toronto there is a large Sunday School and every room in the building except offices and board room was used for classes in 1966. In November the board of managers planned and executed its first congregational visitation.

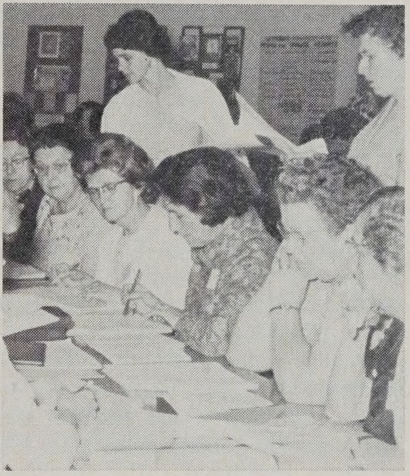
Family meetings held each month in the homes of members of the Chinese congregation in Montreal were well attended both by members of the Church and friends in the neighbourhood where the meetings were held.

WORKING AMONG THE CHINESE IN CANADA

"Chinese Churches in Canada are in the midst of a great outreach" we were told by Miss Margaret Near, W.M.S. worker among the Chinese in Toronto.

During the past ten years, church membership in the Toronto Chinese Church has doubled and the average church attendance is 200. There are many young couples and young single people. Many of these are immigrants so there is a need to use both the English and Chinese languages. The Toronto church is becoming more of a downtown church with the members living in the suburbs, and there are now quite a number of professional people in the membership. As it is in the midst of a non-Christian community, the main task of the Chinese Church is still to evangelize.

Miss Near pointed out that the role of the deaconess among the Chinese is changing, with the people of the congregation being encouraged to take leadership. The Chinese Church needs to be reminded by the Canadian Church, she said, that we have a common task —that they are not alone. "Behold I have set before thee an open door . . ." Rev. 4:20.



West and east work together in a discussion group.

Inner City Ministry

In Toronto a new experiment was tried last September when students from Knox and Ewart Colleges returned to the city two weeks before school began to learn something of the ways and agencies in the inner city. Ten students worked out of Scott Mission becoming as involved as possible in "inner city" life.

In Queen East Church, Toronto, the Church School has become a mid-week programme with children grades 4 to 8 coming for a two and one-half hour programme of games, lunch, sing-song and church school lessons.

In Winnipeg, approximately 200 families have been contacted through inner city work. Some tutoring was offered to children, a picnic was held in the city park, and eight children went to camp on camp scholarships. Street-corner recreation was attempted with good success at several corners in the area. Highlight of the summer was the Vacation Bible School with 130 children registered. The purchase of the house on Flora Street stabilized the work. The primary club grew to such a number that it had to be divided into two clubs. Attendance throughout the year has been very good and the assistance received from the various churches has been very helpful and encouraging.

OBJECTIVES BY MID-SEPTEMBER

Council agreed that financial objectives be forwarded to synodicals by the middle of September so that they may be considered by synodicals and presbyterials and objectives forwarded to local groups by early in the new year.

Supply Disbursements

Bale supply valued at approximately $18,000 and consisting of warm durable clothing and bedding was sent to nine Indian Reserve Missions and Kenora Fellowship Centre during 1966.

Monies received in the Supply Fund provided furnishings and supplies for inner-city work at Flora House, Winnipeg; bed linens, clothes dryer and kitchen equipment for the Fellowship Houses; refrigerator and space heater for missionaries' house in Formosa; medical supplies for Medical Mobile Units in India; food and clothing for children in the M. G. Abey Home in India; and hostel necessities at Amkhut, India.

TRANSFER $11,000 TO OFFSET DEFICIT

Council agreed to transfer $11,000 from the Supply Fund to the General Fund to offset the 1966 deficit.

Indian Residential Schools

There were 131 resident students enrolled at Birtle School in Manitoba at the beginning of 1966. In September it increased to 144, but by year's end had dropped to 130. Approximately 65 to 70 of these students attended the elementary schools in Birtle and 40 the Collegiate.

Principal N. M. Rusaw wrote of the many concerns faced with the Indian students, pointing out that the residential schools are playing a new role in that they are having to work with young people with varying problems. He said, "Our first concern is to gradually bring about a change of attitude towards proper living."

In Kenora, Ontario, an average of 150 were enrolled at the Cecilia Jeffrey School. All grades were integrated, with the Indian children attending three of the public schools in the area and the school in reality being a hostel for the children.

The Principal, Colin Wasacase, said that one of the biggest adventures attempted was probably the placing of 45 students with Presbyterian families in Winnipeg for the Christmas vacation. These students were unable to get home because of cost and distance.

CHILD-CARE WORKERS NEEDED

Colin Wasacase of the Cecilia Jeffrey Indian Residential School at Kenora, Ontario, spoke to the Council on Tuesday evening. Mr. Wasacase is the first Indian Canadian to be principal of one of our residential schools. Mrs. Wasacase, who at one time was a supervisor at the school, is the matron. They are responsible for 64 girls and 79 boys who are resident at the school.

Mr. Wasacase told of the need for child-care workers and expressed the hope that some Presbyterian young people might be challenged to devote a period of two years or more to assist at the school. Such young people need to have good common sense, have a good understanding of children, and have experience in working among children in children's groups or camps. He asked for the prayers of the delegates in regard to the need for child-care workers and supervisors.

It is often the welfare child who comes to the residential school while the other Indian children for the most part attend the government day schools. Consequently, about 60% of the children at the Cecilia Jeffrey School have some kind of problem and need help.

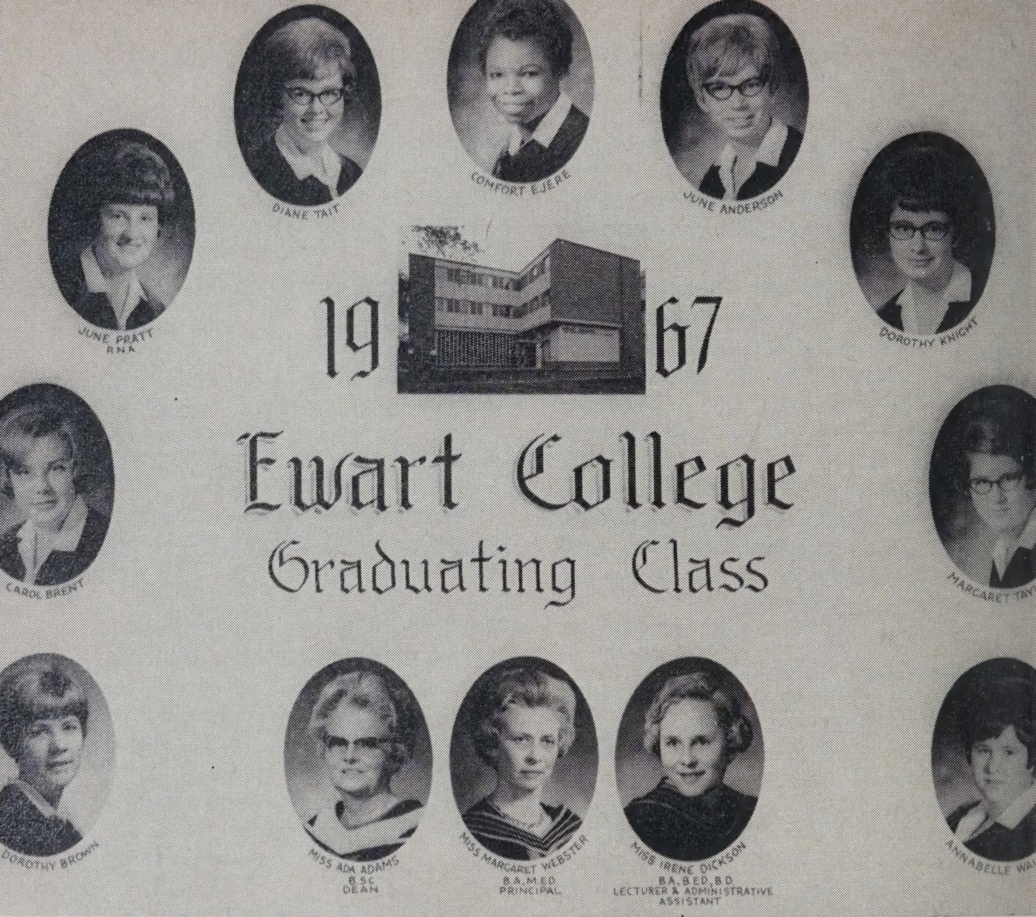
Mrs. Wasacase spoke of the tremendous task it is to get to know 150 children and spend some time helping them with their problems. Planning the purchase of clothing for all the children as well as attending to the needs of the staff and the kitchen, laundry and sewing room facilities are all part of the matron's responsibility.

This summer two boys from the school are going to Expo and two are attending the Scout Camp in Idaho.

"Lack of interested leadership"

The chief difficulty in Children's Work according to synodicals, reported the Organization Department, is the lack of "interested leadership". One secretary challenged the women to increase their prayer efforts and concern for children. **(cont'd on p. 35)**

In foreground, three delegates; in background, Mr. and Mrs. Wasacase.


DIANE TAIT
COMFORT EJERE
JUNE ANDERSON
JUNE PRATT
R.N.A.
DOROTHY KNIGHT
1967
Ewart College
Graduating Class
CAROL BRENT
MARGARET TAY
DOROTHY BROWN
MISS ADA ADAMS
B.SC.
DEAN
MISS MARGARET WEBSTER
B.A., M.ED.
PRINCIPAL
MISS IRENE DICKSON
B.A., B.ED., B.D.
LECTURER & ADMINISTRATIVE
ASSISTANT
ANNABELLE WA

EWART COLLEGE

Graduation 1967

"Really Fight" was the subject of the address given by the Rev. J. Karl English, B.A., B.D., minister of the Presbyterian Churches in Bracebridge and Gravenhurst, Ontario, at the 1967 Graduation service of Ewart College, held in Knox College Chapel on Thursday, April 20. Mr. English called on the graduates to fight, as St. Paul did, for the Christian faith with courage and zeal. He spoke of the need for persistence and perseverance in the presence of obstacles that could dull the enthusiasm and devotion of the Christian worker. His call to consistent, enthusiastic service was inspiring.

The Rev. G. Deane Johnston, C.D., M.B.E., M.A., D.D., the Moderator of the 92nd General Assembly, spoke to the graduates and welcomed them graciously into the fellowship of "the concerned".

Miss Agnes Roy, Chairman of the Board of Ewart College, presided. The Rev. M. S. Jess, B.A., minister of Knox Presbyterian Church, Collingwood, conducted the service of worship. Ewart College Choir under the direction of Mr. Henry Rosevear, F.C.C.O., F.T.C.L., sang the anthems "Send Me" (H. Rosevear) and Psalm 117 — "O Praise the Lord" (John T. Laverty).

Scholarships and Appointments

Miss Comfort Ejere was awarded the General Proficiency Scholarship in third year; the Gwendolyn Langford Memorial Scholarship (for the student with the highest percentage in Missions Courses — received through the W.M.S. Auxiliary of Drummond Hill Presbyterian Church, Niagara Falls); the Muriel Jennings Gray Scholarship (for the student in the third year with the highest percentage in Christian Education subjects); the Katherine A. Gray Scholarship (for the student in the graduating class who completes most satisfactorily a special project in the field of Missions); and the Isabel Glenn Scholarship (for a member or members of the graduating class under appointment to an overseas mission field of the Presbyterian Church in Canada).

General Proficiency Scholarships in third year were also awarded to Miss June Anderson and Miss Dorothy Brown. Miss Brown also received the Jane Beatrice Gray Scholarship (for the student in the third year who completes most satisfactorily a special project in the field of Christian Education); and the Leonie Pirch Award (for a member of the graduating class under appointment by the Women's Missionary Society, W.D.).

Miss Margaret Taylor of the graduating class was awarded the Elizabeth Scott McKay Memorial Scholarship (for the student of any year who is deemed to have made an outstanding contribution to the community life of the College; the choice of the recipient is recommended by the student body).

Four of the nine graduates have now joined the staff of the Women's Missionary Society, W.D. to work as Presbytery Deaconesses: Miss Dorothy Brown of Kilsyth, Ontario, will serve in the Presbytery of Temiskaming; Miss Dorothy Knight of Listowel, Ontario, in the Presbytery of Peace River; Miss Diane Tait of Edmonton, Alberta, in the Presbytery of Brandon; and Miss Annabelle Wallace of Edmonton, Alberta, in the Presbytery of Kamloops. Two will work in congregaitons; Miss June Anderson of Owen Sound, Ontario, as deaconess in First Church, Regina, Saskatchewan; and Miss Margaret Taylor of

Paris, Ontario, as Director of Christian Education in St. Andrew's Church, Owen Sound, Ontario. Miss June Pratt, R.N.A. of Campbellton, N.B., joins the staff of the Woman's Missionary Society, E.D., serving the Presbytery of Pictou. Miss Comfort Ejere* returns to Eastern Nigeria, and the plans of Miss Carol Brent of Bassano, Alberta, are not yet completed.

General Proficiency scholarships were also awarded to Miss Patricia Rivett in second year of the three-year Course (the Jennie A. Thompson Memorial Scholarship), to Miss Jessie Horne and Miss Jean Clarke in first year of the three-year course, and to Mrs. Catherine Stewart Montgomery of Ailsa Craig, Ontario, and Miss Ruth Hunter, Reg. N. of Sault Ste. Marie, Ontario, in the two-year course.

Other scholarships awarded were: the Alumnae Scholarship (for the student in the three-year diploma course with the highest percentage in Biblical courses) and the Evelyn B. and Donald B. Cram Scholarship (for the student in the second year with the highest percentage in Christian Education subjects) to Heather Tourangeau; the Isabel Ross Memorial Scholarship (for the student in the first

(cont'd on p. 48)

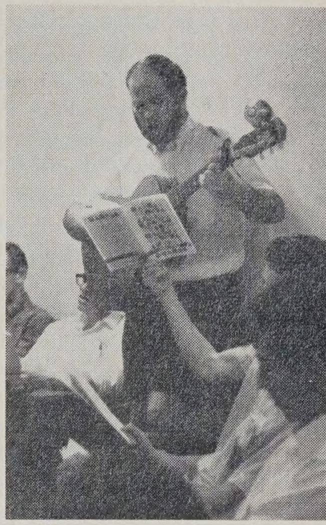
***Ejere**

Miss Comfort Ejere, who graduated with high honours from Ewart College this spring, has left Canada to return to her native land. At the moment of writing Miss Ejere is in Britain with the question of when she can return home very much in our minds, for her native land is that part of Nigeria (the former Eastern Region) which has seceded from the Federation and is now known as Biafra. At the moment she cannot enter the country, since its status has not been determined. We hope and pray that it may be worked out that this part of Nigeria which we have come to know and love may find its plan and in finding it serve the millions of Nigerians who are affected by its status.

Miss Ejere is a teacher. She served in several schools in Eastern Nigeria before offering herself for full time service in the Nigeria Presbyterian Church. Returning now with full deaconess training in our Ewart College programme, and having proven herself an able student, it is hoped she may soon be able to take up her task in Christian Education — sharing with Misses Gollan and Bulmer in work among younger people. The immediate plan for her work is in Christian Education with young people. Long term plans anticipate her taking a responsible position in a total Christian Education programme. The situation in the whole of Nigeria, political, social, economic and in church development will have an influence on Miss Ejere's future. We are called to pray for the welfare of this area of Africa and for God's purpose to be fulfilled for its people.

Impressions of the Presbyterian Congress

It was
A Swinging Affair



BY VALERIE M. DUNN

The middle-aged delegate to the Presbyterian Congress at Queen's University, Kingston, Ontario, could not believe his eyes. Was that really a folk-singer in beard and Bermuda shorts on the platform? Beside him was a fresh-faced young woman, and to guitar accompaniment they wistfully sang melodies heard more often in coffee houses than in churches.

Another shock came when a guitar-organ-trumpet trio led the singing of swingy hymns with a beat, such as Psalm 23 to the tune of the Happy Wanderer. Most surprising of all, the audience joined in joyfully, hands clapping and toes tapping.

Many were amazed to learn that these young musicians were part of a Presbyterian ministry to youth, Teen and Twenty Chapel, which conducts contemporary-style services of worship using a 7-piece rhythm and blues band.

The modern music, used in addition to traditional hymns, set the tone for the Congress. For that is how it was — contemporary, stimulating, disturbing, exciting and sometimes shocking. But seldom dull.

Youth were well represented. One-third of the over 550 attending the June meetings were under 30, and a number of others weren't much older. They helped it to swing, and many who had thought themselves elderly and staid gleefully joined in.

We were battered with ideas, concepts and questions around the theme, "Man in God's World," which were often shattering, but always stimulating. Typical were the pungent statements of young, dynamic Dr. Harold Englund of

First Presbyterian Church, Berkeley, California.

"It is not so much that we are wrong, but that our opinions are pointless. We find ourselves answering questions no one is asking, and leaving unanswered ones which are clawing at our society."

Listen to your prophets, he urged. Some of the people with the most pertinent questions are "slowly bleeding out" of the church, and only recently have been missed. They bring insight and enthusiasm into the church, in spite of their rebukes against the church and her ways.

We encountered such a prophet in Professor Joseph C. McLelland of McGill University, Montreal, who outlined a provocative blueprint for reforming the reformed church.

He told us we were fighting on a battlefield that has been deserted for years, and challenged the church to quit navel gazing and take an interest in the world. Congregations are now structured in non-missionary ways. And church spires, stained glass windows and roman collars are dead symbols that tell about the past, meaningless especially for the new sub-culture of youth.

Why, he asked, couldn't elders stop delivering Communion cards and instead learn to guide research-and-action groups aimed at the community?

Pointing out that only 66% of our ministers are in pastoral charges, Dr. McLelland suggested the development of team and group ministeries. One clergyman could work with several lay specialists, part-time clergy could serve small congregations. Experimental ministeries or chaplaincies are needed for the new groupings in which people live and work in urban society.

Also, why don't more ministers have the courage to preach what they learn in theological college? For instance, they should recognize that youngsters start learning the theory of evolution at age seven.

Hitting out at the sexual segregation in the church, he suggested this was being nurtured through separate men's and women's organizations. There was much more. But all of his remarks, however critical and disturbing, were based on the conviction that *mission* has priority in human affairs, especially, churchly affairs.

Christ is the missionary, he said. There is no "Presbyterian mission," only the one mission of Christ, and the call to join in its movement. New times require new forms of witness: the old story itself concerns a continuing presence and therefore demands changing ways of witnessing.

Because of a heavy programme the late evening discussion groups had been called off. Yet over 200 delegates crowded into a residence lounge for an impromptu debate. They fired searching questions at Dr. McLelland, probing and arguing until past midnight.

Speaker after speaker at the Congress had the same emphasis. Get out into the world. Know the needs of your community and do something about them. Become involved with suffering humanity. Follow Christ into the midst of human affairs.

The Rev. Philip Potter, a vibrant West Indian who directs world mission and evangelism for the World Council of Churches, forced us to think of the world-wide mission in the context of today's needs. And Dr. Hans-Reudi Weber, who came from Switzerland's Ecumenical Institute to lead daily Bible study, took the scriptures off the dusty attic shelf and into the relevance of life today.

He never allowed us to retreat into theological hair-splitting or pious cliches. Instead, in small groups we probed the connection between worship and daily work, examined our participation in Christ's mission, and asked ourselves, "Do the activities in our groups and congregations measure up to the needs of today's world?" We literally translated Psalm 8 into the language and conditions of the 20th century, and composed prayers using the front page of the newspaper.

Through the addresses of a Baptist minister, Dr. R. S. Dunn, and a Roman Catholic, Father R. P. E. Lamirande, we saw our mission in relation to the thoughts and concerns of Christians in other denominations. And we were urged to become involved with them. The most significant thing was the physical presence of these men in our midst, testifying to the growing feelings of unity among the various branches of Christianity.

The programme was packed with good things. A contemporary drama, *Christ In The Concrete City,* performed by the Religion and Theatre Council's Company of Pilgrims, graphically depicted the Passion of Christ. Each of us became personally involved as participants in "the bloodiest murder you and I ever committed."

In small group discussions we shared frustrations and insights as we tried to relate our faith to the world. A reaction panel of delegates mirrored the questions and concerns of us all, as we looked toward returning home.

Two brief sessions were devoted to the work of The Presbyterian Church in Canada. The methods of presentation were good, the information valuable. But these may have been the least effective part of the Congress, largely because many delegates, especially the younger ones, weren't in a mood to think about institutional boards and programmes. As one said, "That just turned me off. I want to find out how to be a Christian in the world, not how wonderful our church institution is!"

The Congress overflowed with dialogue. Most encouraging was the bridging of the generation gap as younger and older people discovered common grounds of concern and understanding.

(cont'd on p. 39)

NATIONAL STAFF NEWS

Miss Elsie Lee

Following eleven years of service among the Chinese people in Canada, MISS ELSIE LEE retired from the National Staff on March 31. Miss Lee was born in Canton Province. She received her early education in China where following graduation from the Kwongsi Bible College she served as an evangelist in the Kwongsi area. She later came to America and studied at Washington University, Seattle, returning to China upon graduation to again serve as an evangelist. She came to Canada in August 1956 as a member of the National Staff to work among the Chinese people. Her first appointment was to Windsor, Ontario, where she ministered until September 1962 at which time she undertook a six-month study furlough at Scarritt College, Nashville, Tennessee. Upon completion of her study furlough, she served the Chinese Church in Toronto for a year. In response to a request from the Woman's Missionary Society (E.D.) for a Chinese worker in the Atlantic Provinces Miss Lee was loaned to our Sister Society for a year, effective September 1, 1964. Her term of work with the Eastern Division was extended until the time of her official retirement date under our staff policy regulations. Miss Lee travelled extensively throughout the Atlantic Provinces during the past two and a half years, visiting the Chinese people and gathering them together for worship and for Christian instruction and fellowship. We are deeply grateful to Miss Lee for her faithful service and dedication to her Lord and Master during the years in which she was a member of our staff. We know that she will continue to make a strong Christian witness among her people and we would request that the members of our Society continue to uphold her in prayer as she undertakes work under the W.M.S. (E.D.) on a part-time basis with the Chinese people in the Halifax area.

The National Department was pleased to be able to appoint to its staff four members of this year's graduating class of Ewart College.

Miss Dorothy Knight

MISS DOROTHY KNIGHT will serve as Presbytery Deaconess in the Presbytery of Peace River. Miss Knight is a native of Ontario and received her education in Listowel, where she is a member of Knox Presbyterian Church. While a student at Ewart College she served in two summer appointments, in Edmonton and Peace River presbyteries. Owing to the shortage of summer appointees, Miss Knight undertook to serve as the senior member of the team working out of Whitehorse, Y.T. She will be engaged in this work from May 25 till the end of August. Her designation service will be conducted by the Presbytery of Stratford early in October, following which she will take up her appointment as Presbytery Deaconess in the Peace River.

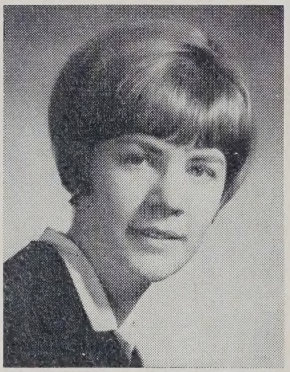
MISS DIANE TAIT, who was born and educated in Edmonton, Alberta, will serve as Presbytery Deaconess within the Presbytery of Brandon. She took up her new duties on June 18. During her deaconess course, Miss Tait served in summer appointments within Prince Albert and Lake-of-the-Woods presbyteries. Her designation service was conducted by the Presbytery of Edmonton in her home congregation of Rupert Street Presbyterian Church, Edmonton, on June 4. The deaconess pin was presented to Miss Tait by Mrs. H. G. Marsh, representing the Order of Deaconesses. Mrs. C. M. Williams, presbyterial president, presented the new deaconess with a Bible on behalf of the W.M.S. (W.D.).

Miss Diane Tait

Miss Annabelle Wallace

MISS ANNABELLE WALLACE, who will serve in the northern area of the Presbytery of Kamloops, also is a native Edmontonian. Her mother, Mrs. H. B. Wallace, served on the National Staff as Hospital Visitor in Edmonton for a number of years, retiring from this work last August. Miss Wallace, during her student deaconess period, served in two summer appointments within Brandon and Kamloops presbyteries. She was designated as a deaconess in her home congregation of Eastminster Presbyterian Church on May 21. The service was conducted by the Presbytery of Edmonton. Among the presentations made to Miss Wallace on the occasion of her designation was a Bible by Mrs. C. M. Williams on behalf of the Society. Miss Wallace will take up her appointment as of August 1.

The members of the Society are exhorted to uphold these new members of our national staff in prayer as they take up their vocation within the Church to which God has called them.



Miss Dorothy Brown

MISS DOROTHY M. BROWN of Kilsyth, Ontario, will serve as Presbytery Deaconess within the Presbytery of Temiskaming. Miss Brown was born in Meaford, Ontario, and received her high school education in Owen Sound prior to entering upon her deaconess training at Ewart College. As a student, she served in two summer appointments, one in Temiskaming Presbytery and the other in Assiniboia Presbytery. Her designation service was conducted by the Presbytery of Bruce on April 23 in Knox Presbyterian Church, Tara, at which time the Rev. R. B. Witherspoon, minister of Kilsyth United Church where Miss Brown first became a church communicant, preached the sermon. Mrs. James Brisbin, on behalf of the Committee on the Order of Deaconesses, presented Miss Brown with her deaconess pin. At the reception which followed the designation service, several presentations were made to Miss Brown, one of which was a Bible from the Society, presented by the President, Miss E. L. McClelland. Miss Brown came on staff as of May 1 and served within Temiskaming Presbytery for the months of May and June. She is now on leave and will take up her Presbytery Deaconess duties again in September.

Our missionary, Mrs. Mildred Gehman, Reg.N., M.A., is on the staff of Vellore All-India Christian Medical College. Our Society also assists in the support of Miss E. Greenwood and makes a grant of $1,580 to Vellore, as well as a grant of $2,750 to Ludhiana.

The Child of Chokra

by Kathleen Rhodes

For three years, Jorawar's father and mother and her grandparents had watched her growing up. One day as Jorawar's mother looked at her she noticed that Jorawar was not trying to walk around as she usually did.

"Grandmother. Come quickly," she called. "Jorawar must be sick, she is not running about."

"It is the bone sickness," said Grandmother sadly. "So many have it. We shall have to see if we can care for her better."

"But what else can we do?" asked Jorawar's mother. "Already we are poor, and have to take our bread from you and Grandfather."

"You are the wife of our son, and if we are poor, we can be poor together until he has become a skilled man. Let us sit and think, and watch the child together."

Grandmother and Grandfather, Jorawar's father and her mother spent many hours watching their little girl. They saw how the light went from her big eyes, and how she became unable to even sit alone. No longer did she scramble in the dust with the neighbour's children or try to catch the bright butterflies that flew around. The hot sun tired her and the rainy seasons seemed to make her even more ill. But still the family tried to make her well again.

One day, when Jorawar's father came back from school he went over to the little cot where his daughter lay. He shook his head. "We shall have to send her away," he said, sadly. "I heard today that we can take her to the Christian Medical College in Ludhiana."

Jorawar's mother looked at her husband in alarm. "We have no money for this treatment," she answered.

"The doctors and nurses are paid by the Christian Church and don't insist that we pay if we haven't the money. We must take her there. We cannot see her ill and not try to help her."

So the next day Jorawar was carried into the city by her mother, who wore her best silk sari, and by her father who had on a Western suit of clothes. Grandmother and Grandfather stood in the doorway of their little house in the village as their family left and watched until they were out of sight. Jorawar saw the great buffaloes drawing ploughs; she saw the ox carts of the country roads, and then they came to the noise and traffic of the city. Even though she was so small and ill, the little girl was excited to see so many people in so many bright colours. She clapped her hands at the sight of the bazaar where the merchants sold spices and silks and carpets and food.

"First, Jorawar, you must go to the hospital at the Christian College," explained her father. "Then, when you are well again, we shall take you to buy sweetmeats from the man who has a stall on the Street of the Fruitsellers."

Jorawar didn't want to go to the hospital. She would rather have stayed outside the white walls with her mother and father, but they told her that the doctors would make her able to run again. Then she would go to school as her father did and learn to be a nurse herself.

For a little while after Jorawar was in the hospital she could do nothing. She just had to lie still as she had done at home. She began to think that the doctors were not as clever as her father thought. The doctor and nurses did strange things to her and gave her medicines, and when Jorawar's father and mother came to see her, she told them but they just smiled at each other and at her.

"Soon, now, you will be home with us again," said her father. "See, we have brought sweetmeats for you." Jorawar ate the sticky sweet things she loved and forgot to cry because she must stay in the hospital.

Then, one day when they came to visit, Jorawar was not in bed. She was sitting in a big chair on the verandah, and her eyes were beginning to be bright again. Each day when they came to see her, she was able to do more and more. When the nurses helped her, she could walk again. Her parents knew that very soon, thanks to the Christian Medical School in Ludhiana their little girl would be back with them again in their home, no longer sick and ailing, but strong and laughing and full of life again.

(One part of the Vacation Church School offering project for 1967 is the Vellore and Ludhiana Centennial Project — at Vellore in South India, the building of a Children's Surgery, at Ludhiana in North India, a new nursery wing. The above is a story from the V.C.S. offering packet. The packet is available, free of charge, from the W.M.S. Book Room.)

HIGHLIGHTS . . .
(cont'd from p. 23)

Bible Study at St. Matthew's

The deaconess in Westminster Presbytery reported that perhaps the most satisfying part of her work this past year was to see the growth of the women who have come to do Bible study at St. Matthew's Church. They studied the Gospel of St. John and she said, "at every session the women themselves related the Bible teaching to their own home situations, and now they speak of having greater peace of mind, freedom in prayer, and ability to cope with problems."

St. Matthew's building is also being used by the Vancouver Association for Retarded Children for their kindergarten.

SUGGESTION: Select three specific pieces of W.M.S. work to which you give 25 cents extra in your missions envelope each month.—Mrs. A. H. McKague.

Presbyterian Fellowship Houses

1966 was a busy year at the Fellowship House in Prince Albert, Saskatchewan. There was a full house for most of the year with 18 students, 20 transients and 77 visitors signing the guest book.

"Our transient guests have come to us from many fields;" reported Mrs. F. J. Dickson, House Mother, "two little boys from the north 'got a ride into town,' had nowhere to spend the night, so were picked up by the police who phoned to see if we had room; fortunately we did . . . Three little children were abandoned by their parents; for three days we had a busy time with a baby of eight months, a boy of two and a girl of four. A foster home was found and the children were moved . . . A number of boys just released from boys' school have stopped overnight on their way home. Other young men, in town overnight, have made use of the House if space was available."

Of the 31 residents and transients who stayed at Winnipeg Fellowship House during 1966, six were North American Indians, five Chinese, seven Thais, one East Indian, one Pakistani, one Ghanian, one Jamaican, one British Hondurian, one Guyanese and seven Caucasian.

A group of 20 to 25 Canadian and overseas students met at the Winnipeg Fellowship House once a month for Bible study and fellowship. Social events included an international dinner cooked by the students and an informal gathering to welcome new students.

THE GLAD TIDINGS

Council decided that for the year 1968 the subscription price of **The Glad Tidings** be continued at $1 per year, but the number of pages in the magazine be reduced from 48 to 40 to cut down on printing costs. The subsidy paid by the Society in 1966 for the printing of the magazine was $3,963.57.

ONE OR TWO SECRETARIES?

In considering a recommendation from the Synodical of Alberta that the offices of Afternoon Group Secretary and Evening Group Secretary be combined under Adult Group Secretary, it was pointed out that, according to the Constitution, groups are free to have as many secretaries as needed, but they are to report to the proper departments.

C.O.C. and Explorers for Boys and Girls

The National Children's Work Committee stressed the fact that C.O.C. and Explorers are programmes for boys and girls. In C.O.C. the majority of groups include boys and girls, whereas, in Explorers, only half, with a small number of groups for boys only. At the present time plans are under way for the preparation of materials for boys' groups with the hope that more groups will be organized for boys.

According to interviews with 202 Explorers from across Canada, mission study and projects to help others were rated the highest in importance and interest. There is a significant proportion of groups, however, that do not avail themselves of this material. One synodical secretary encouraged adult groups to assist leaders of children's groups by providing the recommended study materials each year, as well as offering assistance in leadership during the mission study, making tangible gestures to show appreciation to leaders and support them in prayer.

To encourage further use of the Mission Study Books, it was suggested that the reading books be placed in church libraries. The hope was also expressed that adult groups would initiate sharing the Mission Study Books with Cubs and Brownies as they are prepared for all boys and girls in our church.

IMAGINARY TOUR TO KAWARTHA LAKES MISSION

Miss Margaret Balderston, deaconess in the Kawartha Lakes Mission area (Ontario), guided delegates on an imaginary four-day bus tour through her territory, stopping off to visit a young people's group in Lakehurst, a C.O.C. in Lakefield, a Presbyterian Women's group in Warsaw, and an Explorers' group in Fowler's Corners. In her observations at the completion of the tour, Miss Balderston indicated that a team ministry of more than two people seems to be the most effective type of ministry in this mission.

Girls' Leaders Need Encouragement

Presbyterial secretaries report that leaders often do not take advantage of opportunities for help. They need encouragement from the women in the local congregation as well as practical help in order to enable them to attend denominational and interdenominational training events. Leaders and girls also need to be encouraged to continue even if their numbers are small because groups of three or four girls are often the most active and have the most exciting programmes.

Girls' groups have been involved in many worthwhile study and action projects. The change in programme from specific projects to the Third Study Programme has encouraged groups to seek out action projects where their services are really needed rather than filling a requirement in the programme.

HOSPITAL VISITOR SPOKE

Mrs. D. F. Hazell, hospital visitor of Riverdale Hospital, Toronto, told the Council of the gratitude of the patients for her visits and for literature brought to them. Largely for convalescent and chronic patients, Riverdale has accommodation for nearly 800 patients. A church service, first instituted at the hospital by Miss Ruby Walker, is conducted each Sunday, and attended by 75 to 95 patients. Mrs. Hazell paid tribute to the staff at the hospital whose whole aim seems to be to make the life of each patient a little happier and more bearable. She said they have expressed their pleasure at having the W.M.S. provide a visitor and say it has a good effect on the patients.

Visitation

Some presbytery deaconesses spend as much as two to three days each week in hospital visitation. In Calgary Miss Ruby Walker does this at the request of the Consultative Committee. She also supervises and trains volunteer visitors for nursing homes. About 25 nursing homes and homes for senior citizens are visited by volunteer visitors from each congregation in the presbytery. She also conducted services of worship during June and October at the Hospital for Sick Children. She assisted presbytery in organizing the work in Varsity Acres, when 50 volunteer visitors called at about 900 homes on November 20 leaving an invitation to attend the first service on November 27.

Four full-time and three part-time hospital visitors on our national staff reported on the sincere appreciation voiced by patients for their visits and for copies of the *Presbyterian Record, The Glad Tidings* and *Every Day* which had been given to them.

MANY OPPORTUNITIES IN CALGARY

Calgary has an influx of 1,000 new residents each month and Miss Ruby Walker told delegates that we need to get busy if we are to meet the challenges in that city. She told of the work of presbytery in setting up a Christian education committee and of the work in Varsity Acres where she assisted the presbytery in organization and visitation. Now meeting in a vacant store in a shopping plaza, this church school has 85 to 90 children on the roll. Miss Walker said there are all kinds of opportunities in Calgary, and there are many faithful Christian followers there but they are looking for leadership.

The church in Calgary takes hospital visiting very seriously, said Miss Walker, and she has been requested to spend two or three days each week in hospital work. Soon they will need a full-time hospital visitor.

In concluding, Miss Walker said, "As a Church we have only one message—Jesus Christ. We must tell of His love, to proclaim what He has done for man and to bring men into fellowship with Him."

Christian Literature

On a budget of only $8,095 from the General Fund and slightly less than that amount from Legacy funds, the Christian Literature Committee was able to assist in providing Christian literature to people in many different countries during 1966.

Amounts of from $100 to $600 helped in the production of two magazines in Africa, one in India, and one in Latin America, Sunday School curriculums in the Caribbean, South-east Asia and Africa, and Christian literature for Chinese people living in other countries; provided a scholarship for a young Zambian taking an art course, Bibles, hymn books and reference books for Christian workers in Formosa and Guyana, and Christian literature for work among Korean women, young people and children in Japan; assisted in providing visual aids and Christian literature for non-Christian university students in India; helped support a missionary research library; and provided assistance in the distribution of magazines to students in many countries.

A grant of $1,500 went to the Canadian Bible Society. In Asia, Africa and Latin America 95% of all Scripture distribution is linked with the work of the Bible Society. For most people in those areas the Bible Society is the sole source of the Scriptures.

Grants were also made providing Christian literature for French, Hungarian, Italian and Ukrainian-speaking Canadians.

THE ANNUAL REPORT

Consideration was given to reducing the size of the Annual Report of the Society for 1967. The Editor reported that printing costs for the 1966 Report were considerably higher than for the 1965 Report, and that the only effective way of reducing this expenditure would be to reduce the number of pages. As an example of how this might be done, she suggested that the reports from departments could be printed in mimeographed form for the Annual Council meeting, and the highlights from them printed in **The Glad Tidings,** rather than including them in the printed Annual Report. A suggestion was also made to print the proceedings of the council meeting rather than detailed minutes. It was agreed that possible changes in the 1967 Annual Report be left to the discretion of the Editor.

TRIBUTE PAID TO MRS. PHILP

The sincere appreciation of the Women's Missionary Society, W. D. was extended by Mrs. A. S. Curr to Mrs. K. Philp for the six years of service as a dedicated and efficient Secretary of the Society. Miss Olive Grant was elected to succeed Mrs. Philp in this position.

INSTALLATION OF OFFICERS

The officers for 1967-68 were installed by the Rev. J. K. Lattimore, Chairman of the General Board of Missions. Miss E. Luzetta McClelland was re-elected President. Other officers and members of Council Executive are listed on the inside back cover of this issue.

. . . A Swinging Affair
(cont'd from p. 29)

"I am amazed at the depth of perception I hear from these young folk in my discussion group," said a dignified gentleman. A teenager exclaimed, "I didn't know so many older people felt as I do about the church. They're anxious for change, too!"

But in other respects, dialogue was incomplete. Some voiced their concern that so few at the Congress would participate in the meetings of General Assembly which followed. "Will our desire to change, experiment and become more outreaching carry over into the legislative action of our church?" was the cry.

One man commented, "The only thing wrong is that we're talking just to ourselves. I wish we could meet with non-church people and others who don't see life as we do, right here!"

Maybe this is how the dialogue must continue, as the delegates go back to their communities. We must learn to understand and communicate with the world around us, and help our churches become structured for mission in the 20th century. For our hustling age won't wait for a laggard church to catch up. It hasn't time to listen to anything, even the Gospel, framed in archaic terms and concepts that it can neither understand nor relate to its needs.

As one of the speakers pointed out, Christ is out in the world, active and involved in the lives of men. "We must run to catch up with Him."

* * *

Your Prayers are asked

—We suggest that you select from the information contained in this issue specific work and workers of the Women's Missionary Society to remember in your prayers each day during the summer months as well as at the meetings of your group.

GENERAL FUND

January - May, 1967

RECEIPTS

	1967 Objective	1967
SYNODICAL GIVINGS:		
British Columbia . . .	22,900.00	4,452.53
Alberta	19,850.00	3,914.10
Saskatchewan	15,300.00	2,858.51
Manitoba and North-western Ontario .	20,600.00	3,735.38
Hamilton and London	160,000.00	38,230.39
Toronto and Kingston	178,700.00	35,900.00
Montreal and Ottawa	76,600.00	22,625.39
		111,716.30
INDIVIDUAL GIFTS		6,928.22

DISBURSEMENTS

National Missions	47,008.47
Overseas Missions	79,711.22
Organization	24,169.15
Editorial and Book Room	7,740.63
Administration	12,801.90
Insurance and Taxes	547.03
Student Work	. . . .
Christian Literature	. . . .
Council Meeting	3,816.85
Grants	. . . .
Audio-Visual Education	232.27
Medical Insurance for Staff . . .	932.50
Synodical Grants	1,218.65
General Contingency	78.05 Cr.
Canada Pension	1,837.43
	179,938.05
Payments from Individual Gifts . . .	8,261.98

CENTENNIAL PROJECT

PRAYER PEOPLE PROGRAMME

WOMEN'S MISSIONARY SOCIETY, W.D.

Centennial Year Greetings

The following message has been received by our overseas department: "Bhil Mission Council sends warm Christian Greetings to the Church in Canada on the observation of Canada's Centennial Year".

What Are Other Presbyterials Doing?

Hamilton Presbyterial

Kannawin auxiliary of St. John Church, Hamilton, held a centennial thankoffering meeting with a member from each of the women's organizations taking part and the Rev. W. A. McLeod as a special speaker.

Brockville Presbyterial

For years the W.M.S. afternoon auxiliary in Brockville has had a splendid quilting group as part of the Supply Committee. The members of both auxiliaries and the Presbyterian Women plan to have a display of quilting at Brockville's Centennial Fair. Doll's quilts will be sold.

St. Andrew's W.M.S. auxiliary, South Mountain, has joined the Ladies' Guild in a combined centennial year project of placing floral beds along the entrance ways to the church walk. Also, the auxiliary celebrates its 75th anniversary on September 13, compiling a centennial year history of the Society, and inviting all sister auxiliaries of the presbytery to attend on this occasion.

Temiskaming Presbyterial

At the annual meeting of the presbyterial, Englehart members, in centennial costume, gave an interesting presentation of women of early Canada, followed by a quiz on Bible mothers. As a centennial project, each auxiliary will endeavour to raise a sum of money over and above its allocation.

Huron Presbyterial

The members of the afternoon auxiliary of Knox Church, Goderich, have as their centennial project, a personal gift of money to be sent to Nirmala Agerwal, who is studying medicine at Ludhiana Hospital in India. The congregation of Knox, Goderich, has provided Miss Agerwal with a bursary for her studies for the past two years as their centennial project.

Niagara Presbyterial

One hundred and seven C.G.I.T. girls and their leaders, representing nine churches in Niagara Presbyterial, travelled by bus to Toronto and toured Ewart College, the City Hall and the Chinese Presbyterian Church, as their centennial project.

The presbyterial is planning a bus trip to the Stratford Festival, the formation of a Presbyterial Choir to sing at Thankofferings and group centennial projects, a pot luck dinner at executive meeting in October and a bus trip to a Synodical Meeting for those who have never attended a synodical.

Knox, St. Catharines is planning a worship service around the subject of prayer, is asking all home helpers and subscribers to Glad Tidings who are not active members to join in daily prayer group, and is holding a supper meeting in April to which it is inviting other W.M.S. groups.

The Alphas, Drummond Hill, Niagara Falls are planning a travelling tea in September with each of six rooms in the church featuring one mission field through the use of displays, costumes and the food of that country. The cost is 1c for each year of Confederation. They will be joined by the W.M.S. in this project.

Chippawa is planning a strawberry festival for June with participants in old-time costumes . . . Stamford is having special speakers on mission study topics and treating a group of elderly shut-ins to a motor ride followed by a luncheon in the church hall.

Beamsville held an international luncheon in May with each member, including Home Helpers, bringing a dish for her nationality. It is also trying to increase its membership during 1967 and saving pennies for a life membership.

Each month North Pelham is including a Canadian Presbyterian missionary in its worship programme . . . Port Colborne is planning a Missionary Sunday . . . Rockway is answering its roll call each month with an item of historical interest from the Niagara churches.

Lanark & Renfrew Presbyterial

The Margaret Rodger Memorial W.M.S. of Lachute, Quebec, held an heirloom show and tea as their centennial project, with the hostesses wearing authentic costumes handed down from previous generations. A tablecloth beautifully embroidered in gold thread over coloured shells, a gift of the Indian women to Margaret Rodger, who went out from Lachute as a missionary to India, was on display. On a pulpit in the foreground of the exhibit lay an open Bible dating back to the 1700s. Tea tables were decorated with coloured oil lamps and the refreshments included scones, muffins and oatcakes.

Brandon Presbyterial

At a Centennial Family Night held by Carberry Knox P.W.A., the C.O.C. illustrated with posters the history of children's work, first organized in Knox Church in 1885, and sang a chorus "Our Country"; the Explorers presented an Eastern poem; and the C.G.I.T. contributed a piano duet and a patriotic poem. Group 1 presented a skit depicting in six scenes the Supply Department from the "Missionary Barrel" to the present day; Group 2 presented a poem "A Quarter for the Church"; Group 3 read an item from *The Glad Tidings* on the history of one of our early churches in Quebec; and Group 4 had an interesting skit showing church music and instruments through the ages.

Superior Presbyterial

All organizations of First Church, Fort William, participated in a Centennial Family Social in April. On display were numerous antiques, such as a spinning wheel, a Bible over 100 years old, and a traditional christening robe used for five generations. The C.G.I.T. displayed their memory book; the C.O.C. sang a hymn; the Explorers sang songs of Canada; the Pearl Grey affiliated group had a fashion display of ladies' dresses for the past 100 years; and the "Willing Talent" group served a social of pancakes and maple syrup.

* * *

Impressions of the Church Offices by Members of Sarnia Presbyterial

A group of women from the Sarnia Presbyterial visited the church offices. The following are some of the comments made by members of the group to the Presbyterial President (Mrs. A. G.) Dorothy Neal:

—it is a fine building in a lovely setting but not too centrally located;

—we were surprised that the offices were not larger — they were very compact however;

—we were interested in the stages through which the Record and the Glad Tidings progress — the time involved and so few people to do all the work — to become fine magazines;

—we were pleased to be welcomed by the President of the W.M.S. (W.D.), some of the members of Council Executive and the staff who guided groups through the building;

—we were interested in what the members of staff told us about their respective departments;

—for many years we have written to "Room 100" and we have pictured it in our mind's eye but now our picture is a reality.

BOOK REVIEWS

The following books are related to the Youth and Adult Studies for 1967-68:

FACETS OF FAITH, by Suttie, Scovel, Hatch, Elliot, Friendship Press, 1967, 75c.

Four short excellent discussion-starter dramas including discussion questions entitled "The Convert", "Hunger is the Enemy", "They Speak Peace", "Clouded Questions". The last two of these discussion-starters are set in Japan, "The Convert" is set in India, while "Hunger is the Enemy" is set in South America.

DRUM, HAMMER AND CROSS, by Vern Rossman, Friendship Press, 1967, 75c.

A one-act play that shows the sharp conflicts between a fanatical Buddhist Sect, Communism, Secular Humanism and Christianity, which occur within one Japanese family and their friends.

WHAT FUTURE FOR CHRISTIANITY? by Stephen F. Bayne Jr. Friendship Press, 1967, 65c.

A striking evaluation of Christianity as a creative force in the modern world. Helpful discussion questions follow each chapter in this booklet.

MISSIONS: "IN" or "OUT"? by A. Theodore Eastman Friendship Press, 1967, 65c.

Through a conversation between the champions and critics of missions this booklet raises questions regarding the place missions have and ought to have in the world. Discussion questions follow each chapter.

FUN AND FESTIVAL FROM JAPAN, by Alice E. Gwinn and Esther L. Hibbard Friendship Press, revised 1967, 75c.

This revised edition of "Fun and Festival from Japan" contains songs, stories, games, recipes and a chapter on festivals and special days. Groups will find the suggestions useful in many ways.

BIRKS

are happy to serve you personally through any of our 44 stores across Canada.

We feel it a privilege to work through your headquarters in furnishing your insignia.

Henry Birks & Sons Limited

NEWS IN BRIEF

Synodical Meeting in Stratford

At the annual meeting of the Hamilton and London Synodical, held in St. Andrew's Church, Stratford, Ontario, the Rev. Geoffrey Johnston spoke on the women of Nigeria, from the time when the first missionaries arrived there until the present day; Miss Mary Whale told of the changes which are bound to take place if we are to go forward as a missionary society; and Sarnia Presbyterial presented a humourous skit of how a meeting should not be conducted and then asked the question "How would you do it?"

Miss Patras Honoured

Miss Sushila Patras* was honoured by London Presbyterial at a special meeting in Elmwood Ave. Church, London, Ontario, with approximately 150 members present. Miss Patras was introduced by Miss Marjorie McKee, a member of Elmwood auxiliary, with whom she has been living for two years. Miss Patras spoke of the work she will be doing on her return to India and also of her impressions of Canada.

"People Make the Difference"

The theme of the annual meeting of the Synodical of British Columbia held at St. Andrew's Church, Victoria, was "People Make the Difference".

The president opened the meeting with devotions based on Esther 4:14 enlarging on the text "who knows whether you have not come to the kingdom for such a time as this" and applying it to our present age. Highlight of the first evening was a Synodical History presented by Mrs. J. Allen and song and centenary skits re-enacting the years between 1869 and 1967 by the four presbyterials.

"Man—His God—His Mission" and "The Work of Women", two addresses delivered by Miss Mary Whale, pointed out very vividly the responsibilities of Christians in today's world, and our need as individuals to promote our spiritual growth through more daily prayer and Bible study.

A panel discussion "Man—His World—The Canadian Scene" was ably conducted by Mr. L. Simcoe representing the Canadian Indians, who introduced the panel of Mr. Avik, Mr. Pingo representing the Eskimo, Mrs. R. Lum who spoke on behalf of the Chinese people in B. C., and Mrs. L. Butikofer, a French Canadian nurse.

Life Membership Presentations

A life membership was presented to Mrs. H. F. R. Hayward, a past president and long-time worker in the W.M.S. at a meeting in First Church, Port Arthur, recently . . . a life membership has also been presented to Mrs. T. S. Montgomerie of the Presbyterian Church in Medicine Hat, Alta.

---

*see p. 13.

NEWS IN BRIEF

Group Hears Message from Miss Gamble

A highlight of the thankoffering meeting of the W.M.S. afternoon and evening groups of St. Andrew's Church, Owen Sound, was the presentation by Mrs. T. Gamble of Chatsworth. Mrs. Gamble showed slides that had been sent from Formosa by her daughter, Louise Gamble, who is a missionary there. Miss Gamble had made a tape recording for the meeting in which she told of her life and work in Formosa. At this same meeting an Honorary Membership and pin in appreciation of her services to the W.M.S. were presented to Mrs. Fred Miller.

National Work Highlight of Meeting

Each auxiliary in Winnipeg Presbyterial presented the work of two national workers at the annual presbyterial meeting. Some groups chose to act out the information, others presented it as an interview or a friendly visit in the home. These presentations brought the workers closer to the W.M.S. members and at the close each auxiliary was asked to keep those workers on whom they had reported in their hearts for prayer and remembrance.

Newslettes

Forty-four young people of the C.G.I.T., Explorers, and Children of the Church, assisted in the devotions at the annual thankoffering meeting of the W.M.S. group of Calvin Church, Winnipeg . . . Members of the auxiliaries of St. James, St. David's, Westwood and Calvin Churches in Winnipeg met together recently under the auspices of St. James afternoon auxiliary to hear the Rev. D. T. Evans speak on the tremendous challenge facing our Church in overseas missions . . . The theme of the rally held in Old St. Andrew's, Colborne, Ont., by Peterborough Presbyterial, was "Every member caring and every member sharing" . . . A W.M.S. Family Night was held at St. Aidan's, New Westminster, B. C.

Under the auspices of Winnipeg Presbyterial, meetings were held in Fellowship House, Winnipeg, when the Rev. D. T. Evans, spoke on the overseas missions in Formosa, Guyana, among the Koreans in Japan, and India.

The W.M.S. of St. Andrew's Church, Spencerville held its annual thank-offering service in the church on a Sunday evening with invited guests from Prescott, Kemptville, Cardinal, South Mountain, East Oxford, Ventnor and the United Church in Spencerville. The junior choir of St. Paul's Church, Ottawa with Miss Sheila Sutherland, director, and Miss Margaret Sutherland, organist, provided special messages in song. The C.G.I.T. group and their leader, Miss Carol Cook, were in attendance.

In Remembrance

Name	Church	Presbyterial
Mrs. R. D. Curry	Westminster, Sault Ste. Marie	Algoma
Mrs. Russell Beggs	St. Andrew's, South Mountain	Brockville
Mrs. Errol Murdock	St. Andrew's, South Mountain	Brockville
Mrs. William Helm	Knox, Tiverton	Bruce and Owen Sound
Mrs. William Threndyle	St. Andrew's, Hanover	Bruce and Owen Sound
Mrs. Charles Johnston	Presbyterian, Nashville	Brampton
Mrs. Mary Lawson	Tweedsmuir Memorial, Orangeville	Brampton
Mrs. J. C. Cook	Union, Terra Cotta	Brampton
Miss Catherine Cochrane	Cooke's, Toronto	East Toronto
Mrs. Joanna Hogg Ewart	First, Edmonton	Edmonton
Mrs. Donald Hope	St. Andrews, Martintown	Glengarry
Mrs. A. A. McDonald	Knox, Vankleek Hill	Glengarry
Mrs. D. J. Morrison	St. Andrew's, Lancaster	Glengarry
Miss Mary Wilson	Central, Galt	Guelph
Mrs. Effie H. Hall	St. Paul's, Hamilton	Hamilton
Miss Jessie R. Milne	St. Paul's, Hamilton	Hamilton
Mrs. Cecil Smith	Chalmers, Hamilton	Hamilton
Mrs. John Stewart	Chalmers, Hamilton	Hamilton
Mrs. Mae Ferguson	Knox, Vernon	Kamloops-Okanagan
Mrs. James Culhane	Presbyterian, Renfrew	Lanark and Renfrew
Miss Lillian May Hunter	Westminster, Smiths Falls	Lanark and Renfrew
Mrs. Mervyn Steele	Knox, Bobcaygeon	Lindsay
Miss Agnes T. Hall	Knox, St. Thomas	London
Mrs. A. Milton	Knox, St. Thomas	London
Mrs. J. T. Whiting	Knox, St. Thomas	London
Mrs. Joseph Smith	St. Andrew's, Wingham	Maitland
Mrs. A. Lorne C. Jilday	Knox Crescent & Kensington, Montreal	Montreal

Mrs. Bertha L. Parker	St. Andrews, Lachine	Montreal
Mrs. John Bolt	St. Andrew's, Burk's Falls	North Bay
Mrs. Walter MacGregor	Old St. Andrew's, Colborne	Peterborough
Mrs. William Ferguson	St. Andrew's, Strathroy	Sarnia
Mrs. Sara Rapley	St. Andrew's, Strathroy	Sarnia
Miss Harriette Rogers	St. Andrew's, Strathroy	Sarnia
Mrs. Wm. Kerr	St. Andrew's, Saskatoon	Saskatoon
Mrs. Alfred Arnott	Knox, Conn	Saugeen
Mrs. Alice Soper	St. Paul's, Englehart	Temiskaming
Mrs. Annie McAvoy	St. Andrew's, Nanaimo	Victoria
Miss Elsie May Heard	Coldstream, Toronto	West Toronto
Mrs. Grace Withers	Bonar, Toronto	West Toronto
Mrs. John Mann (Isabella) Dick (99 years of age)	St. John's, Winnipeg	Winnipeg

* * *

NEWS IN BRIEF

From the minutes of the Canadian Presbyterian Missionary Committee, Jhansi, India, April 22, 1967:

"Miss Stringer — On wishing Miss Irene Stringer 'Bon Voyage' as she sets out for Canada, we would like to express our appreciation of her long years of steady, self-effacing ministry — over 40 years — 23 years in the Jhansi Field and 17 years in the Bhil Field. The fruit of her labours will abide through time and eternity. Our prayers and best wishes go with her as she retires from the Mission Field."

Ewart College . . .

(cont'd from p. 26)

year with the highest percentage in Christian Education subjects) to Jessie Horne. Because of the satisfactory field work done by all students of both the two and three year course this year the Jessie and Bell Hossack Memorial Scholarship was used to present copies of the book "Introduction to Christian Education" to each of the students.

Miss Margaret Webster, B.A., M.Ed., the principal of Ewart College, introduced the graduates and gave a brief review of the year's work. Twenty-one students were enrolled in Ewart College courses during the academic year 1966-67. The remainder of the residence was completely filled with students enrolled in various faculties of the University of Toronto; among them were students from Formosa, Hong Kong, Ireland and Thailand.

Graduation diplomas and scholarships were presented by Miss Webster, Miss Ada Adams, B.Sc., Dean, and Miss Irene Dickson, B.A., B.Ed., B.D., Lecturer and Administrative Assistant.

Women's Missionary Society, W.D.

Room 100 — 50 Wynford Drive, Don Mills, Ontario — 429-2840

Council Executive

President

Miss E. Luzetta McClelland,
79 Mason Blvd., Toronto 12. 483-1890.

Past President

Mrs. A. S. Curr,
15 Laurentia Cres.,
Downsview, Ont. 635-5263.

Vice-Presidents

Mrs. J. A. Newstead, 5 Nealon Ave.,
Toronto 6. 466-6347.

Mrs. Kenneth Philp, Apt. 1706, Rideau Towers,
47 Thorncliffe Park Dr., Toronto 17. 421-8662.

Mrs. A. Glenn Thompson, Stouffville.
Ont. 640-2241.

Mrs. G. R. Wallace, 79 Otter Cres.,
Toronto 12. 783-9579.

Secretary

Miss Olive G. Grant

Treasurer

Mrs. W. E. McCutcheon

Secretary for Afternoon Groups

Mrs. A. H. McKague, 3 Cortleigh Cres.,
Toronto 12. 487-0857.

Secretary for Evening Groups

Mrs. A. B. Lane, 31 DeVere Gdns.,
Toronto 12. 485-7890.

Secretary for Girls' Organizations

Mrs. James Holmes, 11 St. George Blvd.,
Weston, Ont. 241-2579.

Secretary for Children's Department

Mrs. J. R. Waldie, 152 Floyd Ave.,
Toronto 6. 461-5939.

Supply Secretary

Mrs. D. Whelan, Box 514, Beaverton, Ont.

Friendship and Service

Mrs. Harold Keefer, 13 Sutcliffe Blvd.,
Trenton, Ont. EXeter 2-5608.

Christian Literature Secretary

Mrs. J. M. Burnett, 30 Henderson Ave.,
Willowdale, Ont. 889-5121.

Life Membership Secretary

Mrs. W. H. Adamson

Chairmen of Committees

Editorial—Mrs. G. H. Peckover, RR #3, King, Ont.

National—Mrs. A. S. Curr.

Nominations—Mrs. A. S. Curr.

Overseas—Mrs. A. Glenn Thompson.

Organization—Mrs. G. H. Peckover.

Staff Policy—Mrs. G. H. Peckover.

W.M.S. Book Room—Mrs. A. H. McKague.

Members Without Portfolio

Miss Mary Hamilton, 227 Moore Ave.,
Toronto 17, Ont.

Mrs. J. D. McLeod, Apt. 701, 173 Cooper St.,
Ottawa 4, Ont.

Mrs. G. H. Peckover, RR #3, King, Ont.

Mrs. W. S. Reid, Apt. P.3, 120 Edinburgh Rd. S.,
Guelph, Ont.

Ex-officio members by virtue of office:

Executive Directors

National Missions—Miss Giollo Kelly, B.A.

Overseas Missions—Miss Mary E. Whale, B.A.

Organization—Miss Louise A. Reith, M.A.

Synodical Presidents

Secretaries of the General Board of Missions, Board of Evangelism and Social Action, and the Board of Christian Education.

1867 1967

Board of Trustees

Mrs. A. S. Curr (Chairman)
Mrs. I. G. Sinclair
Mrs. A. W. Pae
Miss Helen Horne
Mrs. A. R. McMurrich

National Secretary for Children's Work

Miss Mabel Booth

National Secretary for Teen-Age Work

Miss Helen Tetley, B.A., M.R.E., 429-0110.

Secretary for Adult Work

Miss May Nutt

PROGRAMME PACKETS 1967 - 68

THEME: "*Christ and the faiths of men*"

ADULTS

Christ and the Faiths of Men—This packet contains the booklet *The Bible and the Faiths of Men* by V. E. Devadutt and a study guide for four programmes relating the study to the areas in which The Presbyterian Church in Canada has representatives	$1.25

YOUTH AND ADULTS

Deep Well—a packet for groups of older teens, young women, and youth and adults together. It includes the book *Deep Well* by Emil Paul John and outlines for five programmes	$2.00

JUNIOR HIGH

Now—Would you Believe?—A packet for intermediates which contains the book *Now—Would you Believe?* by John Henderson and study guides	$2.00

THEME: "*Japan*"

ADULTS

The Koreans in Japan—the packet contains the booklet—*This is Japan Today* by Kyoji Buma and four programme outlines on the Korean Christian Church in Japan	$1.50

CHILDREN—JUNIORS

Long Night to Tokyo—the packet contains the story book by Marianna Nugent Prichard, Programme Guide, pictures and supplementary material on Koreans in Japan	$2.25

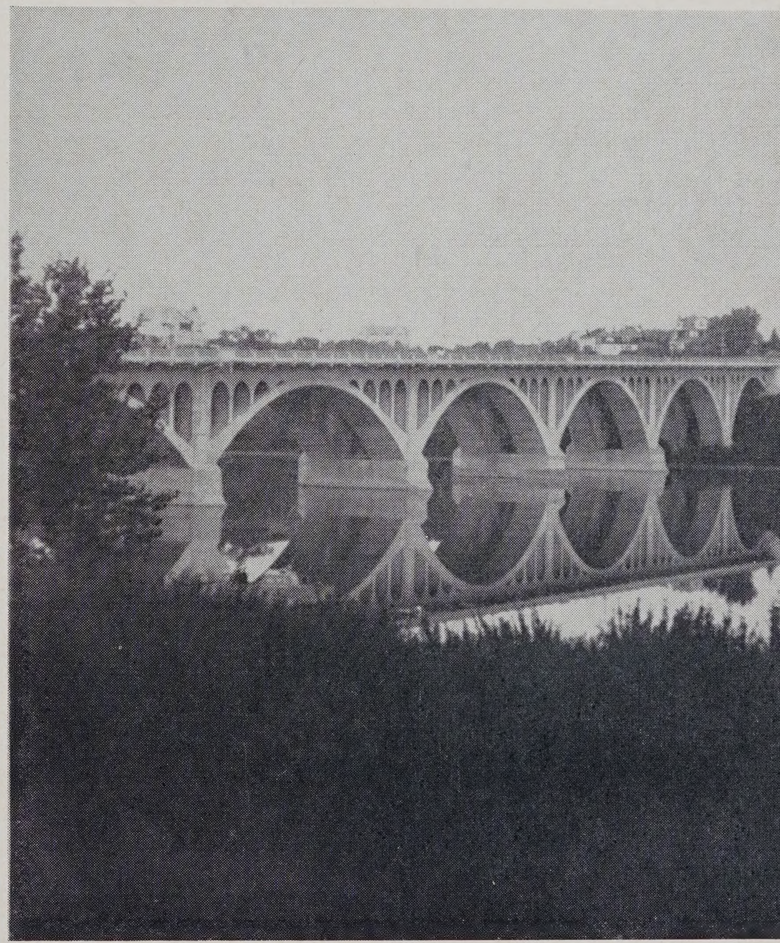
CHILDREN—PRIMARY

Aiko and Her Cousin Kenicha—the packet contains the story book by Audrey McKim, Programme Guide, pictures and supplementary material on Koreans in Japan	$2.25

These books are available from the W.M.S. Book Room, Women's Missionary Society, WD, Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order, and add 5c per book to cover postage and parcelling.

The Glad Tidings

25TH STREET BRIDGE, SASKATOON
(photo taken from in front of Presbyterian Residence)



SEPTEMBER
1967
VOLUME XLIII

**CENTENNIAL ISSUE FEATURING
SYNODICAL OF SASKATCHEWAN**

TABLE OF CONTENTS

Greetings from Saskatchewan .... *Mrs. W. A. Wilson* 1
Saskatchewan Synodical .... *Mrs. Jessie E. Walls* 4
Changes and Challenges .... *Dorothy Keller* 8
The foundations are laid .... *Isabelle M. Bailey* 9
Prayer .... *Frances A. Draper* 14
Regina Presbyterial .... *Jean C. Williamson* 15
Friendship and Service .... *Mrs. Harold Keefer* 20
Saskatchewan's Northern Missions 21
Prince Albert Fellowship House .... *Mrs. F. J. Dickson* 22
Synodical Givings 23
Programme Packets 1967-68 24
St. Andrew's, Assiniboia .... *Mrs. W. L. Stilborn* 26
Camp Christopher .... *Evelyn Murdoch* 27
Programme Planning .... *Mrs. Stephen How and Mrs. George Johnston* 28
Your Prayers are asked 30
National Missions in the Synodical of Saskatchewan 31
Saskatchewan's Contribution Overseas 33
Organization Staff 36
"We'll call him Musa" 37
In Remembrance 39
Book Reviews 40
Centennial Project 41

THE GLAD TIDINGS

Member of Associated Church Press
Member of Canadian Church Press
Editor — Helen C. Proudfoot, B.A.

Published monthly by the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Subscription rates payable in advance: Individual mailings $1.00. Make all money orders and cheques payable at par to *The Glad Tidings.*

W.M.S. members should send their subscriptions through their Auxiliary *Glad Tidings Secretary* to the Presbyterial Secretary. Other individual subscribers may send their subscriptions addressed to The Editor, *The Glad Tidings,* Room 100—50 Wynford Drive, Don Mills, Ontario.

Non-Delivery — *The Glad Tidings* is mailed so that it may be in the hands of our subscribers at the first of each month. In case of non-delivery or change of address, please notify The Editor, Room 100—50 Wynford Drive, Don Mills, Ontario.

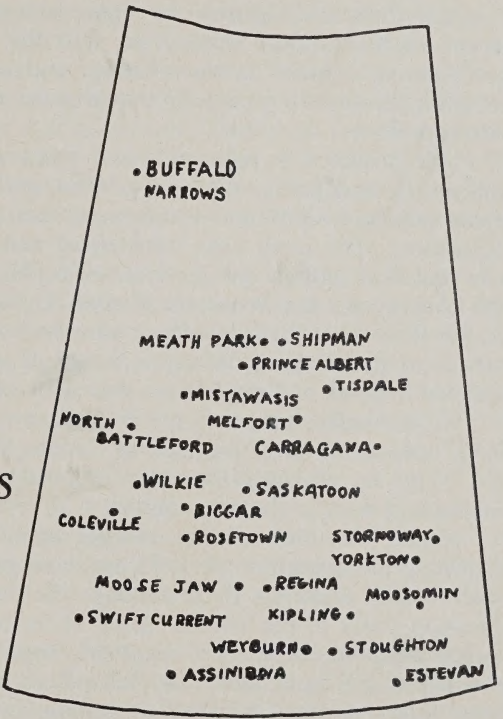
Yearly subscriptions run from January to December. Sample copies sent on request.

Printed by Maclean-Hunter's Commercial Printing Division.

Authorized as Second Class Matter by the Post Office Department at Ottawa, and for payment of postage in cash.

THE GLAD TIDINGS

VOL. XLIII TORONTO, SEPTEMBER, 1967 No. 8


BUFFALO NARROWS
MEATH PARK
SHIPMAN
PRINCE ALBERT
MISTAWASIS
TISDALE
NORTH BATTLEFORD
MELFORT
CARRAGANA
WILKIE
SASKATOON
BIGGAR
COLEVILLE
ROSETOWN
STORNOWAY
YORKTON
MOOSE JAW
REGINA
MOOSOMIN
SWIFT CURRENT
KIPLING
WEYBURN
STOUGHTON
ASSINIBOIA
ESTEVAN

Greetings from Saskatchewan

by MRS. W. A. WILSON
President, Synodical of Saskatchewan

Greetings from the Presbyterian women of Saskatchewan. We trust this centennial year shall be full of joy and pride for each one of you, and may our Centennial Resolution be to do our part in making Canada a great nation, known best of all by the work done for the advancement of the Kingdom of God at home and abroad.

Those of us who call Saskatchewan home think it most fitting that September should have been the month chosen to feature our province in

The Glad Tidings. For, while our economy does not now depend entirely upon the growing of grain, we still think of our large acreage of wheat as our most important industry. And who has not stood on the edge of a field of golden wheat as it swayed back and forth in a gentle breeze like ripples on an ocean, and not offered a prayer of thanks to an Almighty Providence, who, in His goodness, did send this food. Or who has not watched from the highway the lights of many combines under a harvest moon, as the farmers worked far into the night in order to harvest the grain before a break in the weather, and not wondered about the people of many lands who would be thankful for the bread and cereal this grain would provide.

This province is only sixty-two years old and the country was only sparsely settled before the 1880s when settlers began to trek westward in great numbers. But our Presbyterian heritage goes back prior to Confederation. The early days were trying and it is difficult for us to realize how the first settlers did survive—especially the cold of winter. However, the church and the Women's Mission Groups in Eastern Canada did not forget their sons and daughters who had ventured forth into the frozen wastes of prairie land. Many a barrel of warm clothing was packed and shipped to them, and many times these gifts saved precious lives.

We remember too, how the W.M.S., knowing the great lack of medical care, opened out-post hospitals at Canora and Meath Park, where medical aid could be obtained for those requiring it, and what a blessing these institutions were to the communities.

Again, we think of the meagre membership and few churches left following the disruption of 1925 and how great was the job of reorganizing such widely scattered Presbyterians. This was soon followed by the depression years of the 1930s. Some of us recall the warehouses in several larger cities where W.M.S. members, together with Miss Lily Macarthur, deaconess in Regina, and Miss Helen Ross, deaconess in Saskatoon, worked long hours sorting, packing and shipping to Presbyterian (and other) families, clothing which had been sent from our churches in other parts of Canada. Many a child walked into Church School on a Sunday afternoon looking warm and cozy rather than the pinched cold look of the previous Sunday, because the deaconess had visited the home during the week and left a bundle of well-chosen, warm, used clothing. Only the mother and father knew who the Angel of Mercy was that had provided for the needs of their little ones.

Then came the second World War, and it seemed strange that so many of the Saskatchewan boys and girls who joined the services went into the navy. Perhaps it was the same spirit of adventure which had prompted their grandparents to move into the new frontier country years previously, for most of these young people had never before laid eyes on the sea.

Like most other synodicals, we find ourselves living in an almost entirely new era since World War II. Our women are no longer in the home, but are active in professional and business life, and we have to face new situations almost continually. So many tell us that they are "working" and so have not time to take part in church work. When we analyze this, we actually find that modern methods give us time to go into business for seven or eight hours a day and still have more free time than did our grandmothers, whose lot it was to spend almost a whole day each week laundering the family clothes over a washboard and tub, the following day being equally hard as she used a sad-iron, heated on top of a wood or coal stove, to press the clothes and so on through each day of the week. But our grandmothers always found time to be in church on the Sabbath day, and, unless hindered by emergencies, took their part in the Mission work undertaken by the Missionary societies.

Our job must be to interest all women of the church in the work to which our church is committed, to help them see that we have each been given time, talents and usually substance which are rightfully God's and from which He expects a return. As we seek new ways to interest others in our programme, let us make it flexible, being ready to try out new ideas and make changes, without forgetting our motto: "To unite the women, girls and children of the church in prayer, study and service for the advancement of the Kingdom of God at home and abroad."

"Prayer" so that God may be a partner; "Study" for we cannot be interested in something without having knowledge of it; and "Service" for Jesus Himself requests it. Let us refrain from grumbling and complaining and by our attitude and actions show others what joy there is in having a share in God's work.

As we stand on the threshold of Canada's second century, and see before us the vast expanse of uncharted seas which must be crossed and the unfinished work of our Lord waiting at hand, let us use as our compass and road map the Word of God, for it is the only infallible guide to right living; and let us put our hand into the hand of God and step into the future without fear, for we know that He is able to make all things work together for good to them that love Him.

* * *

RCAF Women's Guild Use Mission Study

From 3 Wing, RCAF, CFPO 5055, comes this letter "We have greatly enjoyed using your study material this past year in our Protestant Chapel Women's Guild. It would please us very much if you would again send us your study packet for 1967-68 . . ."

by MRS. JESSIE E. WALLS, Historian
Synodical of Saskatchewan

Saskatchewan Synodical

One hundred and one

Saskatchewan celebrated a centenary of its own in 1966 — the 100th anniversary of Presbyterianism within its bounds.

It was in 1866 that the Rev. James Nisbet established his Mission on the bank of the North Saskatchewan River, started the first regular Presbyterian services, built the first Presbyterian Church and, as well, founded the City of Prince Albert, in what is now the Province of Saskatchewan.

Until this time, practically the only whites in this part of the West had been the men in charge of the few widely scattered fur trading posts. Now the Mission attracted people from the east and the first white settlement, within the bounds of the present province, took place in the vicinity of the Mission, in the triangle formed by the junction of the North and South Saskatchewan Rivers.

Three years after Confederation, Rupert's Land was purchased from the Hudson's Bay Company, and a great part of it became known as the North-West Territories. In 1877, Battleford, a trading post at the junction of the Battle and North Saskatchewan Rivers, was made the capital of the Territories, and a little log Presbyterian Church was built there the next year.

In 1882, a Temperance Colony from Ontario founded a settlement on the bank of the South Saskatchewan River, about 100 miles southwest of Prince Albert and thereby established the present city of Saskatoon. The Temperance Colony was Methodist, but other settlers followed, and we know that Presbyterian services were held in homes in the neighbourhood as early as 1885.

In 1883, the York Farmers' Colonization Company, also from Ontario, made a settlement at Yorkton, and we have a record of a visit by Dr. Robertson to that community in 1892.

Meanwhile, the early 1880s saw the building of the CPR across the southern prairies and also the beginning of the wonderful work of our beloved Superintendent of Missions, the Rev. James Robertson, afterwards the Rev. Dr. Robertson.

As little towns and villages sprang up along the railroad line, Dr. Robertson was there to arrange for services, organize congregations, and to help with the building of churches. It was said of him that he was always a jump ahead of the railroad, but, be that as it may, by the time the rails were laid across the prairies, our Church was well represented and church-building was proceeding apace.

But 1885 was the year of the Rebellion, and a year of anxiety and suspense for the settlers. The little settlement of Saskatoon was terrified when a band of Sioux Indians passed the village on their way north to join the war party at Batoche. The people in Battleford, in daily fear of attack, took refuge in the North-West Mounted Police Barracks, and in Prince Albert, a stockade was built around the Presbyterian Church and manse. Then, when the signal, which later proved to have been a false one, was given, the women and children rushed to the manse for safety and the men and big boys to the church.

But it is worthy of note that the Indians from the Round Plains Reserve, near Broadview, where the Rev. Hugh McKay was in charge, and the Indians in the north, who had come under the influence of the Nisbet Mission and the teaching of Miss Lucy Baker, remained loyal throughout.

Cairn on bank of North Saskatchewan River at Prince Albert, marking landing place of Nisbet Mission in 1866.

After the rebellion was over, and peace was restored, there was an influx of settlers and the building of railroads encouraged this. By the end of the first decade of the 20th century, Saskatchewan, which became a province in 1905, was settled, though sparsely, roughly speaking from the North Saskatchewan River to the United States boundary. Almost every part of it was served by The Presbyterian Church in Canada. In fact, the Church had advanced so much that, in 1906, the Synod of Saskatchewan was erected, with the Rev. John Leishman as its first Moderator. This was a far cry from the situation, scarcely 40 years earlier, when the Rev. James Nisbet of Prince Albert, the Rev. John Black of Kildonan, the Rev. Wm. Fletcher in the Assiniboine area, and the Rev. John McNab of Red River constituted the first and only presbytery west of the Great Lakes.

Organization of Missionary Societies

Meanwhile, as each new church was established, the women shouldered their share of responsibility. They were concerned, of course, about their own local congregations, but, as well, they knew the wretched conditions under which the Indians lived and it was the realization of this that led to the organization of the missionary societies that were the forerunners of our present W.M.S.

The first missionary society, of which we have record, was organized at Moosomin in 1892, and another Auxiliary that was noteworthy was that formed on the Mistawasis Reserve in 1897. In 1902, at the request of the Presbytery of Qu'Appelle, the Presbyterial of Qu'Appelle was organized. This was, at first, a Home Missionary Presbyterial and was the first organized Home Missionary Presbyterial in Canada. Later it became a Home and Foreign Missionary Presbyterial and was the mother Presbyterial of Saskatchewan.

Other presbyterials followed, some Home, some Foreign, but in 1914, when the Missionary Societies of our Church were amalgamated under the Women's Missionary Society (W.D.), the women in Saskatchewan fell into line.

Shortly after the amalgamation, the Saskatchewan Provincial Organization was set up, with twelve presbyterials, to which the Presbyterials of Swift Current, Assiniboia, and Kamsack were soon added.

That meant that, by 1925, there were fifteen presbyterials with 467 branches and 8,872 members. After June 10, 1925, however, there remained only 22 groups, consisting of 11 Auxiliaries, two Young Women's Auxiliaries, five Mission Bands and four Affiliated Groups.

In March 1925, the Saskatchewan Provincial Society met for the annual meeting in Saskatoon. During that meeting, the women present, who intended to remain with the Presbyterian Church, met and set up a provisional organization to facilitate later re-organization.

During the spring the presbyterials acted in a similar manner. In the north, representatives from the presbyterials of Kindersley, Battleford, Prince Albert and Saskatoon met and arranged for a combined presbyterial, to be known as the Prince Albert-Saskatoon Presbyterial. In the south, two presbyterials were formed, the Regina Presbyterial and the Moose Jaw Presbyterial.

Thus, when the Provincial was re-organized the latter part of October, it had three presbyterials. In 1932, the Prince Albert-Saskatoon Presbyterial separated into the two Presbyterials — Prince Albert and Saskatoon. Later the provincial organization became the Saskatchewan Synodical Society.

Memorable Meetings and Projects

In 1926, Council met in Saskatoon. The weather was not very co-operative. Nor was it co-operative when Council met in Regina in September 1951, for then the delegates were greeted by a snowstorm. However, the two Council meetings stand out in the memories of the members of the Saskatchewan Synodical in that the first one gave them much needed encouragement, and it was at the Regina meeting that the suggestion was first made that the W.M.S. (W.D.) should enter the African field, the suggestion that led to the participation, a couple of years later, in the work in Nigeria.

After 1925, of the many projects that had been carried on by the W.M.S. only three remained to them, the Lucy Baker School Home in Prince Albert, the Mistawasis Mission, and the Hugh Waddell Memorial Hospital in Canora, which was taken over later by the town. In 1927 the Presbyterian Residence for Girls was opened in Saskatoon and was used in that capacity until 1946; since then it has been operated by the Church as a residence for young men. In 1939, the Weirdale Hospital was opened and also continued until 1946. In 1946 the Christopher Lake Camp site, north of Prince Albert, was purchased and the camp fitted up, and it has served the Presbyterian communities in Northern Saskatchewan ever since. The latest project is Fellowship House in Prince Albert.

These, of course, are all undertakings of the W.M.S. (W.D.) but the women of the Saskatchewan Synodical have felt a responsibility for them and have done what they could to make them a success.

Since 1925, the history of the Saskatchewan Synodical has been in no way spectacular. During the first few years, several Auxiliaries that were most anxious to keep their membership in it, were forced to withdraw, because there was no Presbyterian Church within reasonable distance of them. Even so, it was, and still is, no uncommon thing for women to drive 25 miles or even more, each way, to attend their Auxiliary meeting.

Then there were the drought years of the 30s when all residents of Saskatchewan were sorely pressed, but in spite of difficulties and discouragements the Synodical has carried on.

Since 1925 the Synodical has been well represented on both the overseas and national fields, and Miss Giollo Kelly, B.A., Director of National Missions for the W.M.S. (W.D.) was a former executive member of the synodical.

Thanks to the Presbytery Deaconesses, Synodical has been able to learn something of the home mission work of the church, opening up in the far northern part of the province and hope to be able to do something in that field. Opportunities for service in this rapidly expanding province are certainly not lacking.

But in spite of such opportunities, Synodical is facing a serious situation. The frequent changes of ministers in the West, with the long periods of pulpit vacancy between, the passing of older members who for years have carried on the

(cont'd on page 48)

CHANGES and CHALLENGES

by MISS DOROTHY KELLER
Regional Secretary
Synodical of Saskatchewan

Over a number of years, Moose Jaw Presbyterial has been experiencing changing conditions. The many changes of ministers in the six churches provides stimulus to the people. New ideas come with each new minister; while flexibility and leadership come with each vacancy. The result is a very individualistic and courageous people.

Change is taking place in the organization structure of the women's groups as well. St. Andrew's, Assiniboia and Knox, Weyburn now have Women's Federations; while St. Andrew's, Swift Current is considering the step. St. Paul's, Moose Jaw now has two groups instead of three.

Change is also taking place in the church buildings. St. Andrew's, Swift Current recently sold its church and property and is moving to another part of the city. Knox Fellowship House, serves the needs of the church and community of Weyburn. Knox, Briercrest recently has been redecorated. Knox and St. Paul's, Moose Jaw, are jointly studying the needs and demands for servicing other parts of the city.

Change takes place in the people who work for their churches. The older people give guidance to the younger and so the work continues. Coupled with the changes have been the many challenges to the women of the area. The first challenge was the need for spiritual nourishment and fellowship as well as food during the depression. Mrs. A. Brell helped start a community group of women in the Pambrum district. They continue to meet and now call themselves "The Brell Memorial Missionary Society." Since prayer is central with all groups, it is encouraging to note that one group has a "Prayer Bank." Members place names of people or projects needing prayer and each member removes a slip of paper from the Bank and remembers the item in private devotions.

The ever-present challenge is transportation. During the war it was necessary to have a "Stay At Home Camp" for children. Trains do not connect the five areas directly as they once did. Weyburn now finds itself closer by road to the Regina Presbyterial centres. Because of highway driving, weather, time and length of meetings are great considerations.

There is also the challenge to adapt the programmes to meet the needs of the women and the community. Assiniboia likes to give

(cont'd on p. 48)

The foundations are laid

by MISS ISABELLE M. BAILEY

The work of the Presbyterian Church in what is now the Province of Saskatchewan dates back to 1866. This area then was under the control of the Hudson's Bay Company. Not until 1870 did this territory become a part of the Dominion of Canada and not until 1905 did Saskatchewan become a province.

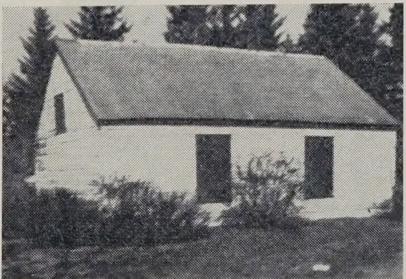
The Rev. James Nisbet

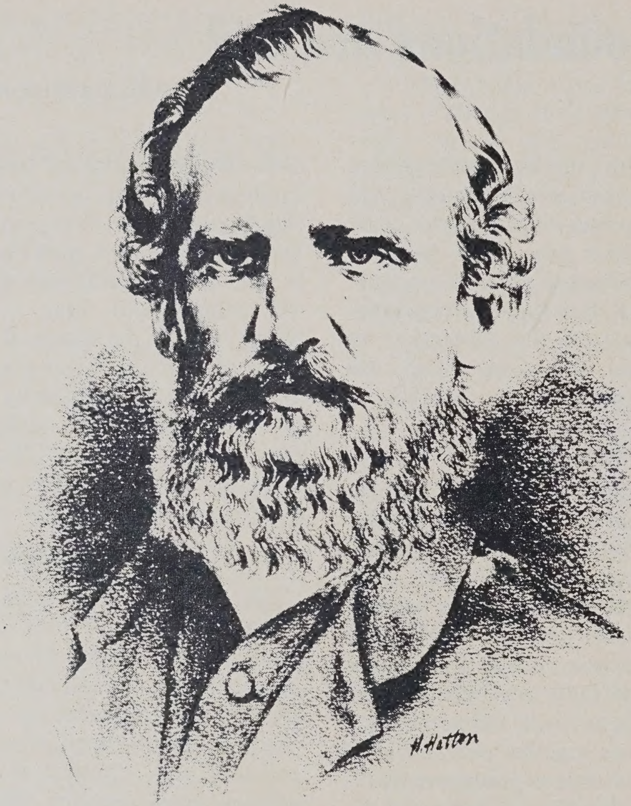
The pioneer missionary of the Presbyterian Church in Saskatchewan was the Rev. James Nisbet, who reached Prince Albert, July 26, 1866. He and his party trekked across the prairies from Fort Garry to Fort Carlton. They improvised rafts out of their cart wheels with oilcloth spread over them, or used ox hides sewn together and stretched on a rough frame to transport themselves and their possessions over the many streams. At Fort Carlton the Hudson's Bay Co. loaned them a barge or scow to float all their light equipment down the North Saskatchewan River about 30 miles to a site which they named Prince Albert. Their heavy equipment was brought overland when the trail had been widened to permit the loads through. Here the mission was founded with Mr. Nisbet superintending the building of living quarters and later a school and church. He did much of the building himself. Roving bands of Indians kept coming and going, sometimes camping nearby. Our missionary preached to these natives, opened a school for the children and taught the young men four evenings a week. After the close of the evening classes the young men were invited to stay for family worship. For eight years Mr. Nisbet carried on this work until the illness of his wife necessitated their return to Kildonan, where shortly both died.

Miss Lucy Baker

In 1878, the Foreign Mission Board transferred the mission at Prince Albert to the Home Mission Board which became responsible for the services provided for the white settlers. The Foreign Mission Board retained the control of the day school established by Mr. Nisbet. The Rev. Donald Ross was ap-

The first Presbyterian Church built in Saskatchewan. Built by the Rev. James Nesbit at Prince Albert, it is now a museum.





The Reverend James Nisbet, pioneer Presbyterian missionary, who in 1866 led a party to the present site of Prince Albert to establish Saskatchewan's first major farming community and trading centre.

pointed to succeed Mr. Nisbet and he with his wife and a Miss Lucy Baker set out from Montreal. Illness forced Mr. Ross and his wife to go back but Miss Baker continued the journey with other companions and reached Prince Albert, October 28, 1879 with the thermometer standing at 28° below zero. The trip from Winnipeg had taken six weeks in a Red River cart. She set up housekeeping in the old mission house built by James Nisbet. Here she taught school from the time of her arrival until the Riel Rebellion broke out in 1885.

She turned over her home to the authorities to be used for a hospital for the wounded and ill from the rebellion. Miss Baker herself nursed many of the sick and wounded and it is doubtful if any other woman rendered a nobler service.

At the close of the rebellion she refused to accept any remuneration from the government for the use of her house or for the services she had rendered the troops. Since the old mission house was rather dilapidated she decided to build a house of her own nearer to the school. Here she was very busy and happy. If the parents lived too far away, Miss Baker took in the girls to board and to attend school. Her days started early and ended late as she cared for the household duties before and after school.

In 1866 the growing number of students necessitated a larger school and the Nisbet Academy was opened the following year. Miss Baker was one of the teachers until the building was destroyed by fire.

She then opened a school across the river for the children of refugee Sioux Indians from the United States. Here she experienced difficulty in persuading the Indians to send their children to her school and in gaining their confidence. When these Indians were settled in what is now known as the Round Plain Reserve she followed and continued as their teacher. However, she now had an assistant in Miss Annie Cameron, a young woman who had grown up in this country and one whom the Indians trusted. Miss Baker learned the language of the Sioux Indians and translated parts of the Bible for them.

After many years of service Miss Baker was forced to retire due to failing health and died in Royal Victoria Hospital, Montreal, on June 2, 1905.

Missionaries at Mistawasis

While the white settlers and Indians in and around Prince Albert were served by Miss Baker and a succession of ministers, the Indians further afield had the services of the Rev. John and Mrs. McKay. Mr. McKay, a brother-in-law of Mr. Nisbet and a member of the Nisbet party, had been ordained and appointed resident missionary of Mistawasis in response to a request by Chief Mistawasis. The Great Cree Chief wanted his band to have the same opportunities as any other Indian. He was particularly interested in the religion taught in the school in Prince Albert which educated the Indian to be able to read and speak English. Mr. McKay served here until 1890.

In 1894 the Rev. W. S. Moore was appointed to take up the work at Mistawasis. A son, the Rev. Dr. W. W. Moore gave over 29 years of faithful service as both teacher and missionary at Mistawasis. He later served the people at Round Plain, where Miss Baker had served so well and also at a newer settlement, Crutwell. The Rev. Stephen How now serves all three points.

It was at Mistawasis that the first

Auxiliary of the Women's Missionary Society was organized in the Prince Albert Presbyterial in 1897. No further groups were organized until 1906 when the James Nisbet Auxiliary was formed in Prince Albert. 1913 saw the formation of the Lucy Baker Senior Mission Band, later it became a Young Women's Auxiliary, and the Ephraim Scott Mission Band in Prince Albert. St. James Auxiliary, Melfort was organized in 1915 and St. Andrew's, Tisdale in 1920. The Prince Albert Presbyterial was organized February 18, 1915 with five auxiliaries, one associate society and four mission bands.

In 1925 many changes took place because of the Church Union. Those who wished to remain Presbyterian in the four most northerly presbyterials of Saskatchewan met and formed one presbyterial known as Prince Albert-Saskatoon Presbyterial. In 1932 this large presbyterial was divided to form two — one centred around Saskatoon and the other around Prince Albert. The Prince Albert Presbyterial had Mrs. R. G. McKay as president, a position she filled most capably for the next ten years.

As early as 1903, children of new settlers were encouraged to live in boarding homes near the few existing schools so they might be educated. At first it was difficult to persuade the parents to send their children to school and sometimes other media were used to gain their interest. Such was the case at Wakaw, a village south of Prince Albert. Here a large number of Ruthenian and Hungarian immigrants had settled. A small hospital was set up and children treated there as patients were, because of the love and sympathy shown them, permitted one by one to remain and attend school. The "Anna Turnbull" Hospital was opened in Wakaw in 1906. In 1912 a new twenty bed hospital was opened with the Rev. R. G. Scott, the medical missionary in charge.

W.M.S. has contributed in Various Areas

A Residence for girls was opened in Prince Albert known as the "Lucy Baker School Home". In 1925 this Home was taken over by the W.M.S. and many girls attending school, particularly high school, found it to be a "home away from home". In the depression years of the 1930s fewer girls were able to afford boarding away from home to attend school. Then too, high schools had gradually been established in many areas. By 1939 the need for such a home seemed to be past and the house was sold. However, young people needing accommodation began moving into the city again and in 1964 the W.M.S. purchased and opened Presbyterian Fellowship House in Prince Albert. Here boys, mainly Indian, find comfortable living accommodation and a Christian home atmosphere, while attending school or seeking work.

On July 8, 1939 a W.M.S. Hospital at Weirdale was opened. Miss Mary Lyons was the Superintendent and she had Miss Isabel Sym as her assistant. The hospital filled a need, for a few years, in the district. However, in 1946 it had to be closed because there was no resident doctor. In 1948 the building was loaned to the Board of Missions to serve as a Mission Centre for work among new Canadians settled there. In 1955 the building was sold.

Another area in which the W.M.S. has contributed is in camps. In the 1930s camps for girls were held, directed by deaconesses supplied by the W.M.S. Three such camps were at Eight Mile Lake near North Battleford, Perch Lake in the Melfort area and Christopher Lake north of Prince Albert. Space was rented at these lakes and the girls lived in tents, "slept on the ground with ground sheets to protect them from the dampness. Their only basin was the lake. At one camp they had a one hundred per cent air-conditioned dining room and at another they slept under the stars. At each camp the girls made open-air chapels in the camp-craft periods." In the Prince Albert area the Scout Camp was sometimes rented instead of the area at Christopher Lake.

In 1944 a tract of land at Christopher Lake was purchased by the W.M.S. to be developed and used for camping by the Presbyteries of Prince Albert and Saskatoon. This site covers 103 acres of heavy timber leading down to a fine sandy beach. Some small buildings were on the property and a large lodge was built, with the assistance of the W.M.S., in readiness for the first camp which opened July 19, 1945 with 51 boys in attendance. Sixty-three girls were at the camp in August of that year. Some of the original buildings have been torn down, more cabins have been built, more equipment added and improvements made each year.

And so the work has progressed. Year by year changes are noted. Older hands have passed on the 'torch' for younger hands to carry. May we as individuals, as groups, and as a Society have the vision, faith and courage to meet the opportunities and challenges of today as did those of yesterday.

St. Paul's Church, Prince Albert

PRAYER

My God, is any hour so sweet,
From blush of morning to evening star
As that which calls me to Thy feet,
The hour of prayer.

Our Father and our God; we thank Thee for the hour of prayer. It is the hour of consecration, a time of communion, and here our strength is renewed, our faith strengthened, our souls revived. It is at the hour of prayer we realize our own helplessness and know in truth that "without Thee, we can do nothing."

Our Lord left the waiting multitudes and went into a desert place; there He prayed, and returned to see again how great were the needs of the people, for "He was moved with compassion." Our Father, may we in this very busy and complex world take time to pray that we too may see and feel the need of those who at this moment are torn by war, poverty, ignorance and fear. We pray for all nations and for our devoted missionaries who seek to bring the Good News of the Gospel, of healing and of learning.

To those of us who remain at home, may we never forget that we too are soldiers of the cross: Our duty is clear, give us grace to be faithful for "God has His young men at the war, His little ones at home."

We thank Thee for the privilege which is ours to serve. Help us by Thy grace to be faithful, devoted and true fulfilling the command of Jesus Thy Son, "go and tell."

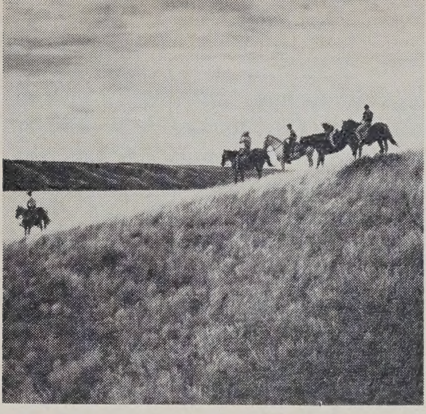
Guide us by Thy counsel and teach us to love Thee as we ought to love.

We ask all in Jesus' name, Amen.

(prepared by Frances A. Draper, Knox Church, Yorkton, Sask.)

LATE WORD FROM NIGERIA

You will be glad to know that we have just heard word about our people in the break-away Nigeria State of Biafra. Miss Elsie Taylor is in London, England. She will come to Canada in late August. Miss Agnes Gollan who was due to come on furlough in August is remaining in Biafra for the time being. Miss Dorothy Bulmer is with her. Both are well. Mr. Murray Ross and Mr. David Craig are still in Biafra. Their families and all other Canadian Presbyterian missionaries have departed Biafra.



Qu'Appelle Valley

WHERE IS IT?

Regina Presbyterial

by MISS JEAN C. WILLIAMSON
President, Regina Presbyterial

Regina Presbyterial is in the southeastern area of the province of Saskatchewan stretching from Estevan in the south, 164 miles north of Yorkton, and from Whitewood on the Manitoba border west 108 miles to Regina. Contained within that area are thirteen Presbyterian Churches having seventeen Auxiliaries and one Federation of eight circles.

Our Province

Some may think — Saskatchewan, no wonder there are so few churches in that large area. But, in both Matthew and Luke we are told to "Seek and ye shall find" and one does "find" in Saskatchewan when one seeks. As you drive along on the plain, suddenly before you is a great valley longer than the eye can see cradling Long Lake some sixty miles in length. There is no need to climb hills to snow ski in winter; and it is only necessary to drop gently into the Qu'Appelle Valley for any and all aquatic sports, swimming, water skiing, all types of boating and, summer and winter fishing, with big ones that get away as well as those that are good eating. The summer is very short, and so we treasure it. Almost any city dweller appreciates the first feathery green wisps of leaves on the trees, which were all planted by man here in Regina, and the *day the farmers are able to go on the land. Our obvious beauties are the green of the grain fields in the spring and the golden expanse of the ripened grain in the fall. The flower beds in the parks and around the Parliament Buildings are truly 'a thing of beauty and joy for ever.' The humidity is very low making the extremes in temperature reasonably easy to accept, the sun shines as nowhere else in summer and in winter, and God has given us sunsets such as He has not bestowed anywhere else. Of course, we do have dull days but not too many and above all, what we do not have in this province accentuates what other provinces have so that their beauties are more keenly appreciated by us and by those who visit here a while and then go home.*

Our presbyterial is unique in several ways. Saskatchewan became a province in 1905 but, 39 years before that, the Rev. James Nisbet came to the Northwest Territories and settled in Prince Albert. Sixteen years after his arrival, in 1882, a church was established in Indian Head, approximately 290 miles south and east of the present city of Prince Albert. That was a long, long way on the Prairies in those days. The next year a church building was erected, constructed of brick made in the vicinity. In that year too, 1883, the Protestants in Moosomin, other than Anglicans, together built a house where the minister, the Rev. W. Nichol, lived and services were held in a large downstairs room. In 1890 a small church was built but was replaced by a larger one in 1903. In August of 1892 six ladies met in the Presbyterian Church in Moosomin and organized an Auxiliary of the Women's Home & Foreign Missionary Society. As far as can be ascertained this was the first Auxiliary in Saskatchewan. A church was established in Estevan in 1892 and Westminster Stone Church, built of field stone, was dedicated in 1903. In 1921 a local Union took place and it was not until 1931 that the Presbyterian Church was re-established there. In those early days congregations and church buildings were starting everywhere and Auxiliaries and Mission Bands naturally followed many being established during the next few years.

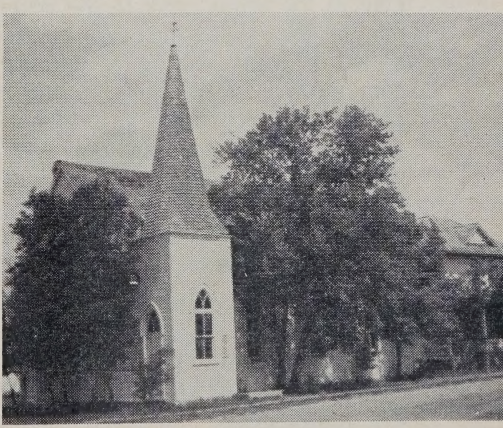
In 1884 the Foreign Missions Committee of the Presbyterian Church sent the Rev. Hugh McKay as a missionary to the Indians of the Northwest Territories. He, with the Rev. and Mrs. G. Flett, settled at the east end of Round Lake in June of that year, about 20 miles from Broadview. Next year the Riel Rebellion broke out and the young men of the Round Lake Mission were anxious to join the fighting but, because of the courage and wise counselling of the Rev. Mr. McKay, the young men listened to their Chief, and the war dance they were doing stopped, and they returned to their peaceful pursuits. Mr. McKay worked with those people whom he loved and who loved and trusted him for 40 years. He died in Winnipeg in 1928 and, though this mission is no longer Presbyterian, a field stone cairn was erected and dedicated to his memory. This, in full, is a thrilling story of what can be done, in God's name, with His help by a sincere Christian.

St. Andrew's Church in Stoughton was built in 1905 but a congregation was meeting for worship before that as Mr. and Mrs. Alex Young and Mr. George Young joined the church by certificate in 1899 and 1900 respectively. Dr. Carmichael, Superintendent of Missions, officiated at the opening of the church, preaching at three services, at 11 a.m., 3 and 7 p.m. on the 24th of December. The local paper reported, five days later, that the weather for the opening was beautiful, the sermons eloquent and the church crowded to the doors for each service. On Monday evening there was a supper and a concert given by the young people followed by an address by the Rev. Mr. Story, Methodist minister for Heward and Stoughton. There was a Presbyterian congregation and church building at Heward and these two churches were always like two tree trunks from the same root with their branches intermingling, *for* each other, *with* each other, close together. With the passing of time and modern developments the community of Heward has practically disappeared as has the physical church. The very, very few remaining Presbyterians in the district worship in the Stoughton church now.

Hungarians Settled in Kipling

At Kipling we have the Bekevar Church and there they remind us that the history of Bekevar does not begin with the first pioneer setting foot on the rich soil of the Prairies but in the minds and hearts of men who lived in a distant land, Hungary, in central Europe, and as men of courage and lovers of the soil and of liberty, set out to avail themselves of the opportunities this country of Canada offered them. The founders of the Bekevar community arrived in Whitewood, Northwest Territories in 1898 where they spent two years, then, following Indian trails, set out to seek the place to call home. They

St. Andrew's Church, Stoughton



found, and settled where the community now is on July 20, 1900. In 1905 a school was built which served the educational, social and spiritual needs of the community until 1911 when the Bekevar Presbyterian Church was completed. The community is still growing and it is quite usual for the minister to hold evening services once a month in First Church, Regina, for Hungarians in this city who like to worship in their mother tongue. The great-grandchildren of the first settlers still speak Hungarian in their homes as do their parents but they are Canadians in Canada, proud of both heritages, as it should be.

First Broadcast of Church Service

About 1881 the Presbyterians in Regina, a very small community then, were holding services in a tent but, with time, the congregation grew and eventually there were four beautiful churches built. One in the centre, one in the east, one in the west, and one in the north of town serving a growing community. In the church in the east of the city there is a plaque commemorating an event that took place in 1923. On February 11 of that year the first church service ever heard on the radio within the British Commonwealth was broadcast by CKCK Regina, originating in that church. The historic broadcast hung in the balance as some of the elders thought radio a toy and not a dignified medium for a service of worship. Finally it was agreed to make the arrangements if the "whole thing" did not cost the congregation more than five dollars. It was the evening service that was to be broadcast but, when CKCK's engineer Bert Hooper tested the equipment that morning the reception was so good he threw the switch and aired that service too. Next day the paper reported "the listening audience could even hear the coins dropping into the offering plates." Letters were received from many points in Canada and the U.S.A. saying the service had been distinctly received and much appreciated.

The Presbyterian Church in the Regina Presbyterial was left with two churches, Stoughton and Bekevar, in 1925 and so started a second cycle of work. An assessment showed how pitifully few were the numbers of those remaining within the Presbyterian Church and how almost insurmountable was the task of starting again. However, during 1926 to 1930 churches were being opened in towns and villages where a few Presbyterians had sufficient faith to build again and though, through the years, many of them have continued so small that their disappearance seems imminent, they still worship in their churches in spite of adversity.

Churches and Ladies' Groups Organized

First Presbyterian Church in Regina was dedicated in 1926 bringing to an end the worship services in the City Hall. As was natural, the ladies of the congregation formed groups. Some were Women's Guild and some W.M.S. but in 1948 they formed The Women's Federation. The original groups, now called Circles, continued, each autonomous within the rules of Federation. Each Circle appoints a representative to Federation but all members are encouraged to attend the monthly Federation meetings and many do. Each Circle decides how it will raise Federation funds which are sent to the Federation treasurer and it is at Federation meetings that allocations of this money are made according to the decision of those in attendance. Naturally, Federation has to help finance the local church and any other worthwhile projects agreed to, but financial support for missions has increased fourfold since Federation came into being. In First Church there are also two W.M.S. Auxiliaries both of which were organized in 1935.

The congregation of Northside Church began in 1925 and in 1929 the "Douglas Wilkie" Young Women's Auxiliary was formed, with twelve girls aged from 12 to 17. Five years later this Auxiliary of young girls organized their mothers into a Senior W.M.S. Auxiliary. This is a reversal of the usual procedure but shows what can be done when dedication is behind the effort.

Walter Martin Memorial Church was formed in the late 1920s but it wasn't until 1942 that a building was purchased for the congregation. In 1954 the Lily Macarthur Guild was formed and, though small, still functions.

Starting with a Sunday School being held in the recreation field of a school in Northeast Regina in 1951 and church services being held in homes, Calvin Church continued to grow but it was six years before these persevering people were able to build their own church hall in which to worship. In the intervening years, the members, with the extra support of the Calvin Ladies' Guild, who affiliated with the W.M.S. in 1958, have led and supported C.G.I.T., Explorers, C.O.C., Cubs, and Scouts.

St. Stephen's congregation was formally organized in South Regina in 1958. First they built a manse making a chapel in the basement and used the upstairs for Sunday School classes and a residence for the minister. In 1959 a few women formed a group to assist in projects and activities of the church and in 1961 the St. Stephen's Women's Association was affiliated with the W.M.S. There are C.G.I.T. and Explorer groups being nurtured in their lovely new church.

The churches in Whitewood and Broadview have not been mentioned so far because there does not seem to be any "old" information available though it would appear

(cont'd on p. 47)

Friendship and Service

by MRS. HAROLD KEEFER, Secretary
Friendship and Service

The 1967 Council took a keen look at one of its departments and decided that here lay the foundation upon which to build our Centennial project of Prayer-People-Programme.

First, it gave the department a new name—"Friendship and Service"—for Council could see that the avenues of service for the truly dedicated Christian woman grow wider each day far exceeding those suggested by the name "Welcome and Welfare."

As the world changes, people no longer live out their lives within a radius of a few miles but are constantly "on the move" so also does the role of the Church change. Its members must be aware of the entrance of strangers to the community and be prepared to cope with it.

Statistics show too, that we all live longer, thereby creating a large group of people who, more than anything else, need friendship and understanding.

"Are we equipped," we ask ourselves "to cope with this changing situation?" Or, more particularly, "How can I play my part in successfully carrying out this mission for the Church?"

If we are to be useful in this role as Christian women serving under the command of Christ, St. Matthew 25:43, we should be willing to spend time in preparation. Prayer, of course, comes first, for we do not go in our strength alone. Pray, until we are sure we are doing His will. Understanding might come next. Let us understand our motive. Why are we going? Surely not just to obtain a new member for our Church or our Society—although that too, might happen. No, our visit must stem from our genuine interest in the person to be visited and our hope that our visit might be helpful to her.

A good visitor is one who has trained herself for the job. She must love people. Realizing that perhaps she is the first — or only — person her friend has spoken to that day, she gives her an opportunity to talk —about herself, her family, her interests. Later mutual interests and perhaps a mutual interest in our Church will be discovered and our work will be disclosed thus affording a splendid opening to invite her to accompany the visitor to a service or a meeting—but let this not be the main objective.

(cont'd on p. 47)

SASKATCHEWAN'S NORTHERN MISSIONS

It is nearly ten years ago that the Rev. Malcolm Muth came to serve the north-west area. Since that time a small neat white church has been built in Buffalo Narrows, 300 miles north of Saskatoon. Over the years the people of the north have responded to the needs of the Gospel in their lives and now Mr. Muth has preaching points at Glen Bush, Ile A La Crosse and Sandwith with a new point started recently at Beauval. He also maintains services at a small country point of Wilkie. He is able to visit each of these points twice a month. A group of interested church people from Saskatoon visited the little church at Buffalo Narrows to encourage the local residents and learn about life in the north. They send *The Presbyterian Record* and *Glad Tidings* to them regularly and maintain contact with them through Mr. Muth.

Another group of people from Saskatoon visited the Mistawasis Indian Reservation. They were very much impressed with the beautiful stained glass windows in their picturesque church. The Rev. Stephen How ministers to them as well as helping with the Round Plain Reservation and the Crutwell people. Some of the Indian people, who live near Prince Albert, like to remain in town for the winter and move to their houses in the summer. The children are having more benefit from this arrangement as they now can play with their school friends in the town. The children from Mistawasis attend school by bus in the town of Leask. From these visits have come understanding and friendship between the people in Saskatoon and the people on the Mission Fields. "For we are partners working together for God." I Corinthians 3:9.

Buffalo Narrows

PRINCE ALBERT FELLOWSHIP HOUSE

by MRS. F. J. DICKSON
House Mother

Tourists and sportsmen have discovered the north lake country, roads and mines are slowly opening the area, and the Indian young people have realized that they must have at least high school education if they wish to take advantage of the new developments. Fellowship House is a residence for students many of whom are of Indian ancestry.

During the school term most of the boys are high school students although we do have young men from the Business College or from the "Up-Grading" classes. All of these are under the care of the Guidance Counsellor of the Department of Indian Affairs.

Some young people come to us from the Department of Social Welfare. These are usually from broken homes and they will be under the care of a social worker. Others are boys recently released from the Correctional Institute or on parole from one of the penal institutes. If they intend to continue their education, they are given that opportunity. They do at times present a real trial of patience but it is necessary for them to learn how the average person lives. They must also learn how to make use of modern conveniences and how to care for their person and their clothing. Many of these are Indian boys and we think the adjustment to modern ways is easier for them if they have the company of others of their own race.

But there are breaks in the usual routine—late one night the phone began its insistent summons and a voice inquired, "Have you room for two young boys?" Fortunately the small room was empty, the bunk-beds made up, ready and waiting. At almost midnight the doorbell rang, it was the police with the boys ages nine and eleven. They shyly entered the hall and I showed them to their room. As I turned to leave a quiet little voice said, "Could we have something to eat? We haven't eaten all day." Tall glasses of milk and sandwiches of honey and peanut butter quickly disappeared and two sleepy youngsters went off to bed.

Another time the Salvation Army phoned to say they had two little fellows who had been picked up on the street with no place to go. It had been a warm sunny spring morning and the chance of a ride had been too much of a temptation but, as the sunshine vanished, the chill of night was a different matter and home was 50 miles away. Once again we were thankful for two empty beds.

Recent renovations have given us space for three more young people, and with the increasing need for homes for Indian students we expect to make good use of the extra accommodation. A bathroom in the basement is a convenience for visitors who come to play records in the rumpus room, and the boys enjoy the new shower.

The boys come and go, and we hope and pray that we are able to give them some measure of faith and hope, that some may realize that their future is of concern and interest to those who are urging them to make use of the present to prepare for the future. We also try to show them that if they will ask the guidance of God He will direct their paths.

SYNODICAL GIVINGS

JANUARY - JULY 1967

	Objective	*To date*
British Columbia	22,900.00	5,505.50
Alberta	19,850.00	4,490.88
Saskatchewan	15,300.00	4,943.53
Manitoba and Northwestern Ontario	20,600.00	7,089.82
Hamilton and London	160,000.00	58,873.32
Toronto and Kingston	178,700.00	63,200.00
Montreal and Ottawa	76,600.00	28,979.72

The Bible and the Faiths of Men
DEEP WELL
EMIL PAUL JOHN
NOW— Would You Believe?
John Henderson

PROGRAMME P

THEMES: "Christ and

"Japan"

"We rub elbows now with people who, only yesterday, lived out their years without ever coming in contact with those who were any different from themselves . . . The faiths of men are right next door today."

How are we to understand these faiths now that we must see them not simply as quaint ideas, but as faiths by which men live?

How is Christ related to men of other faiths?

Do they at least help us to view Christ with refreshed understanding?

Through the 1967-68 study year adults and youth of our church will seek, and, we hope find answers to these and other questions as they use the programme packets on the theme "Christ and the Faiths of Men".

The programme packet for adults contains the book *The Bible and the Faiths of Men* by V. E. Devadutt and four suggested programmes relating the study to the areas in which The Presbyterian Church in Canada has representatives. It will help those who use it to search more deeply into their own faith and enable them to meet (with greater confidence) the challenge of the many faiths which are encountered in the world today.

Young adults will find the packet which contains the book *Deep Well* by Emil Paul John stimulating and helpful if used according to the suggestions given in the five programme outlines. The stories help us to understand our own faith better as we look at other faiths. Sometimes they point out the weakness of Christians but never of Christ.

KETS 1967-68

faiths of men"

Intermediates (C.G.I.T.) will find similar stimulation to thought in the packet containing the book *Now—Would you Believe?* by John Henderson and the helpful programme guide which accompanies it.

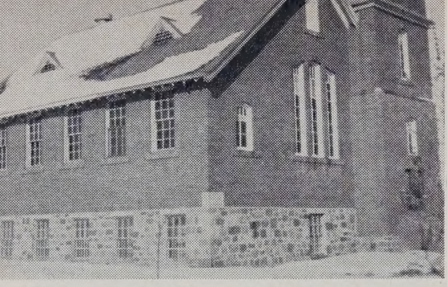
On the Japan Theme adults are offered a packet predominantly on "The Koreans in Japan" and containing the booklet by Kyoji Buma — *This is Japan Today*. The programmes give an understanding of the life of Japanese and Koreans in Japan and the work of the Korean Christian Church in Japan. Adult groups will be able to plan an interesting year using either one of the programme packets offered them or selecting some programmes from each of the studies "Christ and the Faiths of Men" and "Japan". There is a definite relationship between the two themes.

Children will have a happy year with the Children of Japan. Junior children (Explorers) will visit that land through the pages of *Long Night to Tokyo* by Marianna Nugent Prichard and additional supplementary material. Primary children (C.O.C.) will meet new friends in the book *Aiko and Her Cousin Kenicha* by Audrey McKim and like the Juniors will come to know Korean children in the supplementary material on the Shimonoseki Kindergarten.

As each group adapts the available material to best suit its members we hope 1967-68 will be a stimulating and helpful study year.

(See the Book List on the back cover of this magazine for prices. Watch the back cover for resource material each month.)

THIS IS JAPAN TODAY
Kyoji Buma
LONG NIGHT to TOKYO
AIKO and Her Cousin KENICHI
Audrey McKim



ST. ANDREW'S ASSINIBOIA

by MRS. W. L. STILBORN
Corresponding Secretary, Synodical of Saskatchewan

St. Andrew's Church in Assiniboia is one of the oldest Presbyterian Churches in Saskatchewan and was the first church to be established in Assiniboia.

A meeting of the Presbyterians of Assiniboia and vicinity was held in the Olympia Theatre in Assiniboia on February 9, 1913 and a congregation was duly organized under the name of St. Andrew's. Managers were elected and a manse building committee appointed. By a standing vote the congregation decided to call a minister and extended a call to the Rev. J. G. Stephens, B.A., B.D. of Souris, Manitoba. Mr. Stephens accepted the call and was inducted into the pastoral charge of the congregation by the Presbytery of Weyburn on March 27, 1913. The manse, which was the first church building in Assiniboia was built in time to house the minister on his arrival. The enrolment of the church at the end of the first year contained 39 names.

For the first 16 weeks, the services were held in the Olympia Theatre and from September 1913 to December 1920 in the Masonic Temple. The present church edifice was completed and dedicated on December 12, 1920, the service being in charge of the Rev. W. G. Wilson, M.A. of Moose Jaw; the Rev. H. B. Johnston, then minister of St. Andrew's, and the Rev. S. P. Rondeau, Moderator of the Synod of Saskatchewan. The congregation celebrated their 50th anniversary in 1963 and at that time there were 75 names on the roll.

The Women's Missionary Society of this church was organized in January 1914 at the manse. It was active until 1958 when the senior group membership was reduced to five members. Three of these joined the Ruby Walker Auxiliary and worked with this group until December 1961, when they, along with the Ladies Aid, formed what is now "The Presbyterian Women's Association of St. Andrew's".

The Sunday School was the first Protestant Sabbath school to be organized in Assiniboia. The church choir was formed soon after the organization of the church. During the war years, a junior choir was formed and the several members of the R.A.F. joined with the senior choir for church service.

In 1964 a luncheon was held for Mrs. G. J. MacDonald honouring her on completion of 50 years' service as organist of the church and an inscribed silver tray presented to her on behalf of the congregation.

CAMP CHRISTOPHER

by MISS EVELYN MURDOCH
Presbytery Deaconess

Nestling among the groves of pine and poplar, some 30 miles north of Prince Albert, lies a haven of charm and beauty. There, smuggled beside the blue waters of Lake Christopher, is an acreage dedicated to the physical and spiritual welfare of all who come, especially of children and youth.

Owned by the Women's Missionary Society and acquired in the 1940s through the enthusiasm and foresight of some of our members, among whom was the Rev. Dr. James Clarke, then of Prince Albert, is a spacious rustic lodge set on several acres of land. Many young people and their elders have spent happy hours around the great stone fireplace in the lodge, and the well-equipped kitchen at one end provides food aplenty to satisfy hungry appetites. Above is dormitory and recreation space.

Other buildings on the site provide housing for director, cooks, nurse, campers and other personnel who gather from various parts of the Prince Albert and Saskatoon presbyteries.

From these two northern presbyteries also have come funds and volunteer labour which have afforded much development, but much more remains to be done. To accomplish this the interest and prayers of all are needed.

Within a stone's throw of the lodge steps, clay of modelling quality is to be had for the digging. This unique medium provides hours of pleasure and satisfaction for many campers, though the possibilities have been barely touched.

Sunday morning and every evening, weather permitting, services of worship are held in the outdoor chapel adjacent to the lodge.

It is hoped that this camp will be a vital link in the chain of Christian Education and through the years many children and young people may find their way to this campsite and during their stay will come to a greater understanding of God's purpose and His will for their lives.

PROGRAMME PLANNING

by MRS. STEPHEN HOW and MRS. GEORGE JOHNSTON

Here are three types of meetings which may be of some assistance to groups looking for ideas:

1. *"A Christian Family Festival."* This is an evening of fun and entertainment for the whole family. The programme includes all the groups—adult groups, girls' and children's groups. The planning of it involves representatives from all the organizations.

   Plan items of a wide variety such as, dancing (in most communities there are youngsters taking ballet or Highland fling lessons), singing and short plays of light and humourous nature but include one with a more serious vein. It may portray the work of pioneering missionaries or present day missionaries in overseas countries or at home.

   The success of the evening depends a great deal on a prompt and early start with close timing in order to maintain keen interest of the audience, especially the younger ones. Each group, therefore, should be well prepared and know when it contributes to the programme. Also the master of ceremonies should have a sense of humour and be resourceful, able to fill in time lapses and keep the younger audience from becoming too restless. The whole programme should not take more than one and a half hours. One hour would be ideal.

2. *"You and Your Health."* — This is for a ladies' evening meeting within a congregation and may be sponsored and planned by one group or jointly by the various ladies' groups.

   (a) First, a specific topic or subject regarding aspects of health should be chosen. It must be interesting to the women of your local groups, such as cancer, heart disease, mental retardation, etc.

   (b) Then appoint someone to be responsible for securing a film and speaker, or a number of short films on the same subject.

   (c) The meeting should be well publicized in order to gain the attendance of the greatest number of people. In addition to announcements from the pulpit and in the Sunday bulletin, send out personal invitations to all the ladies of the congregation and follow these up with a telephone reminder two or three days prior to the meeting.

   (d) Prepare one or two games to keep the guests occupied before the actual meeting commences. For example: use materials from *The Glad Tidings, The Presbyterian Record,* local church news, and make up a list of 20 questions. Give each lady the questions and have her find the answers from the clippings fastened on bulletin boards or walls. Have a few members of the host group act as roving hostesses who can introduce and get the shy, more retired ladies busy.

(e) Lunch may be served before or after the film depending on the convenience of your local groups. If served before the main event, a dessert and coffee party might be appropriate. It is important to start on time to prevent a late or dragged out evening. If the film is slated for 8:00 p.m. the coffee and dessert should be served at 7:30 p.m. sharp.

(f) Film showing at 8:00 p.m. Have a competent nurse or doctor present to answer questions at the conclusion of the film.

(g) Have a person prepared to thank those giving the film presentation.

(h) Conclude with a short devotion on the theme giving special thought to the idea that our lives are God-given trusts and therefore to be kept in good health in order to serve His Kingdom. The meeting should be finished at 9:30 p.m.

Such films may be obtained from the Canadian Cancer Society and the National Film Board.

3. The third programme hopefully takes us outside the confines of our own congregation to have fellowship with ladies of other communions. The organization may be done in two ways: (1) Through the local Ministerial Association invite denominational representatives to meet together to discuss the feasibility of a joint event. (2) Decide to sponsor a joint meeting and then invite representatives from other denominations to share in the planning. A chairman and committees should be chosen from those present. Important committees are: Programming, Publicity; Place of Meeting and Physical Arrangements; and Refreshments. The publicity committee is very important because the venture will be interdenominational and for this radio and TV stations frequently are eager and willing to co-operate, especially in smaller centres.

Programming must be considered very seriously. The first two programmes outlined above could be utilized or a whole new one may be drafted. For example:

"The Christian and Her Community"

Plan A:

(1) Choose a morning meeting for mothers of pre-schoolers who otherwise must employ a baby sitter for an afternoon (nap time) or evening meeting.

(2) Have some ladies who are free plan a programme for the children while the mothers are enjoying their get-together. Local stores usually will lend a portable TV set so children's programmes may be viewed. A lunch of juice and crackers will be appreciated.

(3) Choose a church with nursery facilities for this programme and have several helpers.

(4) For the mothers one topic could be "Teaching Children Tolerance." Use could be made of a short film or a panel. If you live in a community which has people of another colour it would be beneficial to have one of them participate.

Plan B:

(1) An afternoon or evening programme may be planned with an identical theme. The afternoon will accommodate elderly people who have difficulty getting around at night. The evening will be more convenient for women who work.

(2) Or choose another theme with a practical application.

(3) Plan a debate: "Resolved that people with equal education have equal opportunity." Select your debating teams carefully and help them with resource material if necessary. Select unbiased judges.

(4) At all sessions have time for discussion and light refreshments, but keep the programme within one and one half hours.

Resource material can be drawn from many sources such as your local film council, the National Film Board, our denominational audio-visual department, various embassies, the Department of Indian Affairs, Immigration offices, the public library, newspapers and magazines.

* * *

Your Prayers are asked

—For Miss Evelyn Murdoch and Miss Hilda Blackwell as they carry out their many varied responsibilities as Presbytery deaconesses.

—For all who from time to time call Fellowship House "home", and for Mr. and Mrs. Dickson as they seek to provide a Christian home for the young people who come within their care.

—For Miss Dorothy Keller, Regional Secretary in the Synod of Saskatchewan as she travels from place to place and for all who work with her.

—For all officers, leaders and members of study groups as they begin their autumn work, that all may have open minds and understanding and so come to appreciate more fully the "Good News" of the Christian faith.

—For the three Saskatchewan missionaries presently serving overseas: Miss Mary Sherrick, Miss Agnes Hislop and Miss Merle McGowan. Pray for the people with whom they are working in India and Guyana. Pray that God's provision for man's needs may be understood in these lands.

—Pray for the people of Nigeria. Pray that in these days of revolution that true peace may be known. Pray for the missionaries who are in Biafra at the time of writing: Misses Gollan and Bulmer and Mr. Ross and Mr. Craig.

National Missions in the Synodical of Saskatchewan

Readers will be aware from other articles in this issue that the Presbyterian witness in Saskatchewan suffered numerically in 1925. Throughout the years, however, small groups of staunch Presbyterians have continued to bear a strong Christian witness, in spite of frequent changes in ministry and, in many cases, extended vacancies. God's call to "full-time" Christian service has been heard clearly through the years and Presbyterians in Saskatchewan have given generously of their sons and daughters to serve as ministers and deaconesses in Canada, as well as in every type of mission service overseas.

The two Presbytery deaconesses presently serving within the Synodical are native to Saskatchewan. MISS HILDA BLACKWELL, whose appointment is to Prince Albert Presbytery, was born in Weyburn where she attended Weyburn High School and Business College. She was employed in the business field for a number of years and at the time of receiving the call to a church vocation she was manager of the Weyburn School of Commerce. Miss Blackwell graduated from the Presbyterian Missionary and Deaconess Training School (now Ewart College) in 1948. Her first appointment was as receptionist at the ports of Montreal and Quebec where she welcomed thousands of persons in the name of The Presbyterian Church in Canada over a period of almost nine years. In the latter part of 1956 she took her first furlough, during which she studied at Union Seminary in New York. Following her furlough she was appointed to downtown mission work in the Presbytery of East Toronto where she served for three years. In May of 1960 she was transferred to the Presbytery of Red Deer as Presbytery deaconess and served there faithfully until her second study furlough was due. This was taken at the Presbyterian School of Christian Education in Richmond, Virginia, beginning in September of 1963. During the summer of

Miss Hilda Blackwell

Miss Evelyn Murdoch

1964 she took up her present appointment in Prince Albert Presbytery.

Miss Evelyn Murdoch calls Swift Current, Saskatchewan, home. It was there that she received her education and did secretarial work for a number of years before taking her deaconess training. She was a valued and active member of St. Andrew's Church and also served on Moose Jaw Presbyterial. Miss Murdoch graduated from the Missionary and Deaconess Training School in 1957 and was appointed to St. Matthew's Centre, Vancouver, where she served for four and a half years. In October 1961 she was transferred to her present appointment in the Presbytery of Saskatoon. Miss Murdoch spent her study furlough during the first part of 1964 at The Presbyterian School of Christian Education in Richmond, Virginia.

Mrs. F. J. Dickson

When the Presbyterian Fellowship House in Prince Albert was opened in September 1964, the task of staffing it with house parents was made easy by the transfer of Mr. and Mrs. Frederick J. Dickson from Winnipeg. Mr. and Mrs. Dickson first joined the National staff in July 1963, after having lived for twelve years in Armstrong, B.C., where they were active members of St. Andrew's Presbyterian Church, Mr. Dickson serving as an elder and Mrs. Dickson giving leadership in children's work, as well as being a member of Kamloops Presbyterial. Mr. and Mrs. Dickson soon proved themselves well suited to the task of providing a Christian "home away from home" for young people who came to the Presbyterian Fellowship House at 73 Chestnut Street in Winnipeg. This same happy faculty has made the Prince Albert Fellowship House a place where young men, many of them of Indian origin, feel at home and to which they frequently return to visit upon completing their courses.

Mr. F. J. Dickson

Saskatchewan's Contribution Overseas

The story of Saskatchewan's contribution overseas has a similarity to its story at home. Just as the province has a saga of development which has taken place within the memory of many, so the contribution made by her daughters and sons overseas is one of building. Overseas fields have felt the influence of Saskatchewan's pioneer and progressive spirit.

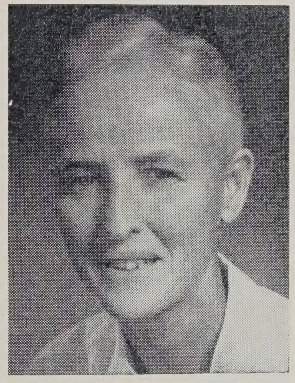
There are three W.M.S. (W.D.) staff overseas at the moment. Miss Sherrick of Weyburn, Miss Hislop of Meath Park and Miss McGowan of Northside have written for this issue. We do not forget the contribution of Miss Lily Simpson who served in India and Miss Hildur Hermanson who served in Formosa.

MISS MARY SHERRICK, B.A., B.ED. (Univ. of Sask.) was born in Weyburn, Saskatchewan. She is a member of Knox Church in Weyburn. She was appointed to serve on the Bhil field, India in 1933.

Miss Sherrick writes:

"A look back over 33 years in the Bhil country reveals many changes and much progress. Then the boys who had passed matriculation were few and it was a great day when the first two girls passed. Now many of our young people have not only matriculated but have college degrees also.

"Then there was only one ordained Bhil minister who had had only local training. Another and great day was when two young men came home having completed the course at Theological Seminary. Now there is a growing group of pastors and evangelists with Bible School and Seminary and College training.



Miss Mary Sherrick, B.A., B.Ed.

"Then the hospital was small. The staff was small; some of them had only partial training and not all of them were from this area. Now there is a staff of more than 50 nurses, lab and X-ray technicians, office staff and maintenance men. Most of them are well trained. All are from this area and the products of our educational system.

"The first Bhil doctor graduated in those early years too. We have only one more doctor. This year our first girl is ready for Medical College.

"Then the first cars and other machines were things of surprise and wonder from which men fled or viewed from afar. Now young men take them apart and put them together and make them breathe again when they are dead. So, in the jungle we are mobile and have light and power for many things.

"Over and above those in mission service there are a number serving in private institutions and with the Government. They too are making a contribution.

"Then the first children in the M. G. Abey Home were little tots. Many others have been added to the list. They have grown up and married and have families of their own. Now the Abeys are a large and scattered family. Some of them have been the cause of heartache and disappointment but others are cause for pride and joy and thanksgiving.

"Sometimes in the day to day battle we feel frustrated and discouraged because progress seems so slow and so much remains to be done. When we take time to remember the grandparents and parents of those who are now our coworkers and leaders in the Christian community here our hearts are full of praise and thanksgiving for what we have seen God do in and through those who have been known through the years to the rest of India as the 'monkey people' of the jungle."

MISS AGNES HISLOP was born in Meath Park, Saskatchewan. She is a member of Zion Church in Meath Park. She was appointed to serve overseas in Jhansi, India in 1950 and was transferred to the Bhil field, India in 1952. Miss Hislop is a graduate of Ewart College.

Miss Agnes Hislop

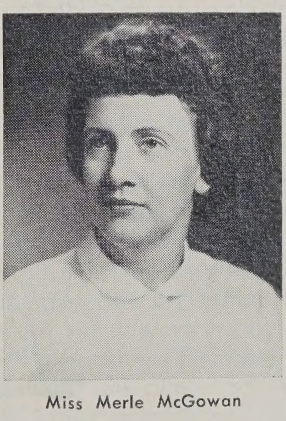
Miss Hislop writes:

"Among my early memories of Women's Missionary Society activities is that of being at an Annual Meeting of Saskatoon Presbyterial. I was not yet in my teens and most of the meeting that day made little impression on my memory. But I do recall my grandmother reading a paper on a devotional topic and that among those taking part were Mrs. W. G. Brown and Mrs. H. R. Horne. Proving the value of visual aids is the memory of Mrs. Horne's tall chart illustrating a structure incorporating the members of the W.M.S. family as a 'Royal Castle or tower' topped with the pennant of the King, Jesus Christ. This memory has remained vivid. It was my first vision of our Society and its place in the witness of our Church.

"Later my family moved to a homestead in the bush country north of Prince Albert, where at first there was not a church in which to worship. A Sunday School was organized in our country school; our teacher returned early from her own home and we met at 7 p.m. My mother taught the older students; this teacher the younger ones. It was she who introduced me to Saskatchewan Summer School, where, over the years many leaders have faithfully sounded the call to Saskatchewan's Presbyterian young people to know Jesus Christ as Saviour and Lord and to engage in His service. With a by-pass for teacher training the way was thus paved to Deaconess School, to service in the prairie provinces, thence to India.

"Naturally, previous training and experience made possible such varied activities here as a time of supervising Village Primary Schools, working with children's groups and vacation church school-type classes, helping Women's Fellowship Groups with study and service programmes, helping in the Toran Mal Camp programme for young women and girls. Classes with rural women in the cold season and with women in more-central congregations in the rainy season have come about because of need. Involvement in production of Women's Fellowship study materials—first in our own Presbytery; now in Inter-Church Committees have likewise come as need grew. In past months much time and strength have been given to Famine Relief work and frequently I recall the service given by Mrs. Horne, Miss Macarthur and others in Saskatchewan in the hungry '30s.

"God can use our every experience in life for the extension of His Kingdom, and I am grateful for the heritage which has been mine and for the opportunity to be 'part of Saskatchewan's outreach to the uttermost parts of the earth'."



Miss Merle McGowan

MISS MERLE MCGOWAN was born in Weyburn, Saskatchewan. Her family now lives in Northside. Miss McGowan is a graduate of Ewart College and a member of Leaside Presbyterian Church, Toronto. Her service in Guyana began in 1961.

Miss McGowan writes:

"In many ways it is difficult to say what influenced my decision to work in the Church. I think the most profound witness in my early life was that of my family, especially my grandmothers who undertook to teach my sisters, brother and myself the Christian faith.

"After graduation from Ewart College I worked for three years in Leaside Presbyterian Church and following that came to Guyana. My assignment in Guyana was to do Christian education in the Presbytery. In some ways this has been a very difficult assignment because Christian Education has been thought of as something for women and children conducted by women. We've had to grow together in the Presbytery in our understanding of what a Christian education programme includes.

"Right now we are working hard to try to involve all the adult members of our Church in an active Christian Education programme. St. Columba's House, our centre for lay training, has had seminars for ministers, elders and lay preachers, both men and women. We've expanded our leadership training programme to include camp leaders and teachers of vacation church school as well as our regular Sunday school teachers' courses. We've tried in a limited way to have training courses for our young people and women. In most of our leadership training we've sought to work inter - denominationally. We are looking for guidance and inspiration from our Caribbean Assembly of Reformed Churches which meets in Georgetown in August. We hope to gain some help from our sister churches in the Caribbean in the whole area of Christian education.

"I am grateful for the privilege of working in one of our churches overseas and only pray that in some way I may be made useful."

Organization Staff

Miss Dorothy Keller

MISS DOROTHY KELLER, M.A. is the Regional Secretary in the Synod and Synodical of Saskatchewan. Miss Keller's home is in Vancouver, B.C., where she received her early education. A graduate of the Vancouver Normal School and the University of British Columbia, Miss Keller entered the Presbyterian Missionary and Deaconess

(cont'd on p. 46)

—Kofod

Musa and a Boys' Sunday School class

“We’ll call him Musa”

In a letter from Miss Mary Sherrick, whose home is in Weyburn, Saskatchewan, we are reminded that she is associated with the Abey Home for children in the Bhil Field, India. This home was opened January 8, 1932 through the generosity of Mrs. Abey, Brandon, Manitoba. The first baby was named Mangol Singh, who when he grew up joined the Air Force. He died suddenly in 1966.

The story “We’ll Call Him Musa” (Moses) tells a story about the second child in the Abey Home who now is the Chaplain in the Jobat Hospital.

Each year during the Christmas season all the Abey brothers and sisters come to Amkhut for a family reunion. This year approximately fifty people, grown-ups and children, gathered together for dinner and games. Musa was the master of ceremonies, and a wonderful big brother he is to everyone.

“Look at the crowd,” exclaimed Tara, to her friend Premi as they came up the path. “They’re at the Miss Sahib’s house. I wonder what’s wrong? Let’s hurry.”

The two girls began to run. Even when they got to the house, they couldn't see for the heads of the men and women leaning against the window. They elbowed their way to the front of the crowd. To their surprise the Miss Sahib was bathing a brown baby boy in a basin. She held his tiny body with one hand as she carefully washed him with the other. He gurgled as he felt the warm water trickling down his shiny back.

"Isn't he sweet," sighed Tara to Premi.

"Yes," said Premi, "but do you think we should be here?"

"Oh yes," said Tara, "the Miss Sahib is always glad to see us."

Lifting the baby from the bath, the Miss Sahib held him in her arms. She dried his frail body and dressed him in a white flannel dress. Then she placed him in a basket lined with white cloth. The contented baby closed his eyes. He was soon fast asleep.

Some of the crowd walked slowly away thinking of the loving way the Miss Sahib handled the baby. But Tara and Premi lingered on.

"I wonder where the Miss Sahib got the baby?" said Tara, her black eyes shining.

"I have heard," said Premi a little doubtfully, "that the missionaries go to the villages and take babies from their parents."

"I don't think so," said Tara, "you can see that Miss Sahib is very kind to the baby."

"Do you think she will keep the baby always? I wonder what they will do with him?" asked Premi.

Tara could not answer Premi's questions. As they turned slowly away Tara said to herself. "I wonder what they will do with him? Why is he here? It's all so strange."

"Hello, Tara," called the Miss Sahib. "Would you like to come in and see the baby?"

The two girls turned quickly. With smiling faces they pushed open the door of the Miss Sahib's house.

"Miss Sahib, he's so small. Does he ever cry? Do you feed him?"

"Oh, yes," said Miss Sahib. "He's just like all other babies. He cries. He gets hungry. But most of all he needs someone to love and care for him."

"Ask her if she's going to keep the baby," whispered Premi.

"We'd like to know if you are going to keep the baby?" said Tara.

"Well, not exactly," said Miss Sahib. "We hope to keep him for a little while. His mother loved him but she couldn't look after him. She told us her husband died. Many people in her village are sick. She was afraid her baby would die too if she took him home."

"Ah! that would be too bad," said Tara smiling at the baby. "He is so tiny. May I touch his little hand?"

"What's his name?" asked Premi almost surprised to hear her own voice.

"The pastor asked me that just yesterday," said the Miss Sahib. "He came to talk to me about having the baby baptized. I suggested the name Moses. In your language you would call him Musa. The night he was born it was raining. I had to wade through the water up to my ankles to get to the hospital. It made me think of a baby long ago who was put in a basket in a river."

"Oh, I remember that story," said Tara quickly, "It's in the Bible. I'll tell you the whole story Premi on the way home. It was an exciting story. A princess found the baby. She called him Moses because she took him out of the water. She looked after him until he became a man."

"Yes, that's the story. That Moses became a great man. He became a leader of his people."

"Will you look after this Moses until he is a man?" asked Tara.

"No, Tara. We shall look after him for a little while. Then we'll take him to the Baby's home at Amkhut. There's one baby in the home so Musa will have a brother. Maybe Musa will become a leader too," said Miss Sahib. She looked out of the window as if she were thinking of when Musa would be a grown man.

"Thank you, Miss Sahib," said Tara. "We must go now. We'll be back tomorrow to see Musa."

In Remembrance

Name	*Church*	*Presbyterial*
Mrs. Bertha Ennest	St. Andrew's, Huntsville	Barrie
Mrs. George Moore	St. Andrew's, Huntsville	Barrie
Mrs. Henrietta Rice	Knox, Gravenhurst	Barrie
Mrs. Margaret Bannerman	Clarkson Rd., Clarkson	Brampton
Mrs. Sterling Fraser	Tolmie, Port Elgin	Bruce & Owen Sound
Mrs. Thomas Campbell	Tolmie, Port Elgin	Bruce and Owen Sound
Mrs. John Davis	Cooke's, Toronto	East Toronto
Mrs. Ivan Scott	Cooke's, Toronto	East Toronto
Miss Kate Fraser	Kenyon, Dunvegan	Glengarry
Mrs. Mary Oswald	St. David's, Hamilton	Hamilton
Miss Florence Guy	St. Andrew's, Hamilton	Hamilton
Miss Frances Wilson	St. Andrew's, Wingham	Maitland
Mrs. Emma Agnes Gaw	Westminster, Ottawa	Ottawa
Mrs. Adeline Mary Sinclair	Westminster, Ottawa	Ottawa
Mrs. Mary Burns	St. Paul's, Englehart	Temiskaming
Mrs. P. Smith	First, New Westminster	Westminster

Book Reviews

LITTLE FOXES AND LITTLE LAMBS, by Martin C. Mitchell, G. R. Welch Company, Limited, April 1967, paper $1.00.

An illustrated book of short poems, which will prove amusing for reading silently or aloud. The little foxes in the first part of the book, refer to faults and failings of everyone, such as, pride, anger, laziness, carelessness, lateness. The little lambs in the remaining part of the book give attention to praiseworthy traits, such as, truth, humility, generosity, patience, cheerfulness, love.

CHILDREN'S GAMES FROM MANY LANDS, by Nina Millen, Friendship Press, $2.25.

This book is a treasure chest of 262 games from fifty-five different countries for boys and girls nine and over. It includes active games, quiet games, singing games, mimicry and pantomime. The instructions are spelled out in such a way that leaders and children will find them a delight to play.

CHILDREN'S FESTIVALS FROM MANY LANDS, by Nina Millen, Friendship Press, 1964, $2.75, describes festivals from all over the world. It includes folk celebrations from such places as Europe, Canada, U.S.A., Asia and the West Indies, as well as ways people of different lands celebrate the coming of springtime, the harvest and the new year. Also there are many traditional activities that accompany times of Christian significance, particularly Christmas and Easter. The table of contents is arranged so that countries or regions may be quickly located. In the first pages of the book, there are suggestions for ways this material may be used in dramatics, in outdoor activities, in handcraft projects and for special programmes.

SHADOW OF HIS HAND, by Kenneth C. Hendricks, G. R. Welch Company Limited, paper, $3.75.

The spirit of Toyohiko Kagawa lives on in the life and work of Reiji Takahashi, who from early youth was influenced by the famous evangelist and social reformer. SHADOW OF HIS HAND is the moving account of Reiji's acceptance of the Christian faith and his dedicated struggle to establish the School of Neighbourly Love. Beginning in an extremely modest way with waifs living under a bridge by the Kanda River, he has been able, through the strength of his Christian faith and witness, to overcome many difficulties and develop the school into an important community centre serving the spiritual and physical needs of residents in one of Tokyo's worst slum areas. Reiji's story provides good background reading for this year's Japan study. Some of those served by the School come from the Korean Village across the canal. (Edna Henry)

CENTENNIAL PROJECT

PRAYER **PEOPLE** **PROGRAMME**

WOMEN'S MISSIONARY SOCIETY, W. D.

LET US TRY
Exodus 4:10-13

"Now therefore go," God said to Moses in verse 12. We find that God spoke to Moses and revealed unto him the fact that He had chosen him for a great and responsible place. Then, Moses began to make excuses.

Are we like Moses making excuses, shifting the responsibility when God calls us? Later, Moses consented and tried. He with God did great wonders.

This Centennial year, a time to look ahead as well as to the past, is a time for "going" and "trying" without hesitation or excuses. Our nation has been built by people "going" and "trying."

We with God can also do great wonders for Him. God wants ministers, teachers, visitors and Christian workers. Has He called us? He wants family altars in homes, and workers in foreign lands. Has He called us?

God's call is a responsible call. He never calls anyone to any service that cannot be done for His service. Services can be in teaching, testifying of His love, and through prayer. Have we tried?

Let us try, without excuses, and give God priority. Let us give Him our best, not just the remnants, or what we can spare. Let us "now therefore go" without excuses and truly try for Him in this Centennial year.

(Mrs. D. L. Morris)

Let none hear you idly saying,
'There is nothing I can do,'
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly;
Let His work your pleasure be;
Answer quickly when He calleth,
'Here am I; send me, send me.'

What Are Other Presbyterials Doing?

"Family Night" at Knox, Moose Jaw

CGIT members are presented with WMS Membership cards and Friendship badges at Knox Church, Moose Jaw at a Family Night. Pictured here are, l. to r., Wendy Lane, Debbie Scheveck, Mrs. D. Findlay (Presbyterial Girls' Work Secretary), and Eileen Martin.

Regina Presbyterial

In the "Canadian Mission Festival" in Regina Presbyterial, each of the ten groups was assigned one Canadian province. By means of charts, pictures, posters and reports, the group outlined the mission work related to each province. These were displayed in St. Stephen's at the 53rd annual meeting of the presbyterial.

The Ruby Walker Guild of Northside Church, Regina held a "Get Acquainted Night" when musical selections and skits were presented by the three churches in the northern part of Regina—Calvin, Walter Martin and Northside.

Bearing in mind Matthew 25:40, the Evening Auxiliary of First Church, Regina, has made "Visitation" its centennial project and is making a greater effort to visit the lonely, shut-ins, aged and bereaved . . . Calvin Ladies' Guild, Regina, is selling coffee spoons and planning other money raising events to enable them to purchase new choir gowns for the church . . . Walter Martin's Lily Macarthur Guild's centennial project is a cook book of favourite recipes . . . Estevan Ladies' Guild has planted perennials around the church.

The Jean Francis Auxiliary, Indian Head, has taken as its centennial motto "Centennial Commitment for Christ" and is planning a "Granny Tea" and a display of antiques . . . The Ionian Circle, Knox Church, Yorkton is planting two Almey Red Flowering Crab trees, Canada's Centennial tree, on the Knox Church property . . . A special service to rededicate the church will be held in St. Andrew's Church, Qu'Appelle, which celebrates its 40th anniversary this centennial year.

Saskatoon Presbyterial

St. Andrew's afternoon group, Saskatoon, is presenting two extra life memberships this year. The members are also endeavouring to read through the entire Bible during centennial year.

Thornton W.M.S. of Calvin Church, Saskatoon, presented a centennial tea, bake sale and rummage table. The members will increase their voluntary contributions as a centennial endeavour . . . Parkview W.M.S. afternoon group, Saskatoon will try to increase their Home Helpers by 100 percent. They are planning a Centennial Family Night to include all phases of the W.M.S. work . . . Each member of the Mary and Martha Auxiliary of Parkview Church is choosing a missionary at home or abroad to whom they will write regularly, pray for, and take a particular interest.

The members of St. Andrew's Auxiliary, Tisdale, will record the names of all members who have been given a Life Membership in the W.M.S. through the years of the group's existence . . . Rosetown Presbyterian Explorers group has raised funds to purchase the "Ideals" magazine for senior citizens in the church. They also made centennial serviettes for an "Old Tyme Tea" . . . The three women's groups of Rosetown Church held a centennial tea.

The James Nisbet Auxiliary of St. Paul's Church, Prince Albert, has a prayer project. Each member is choosing an hour for prayer and meditation, with a specified area being remembered and supported in prayer each day. It is hoped to include every hour of every day, thus having a continual chain of prayer . . . The Christina Mills auxiliary centennial project was a "Cancer Film Night."

The Lucy Baker Auxiliary of St. Paul's Church, Prince Albert, will finance one girl's attendance at Summer School . . . The Sylvania Auxiliary will try to increase its membership in 1967 and is planting two Centennial Almey crab trees on the church grounds . . . The St. James W.M.S. in Melfort has a visitation project with the ladies visiting the hospital, Geriatric Centre, Pioneer Lodge, and homes once a week.

Moose Jaw Presbyterial

The Presbyterian Explorers group, Swift Current, is compiling a scrapbook on Saskatchewan to be exchanged with a group in a Montreal church. The group will also

---

Presentation at Melfort

As a centennial project of St. James WMS, Melfort, Sask. Life Membership certificates were presented to, l. to r., Mrs. David McPherson, Mrs. Norman Clark, Mrs. Clarence Rush and Mrs. Gordon Gibson. Presbytery deaconess, Miss Hilda Blackwell made the presentation.

put on a short centennial play depicting the highlights of the history of Canada with particular reference to the history of the Presbyterian Church . . . The Presbyterian Women of St. Andrew's, Assiniboia, will purchase a complete layette for the home of unwed mothers, Armagh.

St. Andrew's, Swift Current, is putting forth a great effort to increase its membership. The women of St. Andrew's are seriously discussing unifying the evening study and afternoon groups. If it is decided to form a W.M.S. group or groups, the membership will be greatly increased. They are also making a financial contribution of $10 to the Canadian Bible Society, specifically for New Testaments in Cree to be distributed for Indian Canadians; and they are planning a programme of centennial interest to be held at the Provincial Geriatric Centre and at Pioneer Lodge in Swift Current.

In Knox, Briercrest, the women find that they are involved in community activities which aren't necessarily just their own church people, so have decided that they will put forth a little more effort in this direction this year . . . They also planned extras for the Spring Rally held there this year.

In St. Paul's, Moose Jaw, the Burning Bush group is making donations to the Fellowship House in Prince Albert and to the Presbyterian Residence in Saskatoon; the Good Cheer group has a Life Membership Fund to which members give an extra amount each month.

In Knox, Moose Jaw, the C.G.I.T. held a centennial tea and display of information about Canada . . . the W.M.S. has ordered extra copies of **The Glad Tidings** to be distributed by the minister while visiting . . . the Friendship Circle had "Ideas for Centennial" as an answer to Roll Call at one meeting, and some of the ideas were: take a field trip as a group; add members to the group; give some thought to shut-ins, i.e. take them for drives, etc.; make a point of reading books on Canadian history this year . . . The W.M.S. and the Friendship Circle is also contacting all women in the congregation regarding the Canadian Bible Society's Centenary Project of the "Company of One Hundred" which involves the giving of a special donation of $100 to the Society to make the written word of God available to Canada and to the world.

Winnipeg Presbyterial

Members of Winnipeg Presbyterial journeyed to Stonewall on June 8 and to Roland on June 14 for sectional meetings. Mrs. E. Kirkpatrick, presbyterial president, gave a full and informative account of the Annual Council Meeting held in Toronto.

The Mabel McLeod auxiliary of First Church, Kenora held a centennial tea to raise money to send to the Rev. Russell Self in Jhansi, India. In acknowledging the gift of

$100, Mr. Self wrote that part of it would be used to provide food for famine sufferers and part would be used to supply scriptures for distribution by Bible Society workers in Nepal along the border of Tibet and Red China.

Huron Presbyterial

The W.M.S. of St. Andrew's, Clinton, held a special centennial meeting with the Explorers and their mothers as guests. Mrs. Helen Cooper gave a short history of the Society and the Explorers presented a skit on their work and meetings. For their centennial project, the group had a work meeting at which about 50 lb. of Sunday School papers and Christmas cards were parcelled to be sent to overseas missionaries.

The Knox, Belgrave W.M.S. ladies held their centennial meeting on June 14 with the programme centred around the history of the area, the building of the first churches, and the people through the years who have contributed most to the life of the community and the Church at large.

Brockville Presbyterial

The W.M.S. Auxiliary of Knox, Iroquois, was hostess to former members of the congregation at a centennial reunion on the occasion of the 93rd anniversary of the congregation.

The W.M.S. of Knox, Morrisburg is using the proceeds from their Centennial tea and bake sale to send Marilyn Baker and Richard Baker, representatives from their Explorers and Sunday School, to Gracefield Presbyterian Summer Camp . . . Marilyn was presented with her "E" pin by the W.M.S. group when she graduated from Explorers' recently . . . The same group has presented Mrs. Robin Merkley with a Life Membership Pin and Bar for her years of faithful and hard work in the Society.

Brandon Presbyterial

While studying the Indian work, the W.M.S. ladies of First Church, Portage la Prairie had as guest speakers the Rev. and Mrs. H. Crump and their daughter, Mrs. Andrews, who gave a short synopsis of some of their experiences in Indian work at Rolling River, Waywayseecappo and Sioux Village . . . The Women's Guild of Zion, Wellwood held a centennial tea and dessert party at the Community Hall.

About 60 members of Brandon Presbyterial met in First Church, Brandon, for a summer rally. The Neepawa ladies were in charge of the programme which included worship, interest groups, sing song, literature display, and tea. A centennial skit depicting the provinces was presented by a group of the Neepawa ladies under the direction of Mrs. Florence Burns. The evening programme included a tour of Palestine pictorially with Mrs. Laura Slip. Supper consisted of Chinese food served by members of the Chi-Ro Club.

NEWS IN BRIEF

Ladies Weekend Camp

"If I be His Disciple" was the topic of the Bible study at the Ladies' Weekend at Camp Kintail. Mrs. Bob Sutherland conducted the camp and Mrs. Robinson of Ripley, with the help of her family, took care of the healthy appetites. There were several sessions of lively discussions. At the Sunday Morning service Mr. Bob Sutherland gave the address based on Romans 13. The offering was given to Miss Dorothy Douglas, retired missionary, to use as she sees fit. Miss Douglas showed pictures and spoke of her work in Formosa on the Saturday evening.

Offerings on World Day of Prayer

The Women's Inter - Church Council of Canada has reported that the sum of $66,000 has been received from offerings made by Canadian women at this year's World Day of Prayer services. Distribution of these funds by the Council will be made over a wide area, both in Canada and overseas. Among the projects and organizations to receive assistance from the 1967 World Day of Prayer offerings will be a school for the deaf in the Caribbean, Hungarian refugees in Belgium, the Indian-Eskimo Association, the production of Christian literature, and a number of Bible Societies in various parts of the world. The Canadian observance of the annual World Day of Prayer is sponsored by the Women's Inter-Church Council, in cooperation with local church groups across the nation.

New Testament in Vietnamese

From Saigon comes a report that translators are pressing ahead with a version of the New Testament in Vietnamese, in spite of war-induced difficulties in that country. In addition, the translators are working on a number of tribal languages. Reports indicate that during 1966 more than 700,000 copies of the Scriptures were circulated in Vietnam, but the demand was far from satisfied.

Organization . . . (cont'd from p. 36)

Training School with experience in teaching, in business and also in working with groups in various communities.

Following her graduation from the Missionary and Deaconess Training School, Miss Keller came on the staff of the W.M.S. and went to Montreal in 1959 to serve in Chinese work while a staff member was on furlough. In 1960 she came on the staff of Regional Secretaries and went to the Synod of Manitoba early in 1961. When furlough study was due Miss Keller took postgraduate work at San Francisco Theological Seminary in San Anselmo after which she was appointed to Saskatchewan where she began her work early in 1967.

Friendship and Service (cont'd from p. 20)

Many little acts of kindness might be done for the one we visit, particularly if she is ill or aged—and we should be alert for this fact, but the most important thing we can do is give our friendship, for here we are the link between the lonely, the ill and the great world outside, and to the stranger, that link with the new world to which she has come.

One person alone cannot do all that our Friendship and Service department asks. To do the job properly this work must become the responsibility, and privilege, of every member of the group working closely with the secretary of the department. There is work for EVERYONE whether she drives a car or is able to walk great distances to pay her visits. Look around, next door, or that house down the street. There is someone there whose life you might make happier with a word of friendliness. Surely the opportunities for Friendship and Service are limited only by our willingness to serve.

We have a brand new name "Friendship and Service." Pray that we may be worthy of it.

Regina Presbyterial (cont'd from p. 19)

both towns had churches before the turn of the century and today there are worshipping congregations in both towns.

Knox Presbyterian Church in Yorkton has no record of its starting either but there too, a fine church has been built, caring for the sick, the lonely and the sad. An important effort of this church is the teaching of English to Chinese who live in that city. This was started when two ladies visited a Chinese home to try to interest the people there in the church. A number of young men who had just arrived from China were in the home and the ladies discovered their great desire to learn English quickly so they could more quickly adapt themselves to the ways of this country, our Canada. This work is still going on.

It is felt that in this presbyterial of very widely scattered, very small communities of Presbyterians, fellowship between churches is an important matter so the presbyterial has tried to visit all groups, asking for an invitation at a time to suit them, at least once a year but sometimes plans must be cancelled because of adverse weather conditions.

To adapt thoughts from a Yorkton report—A brief resume of the past enables us to look at our accomplishments, our successes and our failures and we remember Zechariah 4:10 "For who hath despised the day of small things? for they shall rejoice—" and in the light of this we look to the future. The future with all its requirements and its demands challenges us to yet greater and greater service and devotion for God and His Church.

Saskatchewan . . . (cont'd from p. 7)

W.M.S. work against difficulties and discouragements, the trend of the younger people to the bigger centres, all pose a problem in the less well-populated districts. The question is, "How can we meet these difficulties?" This is one of the problems before us at the present time.

But as we think of those splendid women who have given leadership in the past, we pray for Divine Guidance, that we may be able to solve the problems confronting us and continue to make the Saskatchewan Synodical an effective organ for the extension of the Master's Kingdom.

Changes and Challenges . . . (cont'd from p. 8)

donations to specific needs. Swift Current concentrates on the study programmes and the life of missionaries such as Mary Slessor. St. Paul's, Moose Jaw is a family-type church with the graduates of Mission Band becoming the charter members of the adult "Burning Bush Society." The "Good Cheer Group" helps both the local church and the Society. Briercrest has the unique distinction of being able to attract all ages to the meetings. They use the study programmes and the articles in *The Glad Tidings* at their meetings. The members also comprise the Adult Bible Study Class in the weekly Church School. Knox, Weyburn ladies are leaders in community endeavours. Together with their C.G.I.T. group, they serve in the hospital canteen and visit the old folk's homes. Knox, Moose Jaw groups are interested in Bible study, taking an extra meeting a month for it, and in youth work and mission study.

The "Family Night" in Knox, Moose Jaw (p. 42) depicts the continued interest felt in the Moose Jaw Presbyterial for growth and vision of the work in the future. Changes and challenges will continue but the work of the Holy Spirit gives power to the people for witnessing and sharing in the "Advancement of the Kingdom of God both at home and abroad."

BIRKS

are happy to serve you personally
through any of our 44 stores across Canada.

We feel it a privilege to work through your
headquarters in furnishing your insignia.

Henry Birks & Sons Limited

Women's Missionary Society, W.D.

Room 100 — 50 Wynford Drive, Don Mills, Ontario — 429-2840

Council Executive

President

Miss E. Luzetta McClelland,
79 Mason Blvd., Toronto 12. 483-1890.

Past President

Mrs. A. S. Curr,
15 Laurentia Cres.,
Downsview, Ont. 635-5263.

Vice-Presidents

Mrs. J. A. Newstead, 5 Nealon Ave.,
Toronto 6. 466-6347.

Mrs. Kenneth Philp, Apt. 1706, Rideau Towers,
47 Thorncliffe Park Dr., Toronto 17. 421-8662.

Mrs. A. Glenn Thompson, Stouffville.
Ont. 640-2241.

Mrs. G. R. Wallace, 79 Otter Cres.,
Toronto 12. 783-9579.

Secretary

Miss Olive G. Grant

Treasurer

Mrs. W. E. McCutcheon

Secretary for Afternoon Groups

Mrs. A. H. McKague, 3 Cortleigh Cres.,
Toronto 12. 487-0857.

Secretary for Evening Groups

Mrs. A. B. Lane, 31 DeVere Gdns.,
Toronto 12. 485-7890.

Secretary for Girls' Organizations

Mrs. James Holmes, 11 St. George Blvd.,
Weston, Ont. 241-2579.

Secretary for Children's Department

Mrs. J. R. Waldie, 152 Floyd Ave.,
Toronto 6. 461-5939.

Supply Secretary

Mrs. D. Whelan, Box 514, Beaverton, Ont.

Friendship and Service

Mrs. Harold Keefer, 13 Sutcliffe Blvd.,
Trenton, Ont. EXeter 2-5608.

Christian Literature Secretary

Mrs. J. M. Burnett, 30 Henderson Ave.,
Willowdale, Ont. 889-5121.

Life Membership Secretary

Mrs. W. H. Adamson

Chairmen of Committees

Editorial—Mrs. G. H. Peckover, RR #3, King, Ont.

National—Mrs. A. S. Curr.

Nominations—Mrs. A. S. Curr.

Overseas—Mrs. A. Glenn Thompson.

Organization—Mrs. G. H. Peckover.

Staff Policy—Mrs. G. H. Peckover.

W.M.S. Book Room—Mrs. A. H. McKague.

Members Without Portfolio

Miss Mary Hamilton, 227 Moore Ave.,
Toronto 17, Ont.

Mrs. J. D. McLeod, Apt. 701, 173 Cooper St.,
Ottawa 4, Ont.

Mrs. G. H. Peckover, RR #3, King, Ont.

Mrs. W. S. Reid, Apt. P.3, 120 Edinburgh Rd. S.,
Guelph, Ont.

Ex-officio members by virtue of office:

Executive Directors

National Missions—Miss Giollo Kelly, B.A.

Overseas Missions—Miss Mary E. Whale, B.A.

Organization—Miss Louise A. Reith, M.A.

Synodical Presidents

Secretaries of the General Board of Missions, Board of Evangelism and Social Action, and the Board of Christian Education.

1867 1967

Board of Trustees

Mrs. A. S. Curr (Chairman)
Mrs. I. G. Sinclair
Mrs. A. W. Pae
Miss Helen Horne
Mrs. A. R. McMurrich

National Secretary for Children's Work

Miss Mabel Booth

National Secretary for Teen-Age Work

Miss Helen Tetley, B.A., M.R.E., 429-0110.

Secretary for Adult Work

Miss May Nutt

PROGRAMME PACKETS 1967 - 68

THEME: "*Christ and the faiths of men*"

ADULTS

Christ and the Faiths of Men—This packet contains the booklet *The Bible and the Faiths of Men* by V. E. Devadutt and a study guide for four programmes relating the study to the areas in which The Presbyterian Church in Canada has representatives $1.25

YOUTH AND ADULTS

Deep Well—a packet for groups of older teens, young women, and youth and adults together. It includes the book *Deep Well* by Emil Paul John and outlines for five programmes $2.00

JUNIOR HIGH

Now—Would you Believe?—A packet for intermediates which contains the book *Now—Would you Believe?* by John Henderson and study guides . $2.00

THEME: "*Japan*"

ADULTS

The Koreans in Japan—the packet contains the booklet—*This is Japan Today* by Kyoji Buma and four programme outlines on the Korean Christian Church in Japan $1.50

CHILDREN—JUNIORS

Long Night to Tokyo—the packet contains the story book by Marianna Nugent Prichard, Programme Guide, pictures and supplementary material on Koreans in Japan $2.25

CHILDREN—PRIMARY

Aiko and Her Cousin Kenicha—the packet contains the story book by Audrey McKim, Programme Guide, pictures and supplementary material on Koreans in Japan $2.25

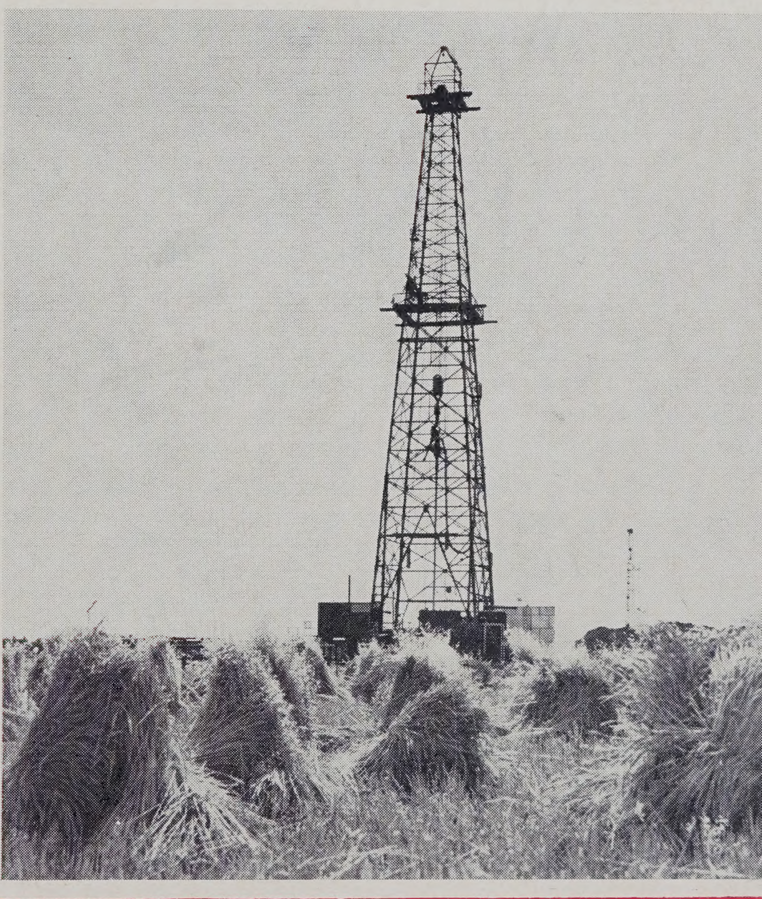
These books are available from the W.M.S. Book Room, Women's Missionary Society, WD, Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order, and add 5c per book to cover postage and parcelling.

FILMSTRIPS—The two filmstrips "*The Church Alive in Japan*" and "*From Upper Room to Crowded Street*" (Rental $1.50 each) related to the adult mission studies should be ordered from—Audio Visual Department, Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ont.

The Glad Tidings

DOUBLE HARVEST!

—Alberta Govt. Photo



OCTOBER
1967
VOLUME XLIII

CENTENNIAL ISSUE FEATURING SYNODICAL OF ALBERTA

TABLE OF CONTENTS

Personal Responsibility .... *Mrs. K. C. Doka* 1
Summary of Edmonton Presbyterial 2
Edmonton Presbyterial 3
Industrial Development in Alberta 6
Red Deer Presbyterial .... *Mrs. Gordon Ross* 7
Calgary Presbyterial .... *Lola M. Paul* 9
Macleod Presbyterial .... *Mrs. Margaret Dowkes* 11
The Far North .... *Mrs. R. G. Thomlinson* 14
Agnes Sorrel Forbes 16
Tribute to Mrs. W. R. Adamson .... *Mrs. A. S. Curr* 19
Alberta Synodical Society Overseas 20
Prayer .... *Ruby Walker* 23
Centennial Project .... *Mrs. Scott Sinclair* 24
Your Prayers are asked 26
In Remembrance 26
National Missions in the Synodical of Alberta 27
Organization Staff 30
A Tree House Visit .... *Jean Smith* 31
Bible Study with teenagers .... *Margaret McLagan Daniels* 34
Worship for women in action .... *Sara Jean MacDonald* 38
Centennial News 43
Senior Citizens Tea 1967 .... *Mary Smith* 45

THE GLAD TIDINGS

Member of Associated Church Press
Member of Canadian Church Press
Editor — Helen C. Proudfoot, B.A.

Published monthly by the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Subscription rates payable in advance: Individual mailings $1.00. Make all money orders and cheques payable at par to *The Glad Tidings.*

W.M.S. members should send their subscriptions through their Auxiliary *Glad Tidings Secretary* to the Presbyterial Secretary. Other individual subscribers may send their subscriptions addressed to The Editor, *The Glad Tidings,* Room 100—50 Wynford Drive, Don Mills, Ontario.

Non-Delivery — *The Glad Tidings* is mailed so that it may be in the hands of our subscribers at the first of each month. In case of non-delivery or change of address, please notify The Editor, Room 100—50 Wynford Drive, Don Mills, Ontario.

Yearly subscriptions run from January to December. Sample copies sent on request.

Printed by Maclean-Hunter's Commercial Printing Division.

Authorized as Second Class Matter by the Post Office Department at Ottawa, and for payment of postage in cash.

THE GLAD TIDINGS

VOL. XLIII TORONTO, OCTOBER, 1967 No. 9

PERSONAL RESPONSIBILITY

by MRS. K. C. DOKA
President, Calgary Presbyterial

Peace River
Grande Prairie
Edmonton
Red Deer
Banff
Calgary
Medicine Hat
Macleod

The Second Annual Women's Home Mission Convention of Alberta was held at Edmonton on Thursday and Friday, April 30 and May 1, 1908. At the first afternoon session 106 women were in attendance. One of the highlights was as follows:

"A broad, spiritual, and learned paper on 'Personal Responsibility', prepared by Mrs. Paton was read by her daughter Mrs. McPhail, to the edification of all present."

'Personal Responsibility' — what did Mrs. Paton say to her listeners in 1908? What would she say to her listeners in 1967?

When men and women meet Jesus it is a personal experience. When Jesus gave his commission it was a personal responsibility to each disciple. If we would be counted a worthy disciple it will be only as we make the mission of the Church our mission and take up the task that has been entrusted to us.

We cannot sit back and wait for others to do the work that we ought to do. Each of us must be involved in making disciples of all men, in making known the gospel of Jesus Christ to all people. Never a day goes by but a Christian may make some witness that he belongs to Christ.

The devotion and dedication of the women of the past has inspired us. Their faith never wavered and because it was strong and enduring the Church grew in the West. They were able to build for the future.

Let us go forward also, with decision, with vision, with knowledge, with courage, with faith.

By this my Father is glorified that ye bear much fruit and prove to be my disciples. John 15:8.

Summary of Edmonton Presbyterial

1904—A "Home & Foreign Missionary Society" organized in First Church, with Mrs. D. G. McQueen as President.

1906—This society was divided into two groups: "Women's Home Missionary Society" and "Women's Foreign Missionary Society."

1906—The Edmonton Presbyterial of the W.H.M.S. was organized with nine auxiliaries.

1906—The Women's Home Missionary Society Hospital was opened in Vegreville. Edmonton Presbyterial groups helped furnish and equip it.

1907—Conference of Home Mission workers held in Calgary, and in 1908 in Edmonton.

1910—Home Mission School Homes opened in Vegreville.

1910—Grande Prairie Mission & Hospital established by the Rev. Alex Forbes and Mrs. Forbes, supported by Edmonton Presbyterial.

1914—Amalgamation of W.H.M.S. and W.F.M.S. into W.M.S.

1915—First provincial meeting held in Red Deer with Mrs. C. McKillop of Lethbridge as president. There were seven presbyterials with 61 auxiliaries and 1,221 members.

1917—W.M.S. Hospital at Bonnyville opened.

1920—W.M.S. Hospital at Cold Lake opened.

After 1925—only three presbyterials remained: Edmonton, Calgary and Red Deer.

1926—W.M.S. Hospital at Fort MacMurray opened with Miss Olive Ross Reg. N. in charge until it was closed in 1934.

1949—Mrs. J. Kelman organized Peace River Presbyterial. Prior to this time the Peace River area was under Edmonton Presbyterial, and during the depression and war years our W.M.S. deaconesses gave valiant service.

EDMONTON PRESBYTERIAL

We rejoice in this Centennial Year to avail ourselves of the opportunity to recall and give thanks for those who have over the years made contributions, sometimes sacrificial contributions, of time, talent and material wealth in the interest of the missionary outreach of the Church.

MRS. MCQUEEN

Mrs. McQueen was one of that great band of pioneer women to whom Canada and the Church must ever be grateful. When Dr. McQueen was called to the pioneer town of Edmonton, with him went Mrs. McQueen a young bride and from then on Edmonton and the McQueens have been synonymous. Strong both physically and mentally, of great courage and of great faith, Mrs. McQueen seemed to possess all the qualities necessary for the work to which she set herself.

Edmonton was just the centre of their work and the minister and his wife were called on to extend their labours far beyond the bounds of their own congregation. As new work opened, Mrs. McQueen played her part in organizing the women's work. Her home was a centre where all were free to come and come they did. Who has not been entertained in the manse of First Church?

Missions was a burning part of Mrs. McQueen's life and as one might expect, Home Missions. First she took her place in the W.F.M.S. and then as the vision and the need came to her of what might be done in Canada, she was active in the formation of the W.H.M.S.

Mrs. McQueen served in many offices in the Society, Auxiliary, Presbyterial, Provincial and then Synodical. Those who worked with her, know best her work and her never failing zeal.

When in 1925 many left the Church and the ranks of our women in Alberta were sorely depleted, her courage never wavered and what we owe to Mrs. McQueen at that time, will never be known. What a tower of strength she was! The mere name of McQueen spelled magic.

The work that Dr. and Mrs. McQueen were called to do extended to the Indians and every Indian round about found his way to the manse. Many a pot of soup found its way to the reserves and many a visit was paid and many a comforting word spoken.

Mrs. McQueen lived a long, busy and useful life but no one ever heard her say she had done much. It was her duty and her pleasure. Mrs. McQueen passed away on December 29, 1950.

NOTE: The foregoing is from a memorial message written by Mrs. Helen Strachan in the February 1951 *Glad Tidings*. Mrs. McQueen's daughters are still very active within their respective congregations.

MRS. MACMICKING

Mrs. R. H. (Alberta) MacMicking was an active member in Calgary later moving to Edmonton and while there became Synodical President. A person slight of stature she showed a great forcefulness in her Christian conviction and W.M.S. activity. She had a great influence on the young women of the day.

MRS. NUGENT

Another shining light in the work of the W.M.S., who had many other interests within the congregation, was Mrs. W. O. Nugent. In the life of every presbyterial there is a time when it reaches a low point. It was at such a period that Jean Nugent came to us. Surely God had sent a reactivating influence as her enthusiasm, wit and strong conviction sent us on an upward surge once again.

MRS. MCRAE

Mrs. Janet McRae (nee McLennan, sister of Miss Elizabeth McLennan, who served for 35 years as a missionary in Honan, China) has been interested in the W.M.S. for over 75 years. She recalls that her mother was a loyal member. In 1894, in her first year of teaching in Glengarry County, Ontario, she became a Life Member by contributing more than a tenth of her year's salary. After her marriage in 1906, when she and her husband, Robert McRae, came to Edmonton, her interest continued. During the 1920s she served as corresponding secretary and as a synodical treasurer for several years. During that time she was made an Honorary Member and was honoured in being sent as a delegate to Council meeting in Toronto. Until she was 87, she attended regularly the meetings in First Church, but since then as a result of breaking her hip, she has been unable to do this. At 91, she is still a hearty supporter of the W.M.S.

She has passed on her missionary zeal to her three daughters. Isabel's first teaching experience was obtained in our W.M.S. school homes in Vegreville, and she has held various offices on Presbyterial Executive for some years.

Mrs. C. E. Reynolds, Hospital Visitor for Edmonton Presbytery, is a niece of Mrs. McRae.

MISS ROSS, REG. N.

From her father, who came to Fort Edmonton in 1872, Olive Ross surely inherited an adventurous nature. She was brought up in First Church, but in 1911, after training as a nurse at the Royal Victoria Hospital in Montreal, she travelled up the tough old Edson trail to Grande Prairie, In 1951 the Hungarian Church was started in Edmonton. Each minister who has come to this congregation has contributed to the growth of this work.

In 1960 the Edmonton Presbyterial undertook to hold the semi-annual meeting at a rural point and with the exception of 1966 this plan has been carried out. Our first such trip was to Lloydminster which is approximately 180 miles east of Edmonton. Because of distances involved it is difficult to have a close fellowship with the women in the rural areas and because of the pace of modern life there is not the time to visit even within the city and this is an opportunity for us to at least, in part, see the women in smaller communities in their own environment and to foster our Christian fellowship with them and with our fellow travellers.

Women's Week-end camp has been held annually at Sylvan Lake since 1947. It was the brain child of Miss Athalie Read, first Regional Secretary of Alberta. It was started as a W.M.S. venture but soon became wider in scope and now is known as Presbyterian Women's Week-end camp. The women of the Presbytery who have attended this camp have found it a source of inspiration and have come to look upon it as an experience that is fortifying and relaxing. A source of inner strength which is to many of us one of the necessary replenishments and blessings of each year.

where she worked with Mrs. Forbes in the "caboose" hospital in that pioneer section of Alberta. World War I saw her serving overseas in England and the Mediterranean. After church union she was in charge of the W.M.S. Hospital at Fort McMurray.

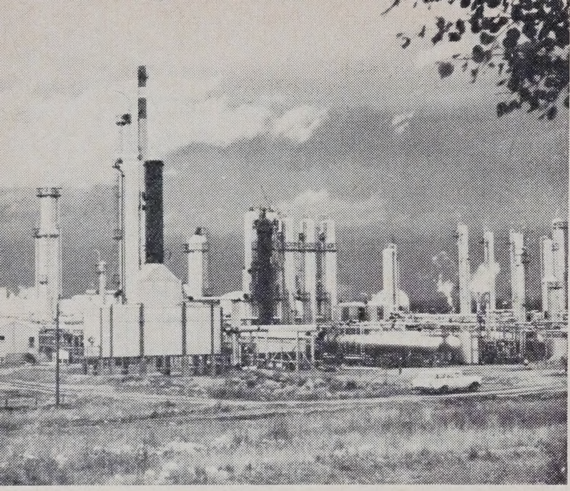
Since she has made her home in Edmonton, many ill and lonely people have been cheered by her visits and interest. Through all these years of love and loyalty to her church and its mission work, her independent spirit is as undaunted as ever. It is an inspiration to others to see her in her place every Sunday morning, to meet her at the Welfare group and the W.M.S. meetings. "The Church Grows In Canada" — and she has grown with it.

MOLLIE HARBACK

If you would like to hear about an interesting person — her faith — her interesting profession — her radiant personality — then let me tell you a little about my friend, Mollie Harback.

From the first time I met her, I felt

(cont'd on p. 42)



Gas plant at Rimbey.

Pulp mill at Hinton.

Steel mills at Clover Bar.

Industrial Development In Alberta

(Photos courtesy of Alberta Govt.)

Ranching in Southern Alberta.

RED DEER PRESBYTERIAL

by MRS. GORDON ROSS
Library Secretary, Red Deer Presbyterial

The Hospital at Rocky Mountain House and the Campsite at Sylvan Lake are two accomplishments of which we as Presbyterians of Central Alberta can be proud. Although the hospital has now become a well-run municipal one, our participation in the early years certainly filled a most urgent need in 1938 when the nearest hospital was at least 30 miles away.

Rocky Mountain House is situated sixty miles west of Red Deer, Alberta, near the North Saskatchewan river. It is one of the oldest and most historic sites in Alberta.

The Hospital

As the area became more settled, a real need for a hospital was felt in 1937, and negotiations began immediately under the guidance of the Rev. Mr. Peck of the local Presbyterian Church. By July 1938 the hospital was officially opened under the supervision of Matron Miss Irene McRae from Ken Waddell Memorial Hospital, Canora, Sask.

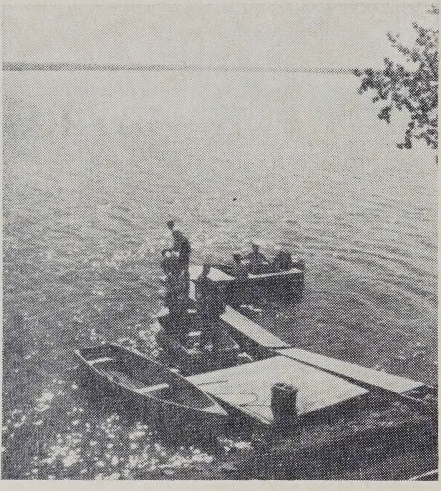
Although the official opening meant much to the surrounding territory as far as health services were concerned, Miss McRae found much had to be done to bring the hospital up to provincial standards. Equipment was brought in from the W.M.S. Hospital at Vegreville. With much hard work on the part of staff, and local citizens giving of their time and money, the hospital became a reality and could accommodate ten patients.

After two and a half years, Miss McRae resigned to become Mrs. Bernard Killick who still lives near Rocky Mountain House. Her position as Matron was taken over by Miss Hildur Hermanson in 1941.

The W.M.S. managed the hospital until 1946 when the Society sold it to the Municipality. It is now a thirty-five bed hospital, and the public will constantly be reminded of the Presbyterian Church's early participation when they see the picture of the Rev. Mr. Peck in the hospital foyer.

The Camp

Our second pride and continual reminder of our Christian witness is our Camp of Sylvan Lake, which all



Sylvan Lake Camp

Alberta Presbyterians may consider theirs as all have helped in some way — supplying leaders, moneys, supervision, organizing staff and last but not least young people to participate in summer camps.

In 1943 it had a small beginning with a few buildings, tents, stacks of wood, and water that had to be brought from the lake in milk cans.

The Red Deer Presbyterial was the instigator of the initial action in getting the camp started, but soon Christian workers, ministers and deaconesses became greatly involved as did the Edmonton and Calgary Presbyterials.

The Rev. R. A. Stevens was concerned about the need for a camp as early as 1931 and along with the Rev. Dr. Kannawin they soon obtained a grant from the W.M.S. in the amount of $100.

In 1934 a committee was set up of four interested Church workers—the Rev. R. S. Stevens, Miss Freida Matthews, Mr. Ross and the Rev. Hugh Jack, and they soon brought it to the attention of the Synod of Alberta. By 1943 the Rev. R. A. Sinclair, the Rev. R. J. Burton, and the Rev. Ian MacSween were involved with clearing the site although the property had been purchased two years earlier by the Women's Missionary Society.

The summer of 1943 the first camp was held under the direction of Miss Ruby Walker.

The camp has made progress slowly and this summer the Chairman of the Camp Committee, the Rev. Gordon Cunningham of Rocky Mountain House, reports various activities have kept the facilities constantly in use. Besides the regular weekly camps for boys and girls, there are week-end camps for adults, a family camp, congregational picnics on week-ends during May and June, Boy Scout and Cub week-end camps, and this year a group of Presbyterian Adults from Colorado had a work camp.

It is heartwarming to see a Christian service such as this camp being so widely used, but we must be ever aware of the many hours of hard work by our ministers and deaconesses to keep this camp functioning at a standard now set by governments, and a Christian standard that only people guided by Jesus Christ our Lord could possibly achieve.

CALGARY PRESBYTERIAL

by LOLA M. PAUL
Recording Secretary, Synodical of Alberta

Calgary Presbyterial Home Missionary Society was operating before 1911 and High River Presbytery, consisting of High River, Nanton, Claresholm and Big Rock operated from 1908 to 1911.

The following groups had been organized:

1904—Knox, Calgary
1905—St. John's and Knox, Medicine Hat
1909—Grace, Calgary
—Okotoks, Langdon, Gleichen and Bow Is.
1910—St. Paul's, Calgary
—Redcliffe and Seven Persons
1912-13—Hillhurst and Bankview
—five mission bands.

Calgary Presbyterial, consisting of 11 auxiliaries and affiliated societies and one mission band came into being January 25, 1911. It extended west to Banff, and included High River, Macleod, and Medicine Hat. The year 1910 was a drought year in southern Alberta and books were sent to struggling Sunday Schools, and moneys raised were sent to the general fund, earmarked for mission work within the bounds of Calgary Presbyterial.

The first annual meeting of the Women's Home Missionary Society and the Women's Foreign Missionary Society was held in Knox Church, Calgary in 1915, with the Rev. J. A. Clark as chairman. In June 1925 the Society was reduced to three presbyterials, Edmonton, Calgary and Red Deer. The vote for a union with other denominations was taken in 1925.

The Presbyterial for Southern Alberta was formed in 1930. Macleod Presbyterial was organized January 23, 1931. In 1933 Carstairs transferred to the Red Deer Presbyterial and Three Hills transferred to Calgary Presbyterial.

Many faithful women have led the women of the Calgary Presbyterial and have been shining examples of service and devotion. Two of these were Mrs. George Rae and Mrs. Janet Metcalfe.

MRS. RAE

Mrs. George Rae was born Mary Elizabeth Sutherland on December 20, 1871 in Millsville, Nova Scotia.

Her father was a farmer. Elizabeth attended Pictou Academy and became a teacher. She taught school until the time of her marriage in 1900 to George Rae, a local farmer. Six years later the family moved to Calgary — rather a rugged venture in those days.

Mrs. Rae was energetic and wholehearted in all her undertakings — always interested in young people and their activities—Sunday School, Mission Bands and Missionary Societies. She served as President of the W.M.S. auxiliary of Grace Presbyterian Church and was President of the Calgary Presbyterial W.M.S. from 1939 to 1941. An Honorary Life Membership was conferred on her for her inspiring leadership and service to both organizations and the Young Women's Group.

"My mother was very strict about Sundays," says her daughter Dr. Viola Rae. "No cooking, cleaning or chores were done on Sunday; no music or books — except religious ones; no outing of any kind, except to Church or Sunday School — and that on foot, as the car was never taken out on Sunday."

In 1923 her husband died suddenly, leaving Mrs. Rae with many crushing problems, which she faced with stoicism and faith. Her connection with Grace Church was, we are told, of great comfort to her. Elizabeth Rae died suddenly in 1943. Truly her motto was: "in quietness . . . shall be your strength." (Isaiah 30:15).

The Elizabeth Rae affiliated W.M.S. auxiliary, by its warm friendliness and its devotion to Missions, has continued through the years to bear witness to the life of this quiet, unassuming Christian woman. It was renamed in her memory in December 1943 "The Elizabeth Rae Missionary Society". Mrs. Rae had mothered the group for many years and inspired the members, several of whom are still members of the present Elizabeth Rae Missionary Society.

MRS. METCALFE

Mrs. George Metcalfe was born Janet Carmichael Templeton on November 26, 1890 in Riverfield, Quebec. She married George Victor Metcalfe October 11, 1912 and they came west to Calgary that same year.

Mr. and Mrs. Metcalfe joined Grace Presbyterian Church before the present Church was built, and while services were being held in a hall later known as McDonald Academy. They moved with the congregation to the present Church building. Mr. Metcalfe died in 1918, leaving Janet Metcalfe with two children to raise and educate.

Janet Metcalfe was active in Church work all her life. In her earlier work she taught Sunday School and was a member of the Women's Missionary Society. From 1945-1946 she was Welcome and Welfare Secretary for the Calgary Presbyterial W.M.S. and from 1953 to 1956 was Historian. In 1958 she

Knox Church, Calgary

was elected President of the senior W.M.S. auxiliary of Grace Church. She served two terms of office as Alberta Synodical President from 1947 to 1950 and again from 1955 to 1956. An Honorary Life Membership was bestowed upon her for faithful service.

She was very interested in community work, being a member of the Local Council of Women and the Canadian Club for many years. She was an ardent worker in the Y.W.C.A., serving as a member of the Board from 1940 to 1943. In 1943 she resigned from the Board and was appointed Hostess at the Y.W.C.A. Chalet in Banff, in which capacity she served until 1949.

Mrs. Metcalfe passed away July 26, 1966 after a short illness. Those who worked with her will remember her devoted service and untiring interest as a shining example.

MACLEOD PRESBYTERIAL

Alberta Salutes Its Smallest Presbyterial

by MRS. MARGARET DOWKES
Recording Secretary, Macleod Presbyterial

Macleod Presbyterial claims the honour of having the first W.M.S. group in the province, a W.M.S. group being formed in Lethbridge in 1892, when this part of the prairie country was included in the Northwest Territories.

The basis of all our missionary

groups rests on the pioneer work of our ministers, who, under the inspiration of that great leader, Dr. James Robertson, came into the foothills country in very early times, Dr. McKillop to Lethbridge, and the Rev. James Herald to Medicine Hat. Community and Church went hand in hand, as witnessed by the fact that the Presbyterian Church, built in Medicine Hat in 1885, on the site of St. John's Church, was also used as the schoolhouse for four years. The present St. John's Church was built in 1902, a large Education Centre added in 1953, and in 1957 the sanctuary was completely remodelled.

During the early years, Lethbridge, Macleod, and many small hamlets organized Presbyterian Churches, so that in 1911, a Presbyterial of Women's Missionary groups joined the Provincial organization, and flourished until 1925, when Church Union wiped out all of the small congregations, and also lost to us most of the history and records of those early years.

Macleod Presbyterial became part of Calgary after Union, there being only three presbyterials remaining in the province, but in 1931 the ladies again organized their own presbyterial, as they felt that in a smaller group, a greater number would take responsibility and learn more about the work.

Five Congregations Scattered 140 Miles Apart

Society members in Eastern Canada will appreciate our problems when we record that there are only five congregations, scattered 140 miles apart, and in the past two years, only two towns carrying the presbyterial offices. In spite of this, the ladies voted down the idea that we again join forces with Calgary. Our average attendance at meetings is 30, and devotion to our work is ever the watchword. In 1964, a bad storm and 30° below weather, threatened the cancellation of our annual meeting, but resourceful members chartered a school bus, and drove the 140 miles to Fort Macleod, picking up the Lethbridge ladies on the way, to enjoy a day of fellowship and work together.

The congregation of St. Andrew's in Lethbridge which organized the first W.M.S. group in Alberta, today enjoys a beautiful church and Educational Centre. Lethbridge also boasts one of the few Hungarian congregations in Canada, and although the language barrier prevents much communication between the women's groups, an unusual occurrence took place this year at the synodical meeting held in Lethbridge, when the Rev. L. Vietorisz, pastor of the Hungarian Church, installed the new officers of Alberta Synodical in a ceremony of outstanding reverence and dignity.

The W.M.S. at St. Andrew's, Fort Macleod, and an affiliate country charge at Jumbo Valley, add greatly to the strength of our presbyterial, holding offices both in it and in synodical.

Riverside, Medicine Hat is the Youngest

The youngest congregation, Riverside Presbyterian of Medicine Hat is a direct outgrowth of a project that was instigated and financed by the W.M.S. (W.D.), for about nine years. I am referring to the "Presbyterian Training School," which was established in 1950 in Medicine Hat, and was maintained there until 1958. A large home was purchased with funds of the W.M.S., and the School was administered by representatives of the Board of Christian Education, the Synod of Alberta, and the W.M.S. (W.D.). This School came into being to supply the urgent need of our Church for trained and qualified leadership among the members of our Church. The Rev. J. Bigelow was the first Superintendent, then after one year the Rev. Dr. John Brent was appointed, and his outstanding Christian character made a life-long impact on all who had the privilege of studying under him. The Rev. Dr. R. L. Taylor gave lectures, and Miss Marguerite Quickfall as Deaconess, was in residence much of the time.

The School could have accommodated 40 pupils, but 9 or 10 was the usual number enrolled. Lack of interest on the part of Christian young people made the Board decide to close the School in 1958. However, the influence of this project is still evident in the lives of all who attended, and several of those young people went into fulltime ministry and Church work.

A direct outgrowth of this School is the Riverside Presbyterian Church, which started as a tiny congregation, meeting in the Training School building for some years. Then, the Church was built on the same property, and the School was used as a manse for a short time. The financial responsibilities of this congregation demand most of the time and interest of the ladies there, but a few take an active part in presbyterial work, repeating the actions of our first group, who in 1892, looked beyond their own urgent needs, to assist in telling others the "Good News."

NEWS IN BRIEF

Work Camp at Peace Garden

A Study and Work Camp took place the last week in August at the International Peace Garden on the border between Manitoba and North Dakota. As a Centennial Project of the Mennonite Central Committee (Canada), the camp provided for participation in the development of an international monument to peace. Work consisted of painting buildings and clearing underbrush. The camp study theme was "the Christian and International Conflict." (This International Peace Garden was pictured on the cover of the June issue of *The Glad Tidings.)*

PEACE RIVER PRESBYTERIAL

Peace River Presbyterial covers a very large area geographically. Although it is in Alberta Synodical, the Presbyterial takes in Dawson Creek, Chetwynd, and Fort St. John, in British Columbia, and Whitehorse, Yukon, since these points are more readily accessible from Alberta. The most southern point is Grande Prairie, and it stretches 1,006 miles northwest to Whitehorse.

THE FAR NORTH

by MRS. R. G. THOMLINSON
Historian, Peace River Presbyterial

Although the Presbyterial has not yet reached its twentieth birthday, since it was formed in 1949, much history has gone into the building of churches and formation of women's groups in the years preceding 1949.

It was back in the year 1894 that the Rev. Dr. James Robertson and the Rev. C. W. Gordon, better known as Canada's Ralph Connor, were commissioned by the Presbyterian Church to visit the "Old Country" to secure men and money for mission work in Canada. As a result, Alex Forbes, a 34-year-old student at King's College, Aberdeen decided to come to Canada, and was appointed missionary at Fort Saskatchewan. A year later, in September 1895, Agnes Sorrel joined him and they were married in First Presbyterian Church, Edmonton by the Rev. D. G. McQueen.

Around this time gold was discovered in the Klondyke in 1897-98, and the Rev. John Pringle who was ministering to 1,200 miners in Atlin, B.C., wrote east for Christian nurses, as men were dying for lack of care. From this request, the Atlin Nurse Committee was organized, and Miss Elizabeth Mitchell and Miss Helen Bone arrived in Atlin, July 1899. In 1900 St. Andrew's Hospital was built, the first Presbyterian hospital in Canada.

In 1909 the Rev. and Mrs. A. Forbes left Fort Saskatchewan for the country north and west of Edmonton, and in time reached the minute settlement of Bear Creek, now named Grande Prairie. In 1910 Miss Agnes Baird arrived to assist in mission work, and on September 9, 1911, a W.M.S. group was formed. Also that year the building of a church had been progressing, and on October 8, 1911, the dedication service was held for McQueen Presbyterian Church, named after Dr. McQueen, Moderator of General Assembly in 1912.

In other points in the Peace River District, we find that women's groups were formed first, and in many cases, the women's groups were responsible for the churches which were built.

Dixonville Ladies Aid was formed in November 1931 under the direction of Dr. Margaret Strang Savage, and Strang Presbyterian Church was built of logs and dedicated August 27, 1932. The Ladies Aid has worked hard through the years, and recently had work done on the building. As a Centennial Project, they sold coloured pictures of the church. As a result of the efforts of Deaconess Miss Margaret Grigor, Wanham Ladies Group was formed in 1933.

In November 1935 Last Lake Ladies Aid was formed, and a church built. In recent years this building was moved to Brownvale and fitted up as a Sunday School building, alongside McQueen Presbyterian Church, Brownvale.

Due to the enthusiasm and hard work of Mrs. Rod Macdonald, a Women's Missionary Auxiliary was organized in 1936, and credit goes to Mr. and Mrs. Rod Macdonald for providing the impetus that resulted in construction of Munro Presbyterian Church at Blueberry Mountain in 1952. It was named after the Rev. J. A. Munro, then Superintendent of Western Missions. In 1951 Dr. A. Rattray and his wife were primarily responsible for the formation of the women's group at Whitehorse. In 1958 the group affiliated with the W.M.S., credit for the affiliation going to Miss Norma Kennedy, the Regional Secretary at that time.

And so it goes, from the early days up to the present— stories that would fill many books, of the courage and fortitude of the early settlers in this vast northern country. Well-known names of Presbyterian ministers and their wives, deaconesses, students, and residents who have given of themselves to forward the work of the Church.

Agnes Sorrel Forbes

Condensed from the book of that name written by Janet Bremner and published by the Women's Missionary Society in 1921.

AGNES SORREL was born in Montrose, Scotland, spent her early life there and progressed from teaching Sunday School to visiting the fisherfolk in their homes in the poorer part of town, and then rented a room there and started Sunday evening services. She was asked to help in a Rescue Home for fallen women in Edinburgh and did so well that soon she was placed in charge of a similar home in Aberdeen, where she laboured for eight years. She met Mary Slessor and they decided to apply to be sent to foreign mission fields. The church in Aberdeen which she attended with her charges from the home, had as precentor a divinity student, Alexander Forbes. They met and eventually became engaged. He too intended to work in a foreign field and when the Rev. Dr. Robertson and the Rev. C. W. Gordon (Ralph Connor) came to Scotland from the General Assembly of the Presbyterian Church in Canada seeking men and money for their work in Canada, Mr. Forbes expressed his interest and was soon appointed to go. A year later, after taking a training course in medicine and nursing in Glasgow, Agnes joined him, and in September 1895, they were married in the Old Presbyterian Church in Edmonton by the Rev. D. G. McQueen. They were appointed missionaries at Fort Saskatchewan, 20 miles away. Mrs. McQueen was delighted to have another minister's wife so close as previously the nearest was in Calgary 200 miles away.

At the Fort their home was a one-room shack which Agnes soon turned into a hospitable manse open to all. As settlers came and the work increased Mr. Forbes and willing helpers cut trees, hauled logs and built a new church and manse while Agnes provided meals for all. It was a joyous occasion when Mr. McQueen from Edmonton dedicated the new church. The church and manse soon became the centre of their lives to settlers for miles around. Agnes soon became accustomed to the intense cold, the problem of supplies, nursing the sick, looking after orphans, teaching Sunday School at two different points in their territory, holding church services when required, and promoting missionary interest. She soon organized a Women's Home Missionary auxiliary and a Young Women's Missionary Circle, which groups increased in numbers and are still active.

In 1909 as Home Missions Convener, Mr. Forbes was asked by presbytery to look over the Peace River country, Grande Prairie in particular, to assess the settlement and the need of church influence. In August he and Mrs. Forbes set out, their food, bedding, and tent piled on a buck-board pulled by ponies. They encountered many hardships but brought courage and good cheer to many settlers on the way. They travelled by boat from Athabasca Landing through Lesser Slave Lake, then by rough trails again to Spirit River and at last Grande Prairie. Wherever possible they held church services and at Grande Prairie 23 people attended. They returned to Fort Saskatchewan having travelled 1,300 miles in two and one-half months. Many difficulties were encountered with the elements, the rugged country, fires and floods, but the trip was a great success as all along the way they received a hearty welcome and an earnest request to return. Presbytery was impressed by the report brought back and Mr. Forbes was asked to be the first missionary to the great new country. So after 15 years at the Fort, and leaving behind many friends, many cherished possessions and tender memories they again set out in February 1910 taking only what was really necessary with them in a caboose in which they could cook and sleep. The first night the temperature was 40° below zero. Instead of sailing from Athabasca Landing, this time they travelled over ice, a relief after the rough trails. However, the weather got warm and the ice started to melt and was under two feet of water. They took to dry land and built rafts and had to wait until all the floating ice had passed before setting out again on the treacherous water. Some possessions were lost including the bundle containing Agnes' clothing and footwear. Her worst problem was that she only had left the boots and stockings which she was wearing. After three days on the raft they arrived at Bezanson and never forgot the warm welcome, the warm house and hot supper provided for them by settlers. Agnes cried with joy when an abundance of shoes and stockings arrived from friends in Edmonton and Toronto before the following winter arrived.

They were again warmly welcomed when they reached Flying Shot, Grande Prairie. A shack 18 x 20 feet had been prepared for them and Agnes soon turned it into a cosy home. Writing of her journey, Agnes said, "These things do not discourage us. We are well and happy and hopeful — already we see some good coming out of our journey. The Sabbath services and personal talks with our companions in travel and difficulties have already yielded fruit."

This journey took 73 days in that year of 1910. In 1918 a committee of presbytery did the same journey in 32 hours. In 1921 by plane it took two or three hours.

In Grande Prairie Agnes found so much to do, ministering to the sick and caring for the lonely in addition to her other duties in Church and Sunday School that she appealed to W.H.M.S. in Edmonton for help. Miss Baird—nurse, missionary, pioneer — was sent, arriving two and one-half months later. They acquired a quarter section and the first hospital was the caboose in which they had travelled, with a tent for cooking.

A log cabin was soon built which housed the hospital and a room for Miss Baird. The caboose became the Forbes bedroom, the tent became the kitchen and dining-room. The next year a log-house was added — a great comfort as it saved going out of doors to cook and serve meals. This became known as the Pioneer Hospital of Grande Prairie. It was always full and this, in addition to their church work, proved to be a great strain on mind and body and after four years a rest and change was desired by all three. Mr. Forbes built a caboose and after a relief nurse arrived, Miss Baird and Mr. and Mrs. Forbes left again on their hazardous journey. They enjoyed meeting old friends again in Edmonton and returned to Grande Prairie full of the joy of living and Agnes' rheumatism was much better. A new trail, the Edson Trail, was cleared and the district became more accessible, more settlers came, the work increased. Mr. Forbes donated a site, the W.H.M. Society, and interested friends in Toronto promised money, and a new hospital was built. Mr. Forbes and settlers hauled 200 of the finest logs from the woods to build it. It was a great day when this, "The Katherine Prittie Hospital" was opened. A resolution of appreciation and thanks was passed to the Women's Missonary Society of the Presbyterian Church for their generosity to the people of the district. Miss Baird remained in charge for a few months. Agnes now had more time for the ever-increasing duties in the congregation and Sunday School and organized missionary groups for the women of the district. It still continues faithful to the missionary cause and to her memory.

In 1916 Agnes attended the meeting of Council in Winnipeg, where she received a loving and gracious welcome as she addressed missionary societies in the city. It was a rare enjoyment for her to meet in fellowship with kindred souls engaged in the work to which she had given her life. She returned to Grande Prairie with renewed strength and fresh inspiration for her daily task. With her she carried the just published copy of *The Life of Mary Slessor.*

She never left Grande Prairie again. On Monday, August 17, 1918, after a busy Sunday of two Church services and teaching Sunday School she excused herself from the breakfast table and in a few minutes had quietly passed to her rest. Many and wonderful were the tributes paid to her memory because "at her death the whole Prairie knew of her service and sacrifice, it was engraved on the hearts of all the men and women and their children."

Tribute to
Mrs. W. R. Adamson

Let her works praise her. Proverbs 31:31

It was with a deep sense of sadness and loss that we learned of the passing of Mrs. W. R. Adamson on July 20. There was also a deep sense of thankfulness for her years of devoted and dedicated service to the W.M.S., her Church and her Community.

Mrs. Adamson was a member of Council Executive as Treasurer 1931-32 and Mission Band Secretary the following year. She resigned in order to devote more time to her church in Oakville.

I first knew Mrs. Adamson in 1950 when I became president of Toronto West Presbyterial and she came on the executive as Home Helpers Secretary. However, we weren't privileged to have her on the executive very long as she was asked to become a member of Council Executive and left us in 1952. She was president of the W.M.S. (W.D.) from 1953-57. In her term as president I came to know her as a very happy and dedicated person.

She was a devoted W.M.S. member and attended her own W.M.S. auxiliary regularly in Oakville. She was an active member in her congregation and had a deep interest in the work of her own community especially during the depression and war years.

It can truly be said of her that in her own quiet way "She went about doing good." Her philosophy of life was seen in her strong faith and her belief in prayer. She loved people and was never too busy to visit and speak with them. In speaking with her one was very conscious of the outreach of her sympathy and understanding. She was a wonderful and loyal friend, and has left to us and to all who knew her the legacy of a dedicated life.

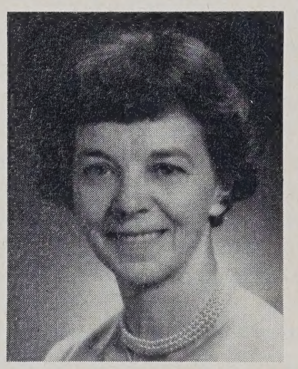
I visited her just a short time before she passed away and what a happy visit it was. She was so bright and happy and wanted to know all about the W.M.S. Annual Council Meeting. Her interest was so keen as we talked about the work and the people she knew so well. I treasure the memory of that visit with my friend.

We thank God for every remembrance of her. Someone has said, "God gave us memory that we might have roses in December."

Our sympathy is extended to all members of her family. We know that in the fragrant memories of her love and faith, they will find "Roses in December."

—Mrs. A. S. Curr

ALBERTA SYNODICAL SOCIETY OVERSEAS



Miss Hyndman

Miss Mavis Hyndman is the only Alberta W.M.S. missionary serving overseas at the present moment. We asked her if she would reflect a bit on the influence of the Church in Alberta on her accepting responsibility for missionary work in Japan.

"My first recollection of the importance of the Church lies with Dr. James McNeil who was at that time minister of Grace Church, Calgary —my home church. Dr. McNeil was a very quiet, humble man but he dearly loved children and always took time to talk with them. I well remember thinking that Sunday School and Church were very special but not really connected with everyday life until one day when Dr. McNeil was in my father's barber shop having a hair cut. I had asked my dad for a penny so I could run next door for some candy, but before I knew what was happening Dr. McNeil pressed a nickel into my hot little fist then whispered 'this is *all* for you — you can buy anything your heart desires'. My picture of the Church changed from a place for the religious to one where people were learning to be a little kinder and more understanding. Dr. McNeil was a preacher and teacher who really lived what he believed.

"C.G.I.T. at Grace Church was the next important stage, followed by the Leader Grad Group which prepared me further for leadership and as a member of the Alberta C.G.I.T. Board. Our connections with the Women's Missionary Society included Installation Services, Christmas Vespers, Mother and Daughter Banquets, Presbyterials, Synodicals, etc. But these affairs by themselves might have been meaningless without the interest of the individuals whom I met through them. For the one or two who had the greatest share in the development of my interest in and for the Church I had at first the feeling of hero-worship. This feeling later blossomed into life-long friendship.

"Young People's at Grace was not exactly the strongest group but somehow it held an attraction for me both as a young person then later as a so-called counsellor. During this period the Medicine Hat Training School was struggling to get on its feet and I clearly remember at an Annual Meeting of the congregation at Grace having the audacity to talk back to an elder who referred to the training school as a 'white elephant'. In my own heart and mind I still feel strongly that what should and could have been a real asset to the development of the work among the Young People's Societies in Alberta failed because, on the whole, the several individual churches and the presbytery did not take the project seriously.

"The Young Women's Fellowship, called the Grace Bethany Group, was set up during my late teens. The leader was just the right person for this gathering of somewhat sophisticated but immature young things because she joined in the crazy fun yet led us in lively Bible studies and discussions. She shared her own real and vital vision that each person must have a mission and not just tag along with the mission of the Church.

"Fond memories of camps loom before me—not only C.G.I.T. but also the one for Young Women at Camp Kannawin. It was at such a camp that I first met Miss Agnes Hislop in 1950 when she was on her first furlough. Little did I know that 17 years later I would have the privilege of visiting the Bhil Field, India in person and have Miss Hislop drive me around so that I might see in action things that I had studied through the Mission Study Packets and to see and meet the Indian people of whom many missionaries had spoken with real love and Christian concern.

"I have mentioned only a little about the Church in Alberta of which I was a member and a few incidents and people but I'm sure these would refer to any number of churches anywhere. I have barely touched on the various roles which each one of us as lay people or trained workers must accept as responsible Christians. The years are many since I last worked and lived in Calgary but no matter where I have resided there has been real joy in being involved with the ongoing work within the Church. The challenge of a group of nine-year-old boys in a Sunday School Class helps keep one young and somewhat alert—so what if you do get a live frog when you ask John to please give you whatever he has in his hand!

"In this jet age it's a small world so it is not at all surprising to meet Alberta people wherever one happens to be. Fortunately for me I met up with and shared an apartment with a Calgary girl after being transferred to Vancouver. The marvellous part of this friendship is that this is the person responsible for opening my mind and heart to the possibility that I might serve the Church on a full-time basis in a specific way. It came to my friend's attention that there was an urgent need for an office worker in the Korean Christian Church in Japan. Her immediate reaction was that this could well be a task that I might be interested in doing. So she approached me with words similar to these 'Mavis, what would you think about doing office work for the Church overseas?' Such an idea had never occurred to me. However, this started me seriously thinking and, after much prayer and meditation, it became very clear that this was precisely what God was preparing me to do. Within a few months and after going through the necessary routine, including a psychiatric examination, the Women's Missionary Society (W.D.) found the budget needed to send me to Japan as a short-term missionary.

"In the General Affairs Office of the K.C.C.J. I serve as the Secretary to the General Secretary, the Rev. In Ha Lee. The bookkeeping and routine office details are similar to any office job but the correspondence involves people from all parts of the globe. It is exciting to have many of these correspondents visit Japan personally in order that they may attend an East Asian Christian Conference, a Japan National Council of Churches Seminar, or just a stopover en route to an Ecumenical Consultation in India or Centennial Celebration in Taiwan. It is both my privilege and responsibility to serve on various committees of the General Assembly—Finance, Scholarship and Welfare. Three English Bible Classes have become an ever inspiring contact with young people of several nations. Students are so anxious to share in conversation with an English speaking person. They make the most of every opportunity. The young people are very polite and want to be helpful and, often as I stand waiting for a bus or train, some young person will approach me to ask if they might direct me wherever I must go. As the conversation develops the next inevitable happening is a request from them for me to teach them English conversation. It is a golden opportunity so I invite them to share in a Wednesday evening English Bible Class. Through this avenue some wonderful friendships have developed and for some of them Christ has become a reality.

"The influence that Christ has had in my life lies with my early contacts and associations from the cradle roll in Grace Church, Calgary. None of us should underestimate the power of the Holy Spirit and all of us must meet the challenge of each and every day serving Him as He first served us."

(Miss Mavis Hyndman)

PRAYER

Most merciful God and Father, who hast taught us to be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, to make our requests known unto Thee, we come before Thee with thankful hearts. In humility and love, we give Thee thanks for Thy goodness to us — for provision for our material wants; for guidance and protection; for strength and courage to face the problems of life.

At this season of Thanksgiving we realize anew the greatness of the gift of Thy Son, Jesus Christ, We bless Thee for Him, for His death and resurrection. Day by day, may we seek to be more worthy of His sacrifice. Fill our hearts with praise, and our lives with the beauty of Thy purpose, and give us a new vision of the work which we may do toward the extension of His Kingdom.

Our Father, bless our Church, in all her undertakings. We thank Thee for our share in the great mission committed to Thy Church, and for all that Thou has enabled us to accomplish. Continue to bless the work in which our Society is engaged — the work with the aged and the lonely, the hungry and the homeless, the lost ones who know Thee not, and those who are pressed by the struggles of life. In all our work, help us to have only one purpose to know and to do Thy will.

We thank Thee for those who heard Thy call, and have devoted themselves to Thy service — bands of workers throughout our land, those serving in the W.M.S. offices, and the missionaries on the field, at home and overseas. Help them to know that in all their work for Thee, Thou wilt be their Guide; in all their difficulties, their Counsellor; in all their dangers, their Protector; in all their sorrows, their Peace and their Consolation.

This we pray, that Thy name may be glorified, Thy Kingdom come, and Thy will be done. In Jesus' Name. Amen.

(prepared by Miss Ruby Walker, Presbytery Deaconess, Calgary)

CENTENNIAL PROJECT

PRAYER **PEOPLE** **PROGRAMME**

WOMEN'S MISSIONARY SOCIETY, W. D.

by MRS. SCOTT SINCLAIR
President, Synodical of Alberta

PRAYER

Jesus said: "For where two or three are gathered in my name, there am I in the midst of them." Matt. 18:20.

Groups, small and large, are taking time out to pray that our budget will be met for 1967.

PEOPLE

We can no longer sit back and wait for the people to come to us. Some of the verbs which Christ was always using were, "GO, SEEK and TEACH."

PROGRAMME

A missionary pageant depicting "THE WORLD FOR CHRIST" was presented at the annual meeting of the Calgary Presbyterial.

Members represented our national and overseas missions. Director was Miss Ruby Walker, presbytery deaconess.

WORLD
FOR
CHRIST

Your Prayers are asked

—For all responsible for group work among children, youth and adults in the Synod of Alberta; and Miss Jean Smith, the Regional Secretary, as she travels and meets with leaders, officers and Church School teachers.

—For all members of the Society that, remembering the many blessings bestowed upon the people of Canada, each may be truly thankful and express gratitude by sharing with others throughout the world.

—For Mrs. C. E. Reynolds, our hospital visitor in the City of Edmonton, that she might be used of God to bring comfort and cheer to those who are laid aside by illness, and for the patients whom she visits, that their stay in hospital may be a time of spiritual renewal as well as physical healing.

—For our three presbytery deaconesses serving in the Synodical of Alberta—Misses Dorothy Knight, Shirley Smart and Ruby Walker—that they might be upheld in their many varied responsibilities and guided by His Spirit in all their undertakings.

—For Miss Hyndman; for the men and women and children of the Korean Christian Church in Japan; for the Rev. John and Mrs. McIntosh, the Rev. Glen and Mrs. Davis, the Rev. R. K. and Mrs. Anderson. Pray that they may be guided with the leaders of the Korean Christian Church to fulfill God's purpose in this day in the life of Japan.

—Pray for the peoples of the world. Pray that we who have so much may be willing to share with those who are racked by the evils of poverty and disease, superstition and fear.

In Remembrance

Name	Church	Presbyterial
Mrs. Mary Anne Knowler	St. Andrew's, Windsor	Chatham
Miss Eva Kerr	St. Andrew's, Eldon	Lindsay
Mrs. Morris McEachern	St. Andrew's, Eldon	Lindsay
Mrs. J. W. Scott	St. Andrew's, Wingham	Maitland
Mrs. Wm. Dunn	Ephraim Scott, Montreal	Montreal
Mrs. A. Bushell	Knox, Norwich	Paris
Miss Eva Fleming	St. Andrew's, Wyoming	Sarnia

NATIONAL MISSIONS

In The Synodical of Alberta

Alberta is a Synodical which has been served by many of our national missionaries over the years, as an attempt has been made to meet the changing needs of this developing province. At the present time, four members of the National Staff are engaged in full-time work within the Synodical — three as presbytery deaconesses and one as a hospital visitor.

Mrs. C. E. Reynolds

MRS. (C. E.) JANET REYNOLDS, REG.N, serves as hospital visitor in the City of Edmonton, a position which she has held since August 1966. She is a native of Glenroy, Ontario, but moved to Edmonton at an early age and received her education there. She is a graduate of the Royal Alexandra Hospital Training School, and of the University of British Columbia in Public Health Nursing. In addition to a number of years of private nursing duty in Edmonton prior to her marriage, Mrs. Reynolds was engaged for two years as an Alberta Provincial District Nurse in the Peace River district. More recently she worked for six years for the City of Edmonton Health Department. Mrs. Reynolds, who is a long-time member of First Presbyterian Church, Edmonton, brings a friendly word of comfort to our Presbyterian people who are hospitalized in the City of Edmonton, reminding them that the Church of Jesus Christ is interested in and concerned for them in their time of illness.

Miss Dorothy Knight

MISS DOROTHY KNIGHT is our newest staff member serving within the Synodical of Alberta. A member of this year's graduating class of Ewart College, Miss Knight was born in Wingham, Ontario, and spent her childhood on a farm in Huron County. When she was sixteen, her family moved to Listowel, where she attended Listowel District Secondary Schools. Her two summer appointments as a student deaconess were spent within Alberta—in the presbyteries of Edmonton and Peace River. During the past summer she was a member of the former "Alaska Highway van" team, which due to the changing character of the maintenance camps along the Highway concentrated its Christian outreach in the Whitehorse area of the Yukon. At the time of writing this report, the date for Miss Knight's designation service in her home congregation of Knox Church, Listowel, is set for October 5, following which she will return to the Presbytery of Peace River to serve as its presbytery deaconess.

MISS SHIRLEY M. SMART serves as presbytery deaconess in Red Deer Presbytery. Miss Smart, a native of Calgary, where she received her primary and secondary education, worked in a bank in Calgary for two years before entering her deaconess training. She graduated from Ewart College in the spring of 1962 and was appointed as presbytery deaconess within the Presbytery of Calgary under the General Board of Missions. She joined the national staff of the W.M.S. (W.D.) in April of 1965 and continued to serve in Calgary Presbytery until October of that year when she was transferred to the Presbytery of Red Deer, where she is engaged in a wide variety of Christian Education work with children and young people, as well as in the activities of the Presbyterial and the Synod Young Adults.

Miss Shirley Smart

Miss Ruby Walker

MISS RUBY WALKER, presently serving as presbytery deaconess in the Presbytery of Calgary, has served in many areas of our Church and is well known to our Church constituency. A daughter of the manse, Miss Walker was born in Ireland and as a child came to Canada with her family. She lived in Tisdale, Saskatchewan and Lloydminster, Alberta where her father held pastorates. Miss Walker attended the Missionary and Deaconess Training School and began her service within the Church under the General Board of Missions within Edmonton Presbytery. She joined the staff of the W.M.S. (W.D.) in 1940 and served for six years in the Rocky Mountain House district and in Regina. Early in 1946 her territorial responsibility was increased to take in the whole of the Synod of Saskatchewan. The following year Manitoba was added to her field of service. In September of 1950 she was appointed regional secretary for the three eastern synodicals of the Western Division. As the Organization Department was able to increase its staff, her area of responsibility within these three synodicals varied, until May of 1963 when she transferred to the National Department to undertake Inner City work within the Presbytery of East Toronto. In May 1966 she took up her present appointment in Calgary Presbytery where she has assisted in the establishment of the new Varsity Acres extension charge, as well as being heavily involved in leadership training within the Presbytery and in giving leadership in the hospital visitation programme in Calgary.

Oct. 31, 1967 — 400th anniversary of Luther's posting of the 95 theses on the door of the Castle Church at Wittenberg.

ORGANIZATION STAFF

Miss Jean Smith

The Organization Department is represented in Alberta by the Regional Secretary MISS JEAN SMITH. Miss Smith began her work in the Synod and Synodical of Alberta in January, 1967. She received her early education at Lambton Central and Collegiate Institute and had experience on the staff of the Industrial Mortgage and Trust Company and in the office of Ewart College before entering the three year course of training at Ewart College. Miss Smith graduated from Ewart College in the Spring of 1966 and was designated as a Deaconess of the Presbyterian Church in Canada on May 17, 1966 in her home church, St. Andrew's, Wyoming, Ontario. During the Summer and Autumn of 1966 Miss Smith participated in various training experiences and assignments with the Board of Christian Education and the Organization Department of the W.M.S. before beginning her work in Alberta.

BIRKS

are happy to serve you personally through any of our 44 stores across Canada.

We feel it a privilege to work through your headquarters in furnishing your insignia.

Henry Birks & Sons Limited

A Tree House Visit

by JEAN SMITH
Regional Secretary,
Synodical of Alberta

"Are you going to come and see our tree house?" John asked. "It's over behind our house."

"Why yes, Miss Lee and I would love to, just as soon as we are packed," replied Miss Whitman.

"Oh, good, we'll see you in a little while," said John, as he and his friends rode off on their bikes to prepare for the visit.

It was an honour to be invited to the tree house. The boys who built it were very proud of it. Visitors were not welcome unless they were invited by the boys.

Miss Lee and Miss Whitman worked quickly to tidy up the recreation hall. The Bible school at Muncho Lake in northern British Columbia was over. Everything must be packed away again in the station wagon. Ann and Shannon stayed to help their teachers.

"Miss Whitman, I can take down all the pictures," suggested Shannon. Her big brown eyes sparkled as she enthusiastically offered to help.

Ann liked dressing up like an early Christian. Just yesterday Ann's class had dramatized a meeting in the catacombs. How exciting it must have been to be one of them. Especially for Paul who was a leader. When she noticed the pile of clothes to be put away she asked, "Oh, Miss Lee, may I please pack these?"

"Yes, Ann," replied Miss Lee, "you can put them in this box."

Everybody was busy! Pictures were carefully piled and put in the big wooden box. Paint jars and brushes of all sizes were washed and

Sleeping quarters en route to Bible school.

set out to dry. Picture and story books were stacked. They went into the big wooden box too. Song books and Bibles went beside the pictures at the bottom of the box.

Miss Lee was putting everything in its place. "Now we are ready for the clothes, Ann," she said. There was no reply. The box for the clothes was sitting there with the clothes left just as they were. Ann was not around. They searched the entire building, but Ann was not to be found.

"Maybe she went outside," suggested Shannon. All three went to the door to look. There was Ann, dressed in the cloak that John wore when he had been Paul in the dramatization. For ten whole minutes Ann had been wrapped up in the drama of being Paul in the catacombs. Now the spell was broken by the sound of Shannon's voice. "Ann, we've looked everywhere for you." Ann blushed self-consciously as she came into the recreation hall.

"Let's just put these clothes in and then we'll be ready to go," said Miss Lee. Ann and Shannon said good-bye to their two friends.

In a few minutes they arrived at John's house. "Hello, ladies," called Mr. Taylor, "John and his friends are expecting you."

"We are anxious to see this tree house," said Miss Whitman, "we've heard so much about it."

John and his friends Douglas and Allan came rushing out from the trees behind the house.

"Come on, this is the path to our tree house," they said. The boys led the way. There it was in a big tree at the end of the short winding path.

They looked up to see a huge two-storey tree house. It was very well built and obviously the result of many hours of hard work by the boys.

"Do you want to climb up with us?" they asked, "the inside is even nicer." Miss Whitman studied the situation and finally said, "Yes, I'll come up." Miss Lee watched from the ground.

"Are you coming up Miss Lee?" asked Douglas. She smiled and said, "No I'll stay here and catch anyone who falls."

"Oh my, this is a lovely tree house, boys," Miss Whitman said, "and this is the library you were telling us about".

"Well, we don't have a very big one yet," remarked Douglas. "Here are the books you gave us at Bible school."

Miss Whitman called to Miss Lee, "Come on up, it's quite safe." Allan climbed down so he could help Miss Lee get up.

"You boys did very well to build this yourselves," said Miss Lee. "It's not only safe, but very nice."

"It's a good hideaway," said Allan.

"We should have dramatized our catacomb meeting here," suggested Miss Whitman.

"Hey, that would have been real neat," exclaimed Douglas.

"See our library Miss Lee," said John.

"Yes, you have some good books," she replied. "Would you like some more to add to it? We have some in the station wagon that you can have."

"Boy, that's great," said John.

"Come with us and we'll get them for you," said Miss Lee, "we must be on our way now."

"Is there any special trick to getting down," laughed Miss Lee.

"Oh no, it's easy," said Douglas, "just follow me".

With Douglas leading the way and giving expert instructions, they all managed to climb down without any calamities. They all walked back to the station wagon and Miss Lee got the books for the library.

"Thanks for coming to see our tree house," said John.

"Yes," added Allan, "and thanks for the books too".

"You are welcome, boys," said Miss Whitman, "Thank you for showing us your tree house."

"Are you coming back next year for Bible school?" asked John.

"No, we won't be but some other deaconesses will," said Miss Lee.

"I hope they're as nice as you and Miss Whitman," exclaimed the boys.

AVAILABLE from the W.M.S. Book Room — supply limited, ORDER NOW

The Church Grows in Canada by Douglas J. Wilson	$1.75
Mainstream by Adelaide Leitch	1.75
Into a Nation edited by Vivian Holland	1.75
Blazing Trails in Canada by Fred Suayze	1.75
Stories of Canada's Birthday	1.75
Canada Flag Serviettes — Special price (18 in a package) per packet	.25

BIBLE STUDY
with teenagers

by MARGARET McLAGAN DANIELS

Do you and your group approach the annual C.G.I.T. Bible Study Sessions with excitement or just 'ugh'? So often it is the latter reaction and yet campers who never before thrilled to Bible Study in the church group come home from camp exhilarated and inspired by their sessions there. Evaluation sheets indicate repeatedly that Bible Study was the highlight of their camping experience. Wherein lies the difference?

Preparing for Bible Study

There could be many factors that make the difference, but one is very often found in the camp leader's preparation and enthusiasm. Some months prior to camp she receives the Bible Study materials. Recognizing the responsibility and importance of this-ten-day task, she sits down immediately and reads quickly and probably, at this time, casually, through the assignment. From then on, with this material tucked back in her mind, *she is preparing.*

It may be while doing the dishes, while dusting the furniture, while reading a book, chatting with friends or even driving along the highway—but time and again, into her head will pop a question, a reference or an illustration that relates to the study. An awareness causes her to notice relevant articles and pictures from newspapers and magazines. She is studying and preparing. As the camp date draws near and the preparation becomes more systematic and organized, this gathered information and material begins to fall into place, and the study proper takes shape.

One of the other factors—a very vital one—contributing to the success of camp Bible Study is the deep fellowship and the mutual help and encouragement experienced in the *leaders'* daily Bible Study discussions at the camp. Those who have been there will know what I mean.

All this reminds me of a statement made by Helen Tetley—"It is more important for a leader to *prepare* for Bible Study than to *prepare* Bible Study" — meaning that the collecting of resource books, visual aids, relevant materials of all kinds would prove more practical than the leader herself being a fount of theological knowledge. Not many of us are that, much as we might wish to be. I am not suggesting that it isn't important for the leader to do all the background reading that she can, for the girls will expect her to be somewhat more informed than they are, even though they don't expect her to be a theological genius. It is well to have this point established at the outset. We are learning together. What we don't know we will try to discover. The point I am trying to make is, that it is the activity of the girls, not the knowledge of the leader around which the whole study should revolve. It is therefore important to have as much material as possible ready to promote this activity.

The Group Chooses the Topic

The first question our Junior High Church School superintendent asks when looking over a unit is, "What is there for the kids to do?" For verily, the more they themselves are involved, the more they are impressed.

Well then, what may they do? First of all they should sit down with their leader and choose the Bible Study topic. Here is one advantage over the camping situation. The camp Bible Study is chosen for them. In their church group they have the privilege of discussing and helping to choose the study. And right here, dear leader, you can run into a snag. You may find yourself with a group whom Bible Study leaves completely cold —and no amount of enthusiasm on your part will spark it. What, then, do you do? Do you kill it forever by forcing it down their throats? Or do you say "All right, this year we don't have Bible Study. Have you something constructive to replace it?" You may be surprised at their suggestions. Next year that same unpredictable group could be keen on a Bible Study. Some weeks, then, or even months, before the study is due to begin, you and the girls discuss and choose an interesting topic. You should refrain from imposing your ideas and opinions on your favourite Bible Study topic, or on one that is definitely not your favourite. Nevertheless, I think you should guide and advise — else why are you there? So, along with the others, offer your suggestions. After all, you are one of the group. Well aren't you? However, it is your girls that should have the final word.

If you warn your group members ahead of time that they will be called upon to choose their study, some of them may even give it some thought beforehand. They may also come up with a dandy that has not occurred to you. Hence the necessity of choosing well ahead so that you may do the aforementioned 'preparing for' Bible Study. You, yourself, will have some suggestions ready. "Resources for Ministry with Youth, 1967-1968" lists a number of prepared study guides, but do not limit your choice to these. Venture out and prepare your own.

Gathering the Resource Material

Your topic having been selected, chat over your resource needs, and have the girls help to round them up. There will be common basics for all studies. You will need one good Bible Commentary. Use your local library, and ask your minister to suggest and loan you resources. Of course you will need a Bible dictionary or a theological word book and maps and atlases. If you don't have a set of 'Palestine' maps, get the girls to draw and keep up-to-date in each session, a map of the area in which your study is located. I find junior highs like to make maps. So have a map committee to keep you geographically accurate. Check on visual and audio aids you might use and arrange to get them in time. Don't show a whole film strip for 'entertainment', just to get, maybe, ten frames that are relevant to your study. Use only the ten frames. Ask the girls to be looking for related magazine and newspaper articles, and pictures too. It goes without saying that each girl should have a Bible, preferably a Revised Standard Version. Any other translations you can obtain, such as Phillips or the New English, are most useful. If you have access to "Counsel", the magazine used in the Junior High Church School, you will find the articles in there splendid background reading for yourself.

Beginning the Study

Now, the days have passed, the resource material has been duly gathered (mostly by you, probably), and it is time to begin the actual study. The girls should discuss and decide how, most effectively, their chosen study can be presented. First, they will read *silently* the passage or passages from scripture. Give them some definite information to look for as they read. They are quite accustomed to studying this way, and it is much better than a halting disconnected verse-by-verse oral reading. Whatever way they choose, there will be some necessary background research to be done. Decide what you should know that will help your presentation. Let me give you an example. This is what we did with the Vision of Paul:

A committee looked up the words 'Pharisee,' 'conversion' and 'persecute'. Another located Tarsus, Damascus and Jerusalem on their map, discovering that the last two were 140 miles apart, and that it would take a week to travel the distance on foot. A third committee looked up background on Saul—tent maker; studied under Gamaliel (had to find out about him, too); persecuted the Christians; present at stoning of Stephen.

This information having been obtained, the group now divided into four groups of T.V. reporters sent to find out about this strange incident on the road to Damascus. From their research and reading, they prepared interviews with the people involved and gave them on a "T.V. News Broadcast." One reporter (chosen from the group), interviewed the people who accompanied Paul to Damascus, and were with him when this tremendous confrontation with the Risen Christ occurred. Another interveiwed Ananias, another talked with a group of Christians in Damascus, and the fourth interviewed Paul himself.

Afterwards, in the whole group, a discussion ensued on 'conversion.' What does it mean? How was Saul's life changed? Must one have a 'vision' or dramatic experience to be converted? Does the Holy Spirit often bring about the change quietly and gradually? How should it re-arrange our lives?

The accounts of the people who had a face-to-face encounter with Jesus make fine dramatic material. Divided the group into two committees or even three, to, first, do the background research, and then to write their plays.

This will take three or four sessions. Some groups like to change the stories to a modern setting, possibly writing a radio script. Others prefer the traditional, and none need be a polished, finished product. The costumes and scenery are 'token.' Our hastily constructed well in "The Woman of Samaria" really resembled a teepee, but some 'wag' hung a sign on it that said "WELL!" so what more did we want? *The important point in these plays is to portray the results of Jesus meeting with these people.* How would it change their way of life? What does a confrontation with the Christ do to the individuals? (Have your girls ever written an imaginary story or play about what might have happened to the Rich Young Ruler after he 'turned away sorrowful'?)

A word about discussion that will necessarily be part of your study sessions, either preceding or following or both. Some topics lend themselves to discussion better than to any other form of presentation, e.g. Peter's visit with Cornelius brings in racial discrimination, ethnic groups, immigration, etc. Kids have good ideas here. Whatever the discussion, let *them* do it. You, dear leader, will question, guide, encourage and *listen.* Restrain yourself from jumping into an awkward pause with your well-considered opinion, no matter how good it is. This will have the effect of sealing the discussion up into a neat parcel and putting it on the shelf. Don't impose your beliefs and thinking. You may feel a trifle frustrated at not arriving at a definite conclusion but you will get used to it. How often do you come to a conclusion in a Biblical discussion? Ever?

The vital question is "Are the girls thinking and inquiring about their faith?" These youngsters, more than ever, need a solid foundation to support them when they meet the buffeting contradictions of the business and professional world. They must be encouraged and led to probe and consider, not to parrot someone else's opinion. They must advance steadily toward an answer from deep within themselves to the question, "Whom say ye that I am?"

WORSHIP

for women in action

by SARA JEAN MacDONALD

Worship — what is it?

Worship is our response, our reaction, to whatever part of Himself God reveals to us. It is the involuntary "Thank God!" when a dear one returns safely; the "Dear God!" when we are overwhelmed with love; the "My God!" when the grandeur of a sunset leaves us otherwise speechless. Worship cannot be isolated to times or places, such as 11 a.m. Sunday morning or kneeling at a bedside. People at such times and places may be worshippers, or they may be wistful spectators hoping to discover what it is all about. When someone, or hopefully everyone, in a group lifts up a heart full of gladness that God is, worship occurs. Acknowledgment of God is worship.

Pitfalls to ponder

When our group has its worship service, or devotional, what happens? There are some common misconceptions about this part of group activity that can cause what happens to fall short of worship. A few are mentioned here:

1. A study programme and a worship service fulfill the same function, which is to provide for something appropriate to happen during the course of a church meeting.

Our discussions, speakers, films, and so forth are aids to making us understand ourselves and our neighbours near and far better, which is necessary in order for us to discover God's will for us. Taking part in a good study may be an act of personal discipline, but it is no substitute for worship.

2. Satisfaction that worship is covered with a hastily chosen hymn, Scripture reading, and prayer.

These three components are part of many truly worshipful services. Oftentimes, however, their perfunctory use prior to the reading of the minutes creates no opportunity for worship to occur in any but the most spiritual of hearts. Timing of moments of planned worship is of great significance, and will be touched on again.

3. A worship service is successful if the leader or soloist performs well, or if there is entertainment value. If we are preoccupied with the leader, worship probably has not happened. In Christian worship God commands our attention.

4. The worship convener, or the leader in charge, is solely responsible for the quality of the worship service.

Utter nonsense! The leader has a unique opportunity to create an atmosphere in which worship may happen, but true worship occurs in the secret places of your heart and mine. In corporate worship every person present has the ultimate choice of responding to God or not, and therefore of making the experience a worshipful happening or not.

5. A worship service requires traditional music and theological language. If church idioms are not related for you to the realities of home and family, school and business, self-knowledge and social awareness, break loose and find media that make you see God in the centre of your living. God can't be mummified, but our forms of worship can become very arid indeed.

Clues from the Sunday service

Although this article is intended to stimulate thinking and planning for briefer periods of worship in our group meetings, let us draw a few clues from the formal church service.

1. *Readiness.* One of the characteristics of our Presbyterian Church in Canada which truly delights me is the way almost everyone is seated well before the spoken service begins. People give themselves time to reap the benefit of our sanctuaries. The symbolism and the memories associated with the place of worship afford preparation for being an active participant in the structured worship about to commence. Where do your thoughts travel before the minister gives the call to worship and the invocation?

2. *An active worshipper.* What satisfaction there is in being part of a singing congregation! It is not fair to criticize poor congregational singing if you leave it all up to the

others. This is the choice of each man and woman in the pews. Those "unfamiliar hymns" can't be so unfamiliar after all these many years of complaining. Hymnals may be purchased for the home, and words and tunes may become understood and cherished. Whether in singing, paying attention, or in silent prayer, our active willful participation helps not only ourselves but those around us to worship.

3. *Response.* Do you sing the Amen at the close of a hymn? Do you pronounce it at the end of a prayer, either audibly or in your heart? This marvellous little act, if you understand it and respect its use, draws you closer to the centre of what is going on. The Amen, so-be-it, is your affirmation of what has been sung or said, and makes these things a part of your own act of worship. Treat it not lightly nor casually.

In the early days of our Reformed worship, as in many congregations today, the offering of ourselves and our gifts came almost at the end of the service, as the climax of man's response to God. Every worship experience must result in renewed devotion and self-giving, most of which will happen outside the appointed time of formal worship, in home and community. But isn't it too bad that the offering time so often seems like time out these days — time for announcements, to find a life saver, to see who's in church . . . or am I just speaking for myself now?

Planning for worship in your group

In women's and girls' groups the time for worship may be as little as three minutes, at the most about fifteen minutes. This makes planning much more demanding.

Readiness. The time for worship should come when the group members are all present and have shared a common concern. These conditions often result from a thought-provoking study, or sometimes when a business meeting has revealed that the ladies, after all, are engaged in the service of the Lord. If you must have your service of worship at the very beginning of your time together, then greater care must be taken to create worshipful conditions. A few suggestions follow:

1. Recorded music to centre attention as members enter meeting place.
2. Special worship centre planned around the evening's theme. Examples:
   a. A meal table set, some members taking family places — symbols of family joy included such as a toy, a photo album, a Bible.
   b. A table or screen containing fresh fruit, vitamins, first-aid equipment, a model or picture of your hospital, and a picture of Jesus.
   c. Items depicting household or career activities — for example, a dust mop, laundry

soap, school books, typewriter, etc., with a caption such as "Give of your best to the Master."

These are not things to be worshipped, but rather a means to help your group centre their attention and relate tomorrow's living to today's act of formal worship. Use your imagination and the common things around you.

Active worshippers. Some time every group should experience silence. If you are comfortable with one another, out of silence can come wisdom to share insights, quote Scripture that has particular meaning for the moment, or lead in a hymn that hits the spot. It is hard to remain an observer in silence.

Timing the worship as a climatic experience to a study period is another way to increase member participation. Members should be intellectually and emotionally ready to worship. This crowns the learning experience and helps drive the lesson home.

Response. Just as the offering and the Amens in a worship service are acts of response, so is what we do after worship, as women in action in our homes, communities, and world. This is another reason why many of us suggest that study precede worship. Worship is the climax of study, commitment the outcome of worship, and action motivated by the Spirit which comes to us while waiting on God is the result of that commitment. When God is truly worshipped, our groups are vital.

"O come, let us worship and bow down . . ."

Let's not be content with being church women in action. Let us sing praise to God, give Him the glory, and be God's women in action when and where He directs us as we wait on Him.

* * *

THE LIVELY ACTS

The Centennial Year account
of the mission outreach of the
PRESBYTERIAN CHURCH IN CANADA

Now available

- for personal study
- as a programme resource
- for study/action groups

Forty-eight pages of information and pictures on what our Church is doing in the world.

Order from: Presbyterian Publications, 52 Wynford Dr., Don Mills, Ont.

Price: 50 cents per copy, 40 cents each for 25 or more.

EDMONTON PRESBYTERIAL
(cont'd from p. 5)

this inward glow which she sheds. Some years back we came from Ottawa to Edmonton—knowing practically no one. Here we became members of Strathcona Presbyterian Church, under the kindly ministry of the Rev. Ian MacSween. Not long after, Miss Harback also became a member, and has always been a loyal and enthusiastic supporter of her Church. She was responsible for organizing the Evening W.M.S. group at Strathcona, and was a charter member. She was really the instigator of much missionary work both within our own Church and into the presbyterial and synodical levels. When asked one day (as we reminisced about those early days) just why she organized our group, she replied with her usual cryptic wit — "Why? — because I had no place to go!"

Not long after graduating as a nurse from Calgary General, illness struck her so that her plans to enter the Deaconess Training Home were ended! After a slow recovery, she took her place again as a nurse, and is now doing much valued work as supervisor of the Alberta Central Tuberculosis Registry. In speaking to her one day of the disappointment that must have come at having her plans so thwarted, she simply said, "It was not to be."

Her influence has been always strong: Marge Scott (Mrs. G. E. O.) tells me that in 1953, no one in our Church could be found to go to Council. Apparently, Mollie went on to convince Marge that it was her privilege to go to Winnipeg to Council. She says "Mollie's faith in me gave me faith and I went, leaving my five-year old daughter with her aunt." She recalls that she found it such a vital experience that she has been in the work ever since. Mrs. Scott also recalls that Mollie took her to her first "Women's Weekend Camp" — another thing that gives so much to so many. At camp, Mollie 'is right in there' — in her usual 'bright red Indian decorated and beaded jacket'.

To some of us, Mollie Harback is (almost uncomfortably so) a perfectionist. For instance, as we plan to go for our spring jaunt to Galahad, Killam or wherever, she writes ahead to be certain that we will have an organ, piano or tuning fork.

In all, she is a grand person and much loved.

(by Mrs. N. H. Grace, Literature Secretary, Synodical of Alberta.)

It is, of course, impossible to mention all by name but we would quietly remember all who have served our Society and our Church worthily. We have a history that can both guide and fortify us. The present and the future are ours. We pray for wisdom and courage that we may not fail to meet the challenge.

CENTENNIAL NEWS

What Are Other Presbyterials Doing?

Superior Presbyterial

The Evening Auxiliary of First Church, Port Arthur, entertained members and friends at a "Memories by Candlelight Tea" . . . The Nellie Tweedie Auxiliary of St. Andrew's, Geraldton held a Church Family Party for fun and fellowship.

Bruce & Owen Sound Presbyterial

A Centennial tea under the auspices of the presbyterial was held in Knox, Walkerton, on June 21 with the presidents of 23 auxiliaries serving at the tea tables. C.G.I.T. groups from Paisley, Tiverton and Hanover presented skits and joined together to sing their C.G.I.T. pledge of allegiance. Proceeds were for the General Fund of the W.M.S.

The ladies of Tolmie Memorial Church, Port Elgin, conducted the morning service of worship on June 4 . . . The afternoon group of Tolmie Memorial W.M.S. presented an Honorary Membership Certificate to Miss Margaret Clark.

A Centennial Sunday held in Tiverton was a huge success with the church auditorium and basement filled and people listening in their cars with loud speakers. The Rev. Frank Lawson of Southampton was guest speaker.

Sarnia Presbyterial

The W.M.S. of Bear Creek Presbyterian Church held a Centennial Service with members of the Sixth Line United Church Women and friends as guests. A report was given by Mrs. Franklin McBean of the Centennial project trip when the women visited Armagh, the new Church Offices, the Chinese Church in Toronto and Ewart College. Mrs. George Wilkinson spoke on the theme "He shall have dominion also from sea to sea and from the river unto the ends of the earth."

Chatham Presbyterial

The Centennial project of the W.M.S. of Knox Church, Wallaceburg was the presentation of an honorary membership and pin to Mrs. Bert Dubeau in recognition of her faithful work and loyalty not only in the W.M.S. but in all phases of church work. . . . An interesting programme was arranged by Mrs. Dubeau for the Annual Home Helpers meeting in Knox Church.

Hamilton Presbyterial

Hamilton Presbyterial held a very successful tea on June 13 in West Flamboro Church. On display were old Bibles, the first communion set used by this church, and many pictures and clippings of events held in the presbyterial many years ago. West Flamboro Church celebrates its 100th anniversary this year.

The Margaret Allan Evening Auxiliary of St. Enoch's, Hamilton, held an open meeting with the Rev. J. K. Lattimore giving an illustrated talk on his visit to Jamaica, Trinidad and Guyana. The offering was sent through the W.M.S. for Indian Relief . . . The Elizabeth Lyle Auxiliary of Central Church, Hamilton held a Centennial Tea.

NEWS IN BRIEF

Leadership Training on Reservations

Co-sponsored by Indian Band Councils and the Young Women's Christian Association of Canada, leadership training programmes for teenage Indian and non-Indian girls were held in July on three Ontario reservations. The project involved one week of intensive training, two weeks of carrying out activities for children on the reservations, and a fourth week in a non-Indian community. Chief purpose of the month-long co-operative programme is to seek to develop friendship and understanding among young girls of different backgrounds, particularly between Indian and non-Indian Canadians.

600,000 Bibles a Year

Although the number of baptized Christians in Japan totals fewer than 800,000, the number of Bibles and New Testaments sold each year exceeds 600,000. The question therefore arises — who buys these Bibles? A possible answer has been suggested by replies to a recent survey of one hundred leading Japanese businessmen, most of whom are not Christians. They were asked which book they would choose to take with them if they were making a three-month space trip in a capsule and could take only one book. In their replies, the Bible was the second most frequently mentioned book. It would appear that in Japan the Scriptures are thought of as one of the most important cultural books in the nation.

First Christian Radio Station

The first Christian radio station serving Southeast Asia will shortly go into operation in Manila. Approval for the project was given some months ago by the Philippine government. To be known as the Southeast Asia Radio Voice, the new station's short wave facilities will be used by a number of national Christian councils throughout the Far East. The Manila radio station has grown out of a series of talks arranged by the East Asia Christian Conference among various churches in sixteen Asian countries. Contributions towards its construction were made by church groups around the world.

Senior Citizens Tea 1967

by MARY SMITH

Eckville-Hespero CGIT group held a tea for all the senior citizens of the Eckville-Hespero district during last Easter holidays. Handwritten invitations were sent out to over 100 citizens, and drivers provided transportation where necessary.

The church basement was divided into a living room area with easy chairs, rugs, lamps, tables and magazines brought from the homes of the girls; a recreation area with games such as checkers, chess and croquinole (if a partner was needed, we played), and a tea room area, separated by a crepe paper garden fence, where a tasty luncheon was enjoyed. The tables were set with fresh daffodils which were later taken to the hospital.

Two hostesses welcomed the guests on arrival, had them sign the guest book, and pinned Centennial pins on each person. Piano solos and vocal duets by the girls were enjoyed throughout the afternoon. All twenty of the group enjoyed this experience as much as the citizens and plan to do it again.

1968 PRESBYTERIAN CHURCH CALENDAR

"All Things New"

STRIKING COLOUR PHOTOGRAPHS with accompanying explanatory notes and scriptures.

MEMORANDUM STYLE CALENDAR PAGES with larger spaces for personal notes and appointments.

Prices (shipped prepaid to one address):

125 copies or more	$ .30 each
50-124	.35 each
25-49	.40 each
1-24	.50 each

Special Christmas Greeting Envelopes available at 10 for 25 cents.

Order from: Presbyterian Church Calendar, 50 Wynford Dr., Don Mills, Ontario.

On ALL ORDERS of $5 or less payment must accompany order.

NEWS IN BRIEF

Today's English Version

More than three million copies of the new translation of the New Testament known as TODAY'S ENGLISH VERSION have been sold since it was published on September 15, 1966. Selling at the rate of over 10,000 copies a day over a nine-month period has marked this publication as one of the most popular books ever published and clearly indicates that the Bible can still be the best read book as well as the best seller.

This translation in Today's English has been widely acclaimed by all branches of the Protestant Church and also by the Roman Catholic Church. The six hundred page paperback New Testament with some 200 line drawings sells for only 50c per copy.

Computer Sets Type for Bible

In 1966 world Scripture distribution reached 93 million copies, an increase of 16 million over the previous year. Last year for the first time The British and Foreign Bible Society used a computer to set the type for a Bible and when this Bible appears in 1967 it will be the first Bible to have type set by this method. The Bible Society is in the vanguard in making use of advanced techniques in printing.

Ecumenical Youth Service Projects

More than 30 Ecumenical Youth Service projects were undertaken this summer in Africa, Asia, Canada, Europe and Latin America, according to the Geneva headquarters of the World Council of Churches. The 1967 youth volunteers performed a variety of tasks including the constructing and repairing of church-operated youth centres, and working in factories alongside migrant labourers in order to understand their situation firsthand.

Memorial Chapel for Congo Missionaries

An ecumenical precedent has been set in Gentinnes, Belgium, in the solemn inauguration of a memorial chapel in honour of the Roman Catholic and Protestant missionaries killed in the Congo in recent years. During the inauguration ceremony, Protestant missionaries from Great Britain, North America and Sweden were special guests at an open-air Mass celebrated by Joseph Cardinal Suenens, Archbishop of Malines-Brussels. On the exterior wall of the memorial chapel are the names of the two hundred and nine Roman Catholic and Protestant missionaries martyred during the Congo uprising.

In India

The Indian government has decided not to admit new foreign missionaries in troubled Nagaland where members of the Naga tribe demand independence from the Indian Union. In addition, the four foreign missionaries now resident in the state have been ordered not to carry out evangelical activities. Authorities in New Delhi say that the four clergymen will be allowed to continue their work in Nagaland so long as they pursue "the legitimate vocations of teaching and nursing". The only Indian state in which Christians are in a majority, Nagaland has some 200,000 Christians in a total population of about 370,000.

Soviet Union Accused of "Promoting Religion"

An accusation of "promoting religion" has been levelled against the Soviet Union by the Peking *People's Daily,* organ of the Chinese Communist Party. The paper cites the recent publication in the USSR of a book of children's stories based on legends from the Bible. According to the Chinese paper, the purpose of the Russian book is to poison the minds of the younger generation with religion. It refers to the Bible stories as "sugar-coated poisonous pills," and accuses the Russian leaders of "openly peddling this kind of religious opium."

35,000 Christian Books Sold at Fair

An estimated 35,000 Christian books were sold during the nineteen-day International Trade Fair held recently in Accra, Ghana. In addition, more than 1,000 Bibles and Scripture portions were given away at the exhibit arranged by the Christian Council of Ghana. "Christian Witness In Ghana" was the title of the ecumenical display in the Africa Pavilion, the most impressive building at the Trade Fair. More than three-quarters of the money needed to meet the cost of the churches' exhibit was raised in Ghana and the remainder in Britain.

Aid to Mid-East War Victims

More than $200,000 in cash has now been transmitted to church agencies in the Middle East by the World Council of Churches Division of Inter-Church Aid, Refugee, and World Service. This has been given to meet special needs in East Jordan, Cairo, Gaza, and on the West Bank of the Jordan.

This money has enabled:

—5,000 family kits of kitchen and household supplies to be bought for refugees in Amman;

—Case-work to be begun among 60,000 refugee families who are living with friends or relatives in East Jordan to ascertain if they need emergency help;

—Emergency medical work to be started at Amman as part of a continuing health education programme;

—Four clinics to be reopened in the Jenin area on the West Bank of the Jordan and a Family Centre to be restarted at Ammaus, near Jerusalem; and

—Help to be given to refugees and displaced persons from Gaza who

Continued next page

are now in camps in Egypt.

Funds have also been allocated for the churches' long established programme of relief and rehabilitation for Palestine Arab refugees in places unaffected by the recent war. This many-sided programme includes a number of vocational training projects for young people.

Another project now under way in Beirut is for the support of 500 university students there who have been cut off from their families. This is a joint effort of the Lebanese YMCA and YWCA and is being supported with money given by the World Alliance of YMCAs, Lutheran World Federation, United Presbyterian Church USA, the United Church Board of World Ministries, and through the WCC.

NEW YORK

Have you ever wondered how women can take a more meaningful part in the work of the church? Well, in the opinion of the Rev. Joan Forsberg, a woman pastor of the United Church of Christ in the United States, church women should stop fooling around with the "petty Mickey Mouse jobs" given them in the past.

Instead of sewing and baking for the church bazaar, says Mrs. Forsberg, church women should volunteer to devote their spare time to tutoring children in the inner city areas and taking them to museums and the like. This can be a real eye-opening ministry, she declares.

In addition, Mrs. Forsberg recommends that church women seek to be friends and counsellors to unwed teen-age mothers, help them to find housing, and let them pour out their hostilities as they will. Be involved where God is already involved, is the advice of this woman minister.

—The War Cry

When a Sunday-school class was asked to draw their ideas of the Flight into Egypt, one little girl sketched an aeroplane with three people in the back, all with haloes and a fourth in the front without one. Puzzled by this, the teacher asked who this was supposed to be, back came the serene reply, 'That's Pontius the pilot.'

—Outlook, Presbyterian Church of England.

* * *

Renew your GLAD TIDINGS now for 1968

at $1.00 per year

(Your Glad Tidings Secretary is now preparing her subscription list. She must forward payment with list, so please remember to give her your dollar.)

Women's Missionary Society, W.D.

Room 100 — 50 Wynford Drive, Don Mills, Ontario — 429-2840

Council Executive

President

Miss E. Luzetta McClelland,
79 Mason Blvd., Toronto 12. 483-1890.

Past President

Mrs. A. S. Curr,
15 Laurentia Cres.,
Downsview, Ont. 635-5263.

Vice-Presidents

Mrs. J. A. Newstead, 5 Nealon Ave.,
Toronto 6. 466-6347.

Mrs. Kenneth Philp, Apt. 1706, Rideau Towers,
47 Thorncliffe Park Dr., Toronto 17. 421-8662.

Mrs. A. Glenn Thompson, Stouffville.
Ont. 640-2241.

Mrs. G. R. Wallace, 79 Otter Cres.,
Toronto 12. 783-9579.

Secretary

Miss Olive G. Grant

Treasurer

Mrs. W. E. McCutcheon

Secretary for Afternoon Groups

Mrs. A. H. McKague, 3 Cortleigh Cres.,
Toronto 12. 487-0857.

Secretary for Evening Groups

Mrs. A. B. Lane, 31 DeVere Gdns.,
Toronto 12. 485-7890.

Secretary for Girls' Organizations

Mrs. James Holmes, 11 St. George Blvd.,
Weston, Ont. 241-2579.

Secretary for Children's Department

Mrs. J. R. Waldie, 152 Floyd Ave.,
Toronto 6. 461-5939.

Supply Secretary

Mrs. D. Whelan, Box 514, Beaverton, Ont.

Friendship and Service

Mrs. Harold Keefer, 13 Sutcliffe Blvd.,
Trenton, Ont. EXeter 2-5608.

Christian Literature Secretary

Mrs. J. M. Burnett, 30 Henderson Ave.,
Willowdale, Ont. 889-5121.

Life Membership Secretary

Mrs. W. H. Adamson

Chairmen of Committees

Editorial—Mrs. G. H. Peckover, RR #3, King, Ont.

National—Mrs. A. S. Curr.

Nominations—Mrs. A. S. Curr.

Overseas—Mrs. A. Glenn Thompson.

Organization—Mrs. G. H. Peckover.

Staff Policy—Mrs. G. H. Peckover.

W.M.S. Book Room—Mrs. A. H. McKague.

Members Without Portfolio

Miss Mary Hamilton, 227 Moore Ave.,
Toronto 17, Ont.

Mrs. J. D. McLeod, Apt. 701, 173 Cooper St.,
Ottawa 4, Ont.

Mrs. G. H. Peckover, RR #3, King, Ont.

Mrs. W. S. Reid, Apt. P.3, 120 Edinburgh Rd. S.,
Guelph, Ont.

Ex-officio members by virtue of office:

Executive Directors

National Missions—Miss Giollo Kelly, B.A.

Overseas Missions—Miss Mary E. Whale, B.A.

Organization—Miss Louise A. Reith, M.A.

Synodical Presidents

Secretaries of the General Board of Missions, Board of Evangelism and Social Action, and the Board of Christian Education.

1867 1967

Board of Trustees

Mrs. A. S. Curr (Chairman)
Mrs. I. G. Sinclair
Mrs. A. W. Pae
Miss Helen Horne
Mrs. A. R. McMurrich

National Secretary for Children's Work

Miss Mabel Booth

National Secretary for Teen-Age Work

Miss Helen Tetley, B.A., M.R.E., 429-0110.

Secretary for Adult Work

Miss May Nutt

PROGRAMME PACKETS 1967 - 68

THEME: "*Christ and the faiths of men*"

ADULTS

Christ and the Faiths of Men—This packet contains the booklet *The Bible and the Faiths of Men* by V. E. Devadutt and a study guide for four programmes relating the study to the areas in which The Presbyterian Church in Canada has representatives	$1.25

YOUTH AND ADULTS

Deep Well—a packet for groups of older teens, young women, and youth and adults together. It includes the book *Deep Well* by Emil Paul John and outlines for five programmes	$2.00

JUNIOR HIGH

Now—Would you Believe?—A packet for intermediates which contains the book *Now—Would you Believe*? by John Henderson and study guides	$2.00

THEME: "*Japan*"

ADULTS

The Koreans in Japan—the packet contains the booklet—*This is Japan Today* by Kyoji Buma and four programme outlines on the Korean Christian Church in Japan	$1.50

CHILDREN—JUNIORS

Long Night to Tokyo—the packet contains the story book by Marianna Nugent Prichard, Programme Guide, pictures and supplementary material on Koreans in Japan	$2.25

CHILDREN—PRIMARY

Aiko and Her Cousin Kenicha—the packet contains the story book by Audrey McKim, Programme Guide, pictures and supplementary material on Koreans in Japan	$2.25

These books are available from the W.M.S. Book Room, Women's Missionary Society, WD, Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order, and add 5c per book to cover postage and parcelling.

FILMSTRIPS—The two filmstrips "*The Church Alive in Japan*" and "*From Upper Room to Crowded Street*" (Rental $1.50 each) related to the adult mission studies should be ordered from—Audio Visual Department, Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ont.

The Glad Tidings

Thunderbird Park, Victoria, B.C.

B.C. Govt. Photo

NOVEMBER
1967
VOLUME XLIII

**CENTENNIAL ISSUE FEATURING
SYNODICAL OF BRITISH COLUMBIA**

TABLE OF CONTENTS

Talking Across the Generation Barrier .... *Dawn Ross* 1
From Nigeria and Biafra 4
Victoria Presbyterial, Stories of Churches in 5
Let There Be Light 11
Centennial Challenge .... *Mrs. G. M. Ledingham* 12
Camp Wasa .... *Flora Dow* 13
British Columbia 1896-1900, A Foreign Mission Field 14
Synod of B.C. .... *Rev. W. Oliver Nugent* 15
1967 General Fund Situation .... *Mabel F. McCutcheon* 17
Kootenay Presbyterial .... *Flora Dow* 18
The Chinese in B.C., Early History of .... *Mrs. David A. Smith* 19
Books/Films 22
Staff 1967-68—Overseas, National and Organization 24
The Atlantic Provinces, A Centennial Venture in .... *Mrs. James S. Cunningham* 26
The Church Seeks to Minister in an Industrial Community *Rev. Donald C. Smith* 28
Your Prayers are asked 30
Chinese Work in Western Canada, Forty Years of Progress in .... *Ruth Yeandle* 31
In Remembrance
    Miss Agnes Isobel Dickson 34
National Missions in the Synodical of British Columbia 35
The Third CGIT Programme Area .... *Mrs. N. G. Robertson* 40
B.C. Synodical Abroad 43
Organization Staff 45
Susie Wong Makes a New Friend (Chinese Church Kindergarten, Vancouver) . 46

THE GLAD TIDINGS

Member of Associated Church Press
Member of Canadian Church Press
Editor — Helen C. Proudfoot, B.A.

Published monthly by the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Subscription rates payable in advance: Individual mailings $1.00. Make all money orders and cheques payable at par to *The Glad Tidings*.

W.M.S. members should send their subscriptions through their Auxiliary *Glad Tidings Secretary* to the Presbyterial Secretary. Other individual subscribers may send their subscriptions addressed to The Editor, *The Glad Tidings*, Room 100—50 Wynford Drive, Don Mills, Ontario.

Non-Delivery — *The Glad Tidings* is mailed so that it may be in the hands of our subscribers at the first of each month. In case of non-delivery or change of address, please notify The Editor, Room 100—50 Wynford Drive, Don Mills, Ontario.

Yearly subscriptions run from January to December. Sample copies sent on request.

Printed by Maclean-Hunter's Commercial Printing Division.

Authorized as Second Class Matter by the Post Office Department at Ottawa, and for payment of postage in cash.

THE GLAD TIDINGS

VOL. XLIII TORONTO, NOVEMBER, 1967 No. 10

TALKING ACROSS

THE GENERATION BARRIER

by DAWN ROSS,
Vice-President,
B.C. Synod P.Y.P.S.

In a Young People's discussion group recently, I heard one teenage girl say, "But the older people in our congregation, they couldn't care less about us. We just never mix at all. Imagine me going up to talk to some lady you hardly know—I mean, what do you say? You sort of talk about the weather or something . . . but they don't really want to talk to us anyway. I mean, forget it!"

One of the most serious problems of our Church right now is that too many people of all ages are doing just that—"forgetting it". With the current emphasis on being active in Church groups, many congregations are experiencing a sort of fragmentation along age lines. We have the Sunday School, Junior and Senior High Fellowships, Young People's, Young Adults, Couple's Club, Ladies' Aid, Guilds and Auxiliaries, and the W.M.S. We become so involved with our own group that it is easy to forget that we are part of a total Church, including both old and young.

Adults and young people do not associate much with each other, either on a group or on an individual basis. This breakdown of communication is occurring even within the family structure, the most closely knit unit within society. It is little wonder, then, that this problem exists within the Church. If many parents do not know or understand their children, can other adults in the Church be expected to understand them? Clearly, the best thing we can do is to get the generations together, to talk. This can happen on a person-to-person basis, and also through group confrontation.

B.C. Synod Members Met with Young People

Early this year, I had the opportunity to take part in the latter type of group experience. The Christian Education Committee of the Synod of B.C. brought some members of the Synod together with young people from Synod and Presbytery P.Y.P.S. executives. We spent two evenings together, discussing these problems of communication within the family and within the Church. The discussions were most rewarding for us all, but especially, I think, for some of the older people there, who said that they have never talked at length with a sympathetic member of the younger generation. Together, we made many discoveries. We found that people of all three generations are aware of the problems, but are unsure of the solutions.

Parents and other members of the older generation tend to shy away from unnecessary contact with us young people because they are afraid of alienating us even more. We young people tend to feel uncomfortable with older folk, either because we have a "Please, I'd rather do it myself" attitude, or because we simply have nothing to say. Either situation is unfortunate, for by adopting the first attitude we cut ourselves off from the older generation's wealth of experience waiting to be shared. By deciding that we have nothing to say, we exclude the possibility of just listening. The group found that listening is perhaps the more important part of any conversation, for until we can understand what the other person is saying, we cannot hope to understand why he is saying it.

Panel of Young People and W.M.S. Members

As a fitting sequel to these discussions, the Westminster Presbyterial W.M.S. arranged a panel discussion with representative young people, on the subject "Looking Ahead". We all had opportunity to voice our discontents, opinions, and predictions. One of the panel members was a C.G.I.T. girl who, among other things, told of the activities of her group during the past few months. This brings to mind the importance of just finding out what other Church people are doing and where their interests lie. This knowledge will be very useful when we have the opportunity to meet them personally.

The other P.Y.P.S. member complained that the Church is treating us not as equals, but always as the "Church of the future". He said, "We are very much the Church of today, so don't think that by just asking us to take up the collection on Sundays we are made to feel a part of the Church. That's not what I call involvement." He went on to say that the kind of involvement he had in mind was participation in church committees, and a voice in church affairs—a voice that the congregation takes seriously. Thus we have not only the problem I mentioned before, of young people having nothing to say, but also the problem of no one listening to the ones who do have a definite contribution to make.

Definite Steps Towards Better Communication

At last some definite steps are being taken to deal with this problem of communication. This year, arrangements are being made to include some of our P.Y.P.S. Executive members on Synod and Presbytery Christian Education and Missions Committees, so that information and ideas will be able to flow both ways. Also, an increasing number of young people have become concerned that so many P.Y.P.S. members in our province lack any interest in Missions. We are planning to set up a study committee, including both young people and also representatives from the courts of the Church and from the W.M.S., to study the problem. There are young people who are gradually waking up to their responsibilities.

We hope that older people of the Church will, too. Make an effort to greet younger people at the door on a Sunday morning. Learn their names. Talk to them—about anything! Make them feel at home. Invite them to meetings, panels, discussion groups, and give them every opportunity to be heard. You may find that the barriers separating us are not all that difficult to remove. Try some of their suggestions for varying the service. In other words, be flexible. Exactly the same suggestions should be given to the young people, too, for unless we all are willing to go at least half-way, we can never hope to meet in the middle. Let us always remember that Christ has commanded us all to be as one, a communion in his spirit of love.

A group of young people in Victoria discuss problems together.

From Nigeria and Biafra

With the Nigerian and Biafra states much in the news these days, and little direct news from our missionaries there, many of our people here in Canada have expressed a deep concern not only for the safety of our workers who have chosen to remain there, though free to evacuate, but concern also for the function of our missionaries in this tense atmosphere of political upheaval. What can these missionaries do? What can the Church do? Is it possible that we have a task as a Church in promoting reconciliation between these opposing governments?

The following letter sent to all missionaries by Agwu Oji, Moderator of Synod of the Presbyterian Church of Nigeria, was sent to us by Miss Dorothy Bulmer, who along with Miss Agnes Gollan, has chosen to stay in Biafra.

The Presbyterian Church,
P.O. Box 161,
Aba.
12th August, 1967.

TO ALL MISSIONARIES:
My dear friends,

At a time like this one's thoughts are so beclouded that one fails to see things in their correct perspective or say the right things at the right time. I have been thinking of you all since the war developed and I would have loved seeing you personally but this is not possible.

I can imagine how lonely you feel; how anxious you are since no letters come to you from home. I am sometimes horrified to imagine that even the feeling of unwantedness may stray into your minds! It is amazing how you still carry on with your various assignments under such a condition.

I am writing, therefore, to reassure you of our friendship which even the war cannot deface. I know that I am expressing the thoughts of other African members, for we cannot forget what you Missionaries have done for our country over the years.

May the love of God encircle you.
May His peace fill your hearts.

Your friend,
Agwu Oji.
Moderator of Synod.

VICTORIA PRESBYTERIAL — comprising Presbyterian Churches in Duncan, Nanaimo, Port Alberni, Sooke and three in Victoria, namely Knox, St. Andrew's and Trinity (Erskine, Gorge and St. Paul's Churches amalgamated to form this congregation in 1966), and the Chinese Presbyterian Church.

STORIES OF CHURCHES IN

VICTORIA PRESBYTERIAL

St. Andrew's, Duncan

In 1902 the Presbyterians began work in Crofton and Duncan, with the Rev. Mr. Carr as the first minister. Services for a time were held in the Methodist Church each Sunday morning, but when that Church was required by its own congregation, services were held in a hall. In 1907, during the ministry of the Rev. Mr. Robertson, the present Church was built.

St. Andrew's, Nanaimo

St. Andrew's Presbyterian Church in Nanaimo is 102 years old. It was the third Presbyterian Church to be organized in British Columbia. The congregation had 19 members and at that time, in 1865, the population of Nanaimo was 600.

It is interesting to note that the Nanaimo congregation remained under the care of the Church of Scotland until 1891, sixteen years after The Presbyterian Church in Canada was formed. At the turn of the century, Nanaimo underwent a period of depression and unrest which affected the entire community, including the Church. But times have brightened again and the congregation is in good spirits today.

Port Alberni

The Rev. Alex. Dunn arrived from Victoria via a small boat "Hope" to Kildonan, 16 miles from Alberni, and the rest of the way in an Indian canoe, on a dark winter night in 1886.

His parish was about 10 by 15 miles. There were no roads, only trails and foot-paths. There were no schools or churches, and settlers were scattered over the area. His first night in Alberni he slept on a bed in Fred Saunders' store. Next day he went to the home of John Mollett at River Bend, where he boarded for six months, awaiting the arrival of Mrs. Dunn from Ontario. Mr. Dunn was impressed by the kindness and hospitality of the settlers.

He started his missionary work by traversing the entire district on foot, calling at every home. There was no other denomination attempting work in the area, and members of all creeds attended his services, conducted in the little log homes of the settlers. When a priest arrived, Roman Catholics attended Masses but continued to come to Presbyterian services also!

In 1887, two one-room schools were built about five miles apart, with one teacher, teaching three days weekly in each school. The schools became Churches on Sunday, with Mr. Dunn preaching in one, and a farmer chosen to "supply" the other. Times were very hard, as there was no road to get their produce to market. They were required to raise $200 a year, and this they did by a major effort.

Before leaving the district in 1899, Mr. Dunn had inspired the residents to plan the erection of a church.

Victoria Presbyterial helped furnish an Indian School at Ucluelet, and also helped with the Alberni and Ahousat Boarding Schools. They also helped furnish Telegraph Creek and Atlin Hospitals. Mr. H. B. Currie, still an active member in Alberni Church, arrived in 1910 to be Principal of our Indian Residential School, which had been built about 1895 with W.M.S. assistance, and operated by them until 1925. Mr. Currie looks back on 57 years in Alberni and sees great changes in our Indians in many ways, but feels the Church's effort has been rewarding. In 1925 we lost Church and Manse in both Alberni and Port Alberni, as well as our Indian School.

In 1929 a new work was started in Port Alberni, a Church was built in 1932 that gradually became too small, and in 1966 the beautiful new Knox Church was built in Alberni.

Knox, Sooke

Knox Presbyterian Church, Sooke, was founded through the efforts of the Rev. Donald MacRae, about the year 1900, and it is thought that a Church established previously in the Craigflower district was moved out to Sooke.

The Women's Missionary Society was formed in February 1919. On that occasion, the Chair was taken by Mrs. Dewar, wife of the minister. Miss MacGregor who was the Field Secretary was present at this meeting with the objective of organizing a W.M.S. in Sooke Church, and succeeded. The group started with a membership of ten. The first President was Mrs. J. Murray, Mrs. W. Welsh was elected Vice President and Mrs. C. Richardson, Secretary. Mrs. Welsh and Mrs. Richardson are still with the auxiliary today. Mrs. Richardson was Secretary for 25 years.

Knox Church, Victoria

Founded in 1891, and opened on January 10, 1892, Knox Church was started by the Young People's Society of Christian Endeavour of First Presbyterian Church.

When Dr. James Robertson, Superintendent of Missions for The Presbyterian Church in Canada, came on his official visit in 1893, the Knox Church building was officially turned over to The Presbyterian Church in Canada.

It was in May 1909 that the congregation became self-supporting. At that time the Rev. Joseph McCoy, who had been missioner in the charge since 1904, was inducted as minister. Dr. McCoy continued until his death in 1927.

Knox reverted to a mission charge in 1936 and was served by a number of ministers. In January 1956 the Rev. David Murphy was appointed and, during his leadership, money was raised for the down payment on a manse. A survey of the district was made to assess the need for a church in the area.

In August 1957 a Sunday School was started with an enrolment of 18 children in the new area on Richmond Road, at the home of Mrs. Walton. In the late fall of 1957 and continuing until May 1958, services of worship, with six to eight people in attendance, were held in the home of Mr. and Mrs. Norman Cook. In the fall of 1958 the manse was completed and Sunday School and church services were held in the basement.

In June 1960 Dr. A. A. Rattray was appointed to Knox congregation. Under his dynamic drive, the new Church was built in record time. The sod-turning ceremony took place on December 11, 1960 and the new church was dedicated on October 15, 1961.

The first service held in the new Knox Church was Sunday, October 8, 1961, when 200 members of visiting and local delegates of Synod's 22nd Annual Convention of Presbyterian Young People's Societies met for communion at 9:30 a.m. with the Rev. Bruce Molloy conducting the service.

In August 1964 Dr. Rattray had to give up preaching due to ill health. Chaplain A. G. Faraday, R.C.N., carried on as interim-moderator and gave unstintingly of his time, effort and devotion. In January 1966 Knox again became a self-supporting congregation and the Rev. A. Beaton was called.

St. Andrew's, Victoria

On September 6, 1866, a number of Presbyterians gathered in the Mechanics' Institute on Yates Street, and under the auspices of and supported by The Church of Scotland, they founded what was to be and is today known as St. Andrew's Presbyterian Church, Victoria.

The Rev. Thomas Somerville,

M.A. (Scotland) was St. Andrew's first minister, sustaining the incumbency with initial impact and success for four years. In 1870 he returned to Scotland. The Rev. Simon McGregor of West Branch, Nova Scotia, succeeded him and for 11 years served with great devotion and ability. In 1875 the Rev. Mr. McGregor made the long journey from Victoria to Scotland to present to the Mother Church the need and claims of the province, and the opportunities here, providing needed ministers could be secured. His mission was successful and he returned with three co-labourers: the Rev. Wm. Clyde, the Rev. Alex Dunn and the Rev. George Murray. These men, with the Rev. A. B. Nicholson who had ministered to St. Andrew's during Mr. McGregor's absence, joined in organizing the Presbytery of British Columbia. On the strength of Mr. McGregor's presentation of the field of opportunity, the Church of Scotland had given practical expression of her belief in Missions by allocating the sum of £1,000 a year in support of the work of this new presbytery.

Mr. McGregor returned to Scotland in 1881, and was succeeded by the Rev. Robt. Stephen, who continued the good work until 1887. It was in that year too that the withdrawal of the congregation from the benign care of The Church of Scotland occurred and its union with The Presbyterian Church in Canada took place. During these years a very fine church edifice had been erected on Courtney St., near the location of the present Kirk Hall of St. Andrew's which was built in 1957.

On March 7, 1888, the Rev. P. McFarlane McLeod of Toronto was inducted. During his pastorate the present edifice on Douglas St. was erected, and the corner-stone of the first building is in the present St. Andrew's, forming part of the baptismal font. The formal opening of the present building took place January 11, 1890. In 1893 the Rev. Mr. McLeod retired from the pastorate of St. Andrew's, and in June 1894 the Rev. W. Leslie Clay, from Moose Jaw, Sask., was inducted. He continued as the beloved pastor of St. Andrew's until the year 1928, when as Moderator of General Assembly, he suffered a heart attack and was called to higher service.

The Rev. H. P. S. Luttrell followed Dr. Clay, serving from 1929 until ill health necessitated his retirement in 1937. After a lengthy vacancy, the congregation in 1938 extended a call to the Rev. J. L. W. McLean of Leamington, Ont., and we are happy to record that Dr. McLean is still carrying on with distinction. The Rev. B. J. Molloy was inducted as associate minister on January 6, 1967.

In 1902 St. Andrew's W.F.M.S. was organized under the guidance of the Rev. Dr. Winchester, Superintendent of Chinese work in Victoria, and on November 16, 1908, they became affiliated with both the W.F.M.S. and W.H.M.S. On February 17, 1913, steps were taken towards forming a presbyterial on Vancouver Island, and on March 30, 1914 this became an accomplished fact, with Mrs. R. A. Brown installed as first presbyterial president. There were 12 Auxiliaries and 5 Mission Bands. In 1914 too the first Young Women's Branch was organized.

The 100th anniversary service was held in the sanctuary on September 13, 1966.

Trinity, Victoria

ERSKINE, VICTORIA

In March 1912, by appointment of the Presbytery of Victoria, Mr. W. J. Mark, student of Westminster Hall, Vancouver, opened divine service on Sabbath evening, in Boleskine Road Public School House, which had been kindly granted by the Trustees for that purpose.

In the autumn of 1912, the Church extension committee of the Presbytery of Victoria purchased a lot for $1,000 at the corner of Harriet Road and Lurine Street.

The Building Committee met on October 17, 1912, reporting that the Church would be ready for dedication to the service of God on October 26, 1913.

The first sacrament of the Lord's Supper was dispensed at the morning service on December 21, 1913, conducted by Dr. J. Campbell, Moderator.

GORGE,VICTORIA

At the beginning of February, 1914, the Rev. John Gibson Inkster, pastor of First Presbyterian Church, Victoria, B.C., was approached by some members of his Church residing in the Gorge district. The necessity of providing a Sabbath School for numerous children of that district was put before him.

Mr. Inkster immediately took the matter in hand, and the Session of First Church arranged a meeting at the Gorge on February 16, 1914, at which the choice of a building site was decided upon.

Subscriptions towards the build-

Re GROUP REGISTRATION NUMBERS
for Income Tax Purposes

Treasurers of W.M.S. Adult Groups will receive a number direct from the Government.

Church Treasurers have already received numbers, but these are not for use in W.M.S. Groups.

Mabel F. McCutcheon
Treasurer

ing fund had reached the sum of $500 in less than a fortnight, and as soon as the consent of the Presbytery of Victoria had been secured, building operations commenced in April 1914. On May 3, 1914, the Rev. J. G. Inkster dedicated the building and conducted the opening service. A large congregation from the Gorge, as well as from every part of Victoria, filled the new Church to the limit of its capacity.

On the following Sunday the Sabbath School was inaugurated by Mr. Hubert Williston, under whose superintendence the work was developed with good prosperity.

It was a happy and generous act of First Church to provide supply to the Gorge mission regularly every Sunday evening from the date of the opening.

The Rev. S. Lundie was the first pastor of Gorge Presbyterian Church, and began his ministry there in January 1915, concluding same in December 1917 to accept his new charge in Sooke.

After a period of "supply" ministry, the Rev. Daniel Walker was called to the congregation. The Church prospered and Mr. Walker continued until December 1927, piloting the congregation through the difficult year of the disruption, the congregation remaining Presbyterian.

In April 1934, the Rev. T. H. McAllister was called. He served Gorge Church until his retirement in 1958. During his time as minister, Presbytery severed connection of the Gorge from Erskine.

In 1936, Mrs. Annie Holmes was appointed organist and choir leader, and remained with us for over 30 years. She is remembered for her faithful service and the excellent girls' choir she trained.

At the annual meeting of the Gorge congregation on January 19, 1955, it was agreed to proceed with the erection of a new Church building. The ceremony of turning the sod was held in September 1955 when the Very Rev. J. L. W. McLean, Moderator of General Assembly, gave the message of inspiration to the congregation. The new Church was opened and dedicated by the Moderator and members of Presbytery on April 15, 1956.

Following Mr. McAllister's retirement, the Rev. J. Boyne was minister in the congregation. He was followed by the Rev. Dr. Wm. J. Klempa in 1962.

ST. PAUL'S, VICTORIA

The Rev. Dr. Donald MacRae, a native of Maxwell, Ontario, came to British Columbia from Manitoba, at the recommendation of the Superintendent of Missions, Dr. Jas. Robertson, in the year 1886.

He organized three congregations within the bounds of the Presbytery of Victoria: St. Aiden's (later United), one in Sooke, and one in Victoria West, to be known as St. Paul's Presbyterian Church. He first held services in Victoria West

(Continued on p. 48)

LET THERE BE LIGHT

"And God said, let there be light; and there was light."
From the morning of creation there was lit
A steady flame by the mighty hand of God,
Who looked upon his work, and valued it.
"He saw that it was good, and later lights
Shone through His Word for the guidance of mankind,
That none need lose his way out through the night,
That none need falter though his eyes be blind:
An all-pervading light that we may go
Free and unhindered on our heavenward way.
Men called the first illumination "Day."
We have His Word, a light that does not dim,
And His Day by which to make our way to Him.

The writer of this poem, who wishes to remain anonymous, is active in both the CGIT and the young people's group in her church (in B.C.). She is in Grade 12 and her hobbies include music and writing.

St. Andrew's Hall — Presbyterian Residence, U.B.C.

CENTENNIAL CHALLENGE

by MRS. G. M. LEDINGHAM, President, Synodical of B.C.

Greetings from British Columbia —

Canada's Centenary, this once in a lifetime happening, is almost over. A hundred years of history has been celebrated across this vast country; lasting memorials are appearing in cities, towns and villages. Universities and libraries have been endowed, museums are being built, and fountains are splashing and gleaming. Millions of people from all over the world have gone through the gates of Expo 67. Now, as a nation, we face the second century.

The Women's Missionary Society also has had its Centennial Project — Prayer, People, Programme. It is more than a century since a small group of women dared to adopt the slogan "The World for Christ". They had a vision of the greatness of God's purpose when they founded our Society. Do we have the VISION to reach out to people in our own church, in the community, and in the world? It took FAITH, great faith, to think one hundred years ago of winning those far off lands for Christ. But many were willing to do so. Two nurses set off from Toronto for far off British Columbia and after many hardships reached the men who needed their help so badly. Within the lifetime of many of us, travel has changed from a horse and buggy to jet planes and interplanetary space-craft. Has our faith grown and expanded as rapidly? Do we reach out in prayer so that more and more people shall come to know Jesus Christ? Besides VISION and FAITH, ACTION was needed so the pioneer women of the W.M.S. went forth to witness for Christ in education, medicine, and evangelism — they were doers of the word. Are we willing today to take action? Do the programmes which we use in our groups inspire us to go forth to serve the present age? We have a great inheritance but a statesman once said "The only thing to do with the past is to build a future from it".

Our Centennial Project is only beginning — we must go forward, we must be willing to give up old patterns and old ways and find God's will for us today, and for tomorrow.

There is no standing still, even as I pause
The steep path shifts and I slip back apace,
No idling on the pathway hard and slow,
I must go forward or must backward go.

CAMP WASA

by FLORA DOW

The original site at Wasa Lake at the foot of the Rockies was chosen by the Rev. Thomas J. Roulston in 1948 with money given by the Women's Missionary Society, W.D. The camp belongs to the Presbytery of Kootenay which includes the congregations at Kimberley, Cranbrook, Creston, Trail, Kinnaird and Nelson. They are responsible for its upkeep.

There were 24 boys and girls from our churches in Cranbrook and Kimberley at camp, attendance the first year being confined to the one age-group.

In 1949 one wooden building had been put up, to serve as kitchen and dining-room, and, because of the quality of the meals served, it was nicknamed "The Waldorf". Mr. Colin Cameron, one of our Presbyterian people who has a sawmill at Wasa, graciously donated the lumber for the building, and the British Columbia Forestry Department and interested individuals kindly loaned tents for sleeping quarters.

It was a happy camp, the happiness of the campers being expressed in many ways—in their spontaneous bursting into song, usually at the conclusion of every meal, in their whole-hearted participation in the various camp activities, and in their willingness to undertake any duties assigned them. Their obedience and, indeed enthusiasm, was a joy to the leaders. A great keenness was shown in the Bible study periods conducted by Miss Marjorie MacKay. She remarked that never before had she met a group of children who showed such keen interest in this part of camp life.

Another pleasing feature of the camp was the interest and the splendid co-operation of our people at Cranbrook and Kimberley: in the transportation of the campers and supplies, donations of various kinds, and help in the erection of the camp. Worthy of note, too, was the visitors' delight in the site chosen for the camp.

The location of the outdoor chapel seemed to have been "made to order". When we first came upon it there was no question but that this was to be the place for the Chapel—a clearing in the pines that one aproached through a natural aisle of trees, with an opening at one end for the pulpit (someone had given us a pedestal which served ideally for this). From the chapel, looking toward the pulpit, we had a view of almost the entire length of the lake, with Purcell Mountains in the background. Vespers were held here each night and on Sunday there was a special service attended by a goodly number of visitors as well as the campers.

A full programme was enjoyed by the campers: Bible study and worship, handcrafts, evening campfire, games and sports, including baseball and swimming.

Since the beginning of Camp Wasa, a great many dedicated people have given of their resources in developing and improving the facilities of the camp. McKay Lodge was built in 1949-50. They now have electricity, a new pressure water system, modern plumbing fixtures, and the camp buildings have recently been renovated. Two sailing boats and two row boats are in use at the camp.

An international camp has been held there, and in August 1955 an Exchange Summer School under the Synod of B.C. brought thirty campers together from Ontario, Manitoba, Saskatchewan, Quebec and British Columbia. Other summer camps have included Mothers' Camps; Family Camps; Girl Guide Camps; and Baptist and Lutheran Camps, so it fills a very valuable place in this area of British Columbia. In 1964, in addition to the regular camps, the Presbyterial of Kootenay held a week-end W.M.S.

(Continued on p. 27)

British Columbia 1896 - 1900
A FOREIGN MISSION FIELD

In 1896 Dr. James Robertson, the great pioneer missionary of the West, challenged the church to send ministers to the Klondike where men were flocking by the thousands following the lure of gold.

The Rev. John Pringle answered the call and in 1897-1898 he was ministering to the rough and ready miners and the camp followers at the town of Atlin in remote British Columbia. The Rev. Mr. Pringle wrote to the Home Mission Committee of the Church asking for Christian nurses to care for the men who were dying from lack of nursing care.

An Atlin Nurses Committee was formed by the women and two nurses volunteered and set out on the long, gruelling journey to Atlin, where they finally started work under the most primitive conditions.

However John Pringle soon got every one in camp, ministers, doctor, lawyers, miners to lend a hand in building a proper hospital. In 1900 St. Andrew's was opened, the first hospital under the auspices of The Presbyterian Church in Canada. As a result of this and of the work of the Atlin Nurses Committee and the great need for medical, educational and evangelical work on the Canadian frontiers, the Women's Home Missionary Society was organized in 1903.

A play written by the late Dr. D. A. Smith dramatizes the great spiritual and physical need of the West during the Gold Rush Days.

SYNOD of B.C.

by THE REV. W. OLIVER NUGENT, Superintendent of Missions for B.C.

British Columbia has always been recognized as the Synod which has many special and difficult problems to solve and to quote from the General Assembly Minutes of 1923, "An attempt has been made to solve these by appointing men of outstanding and exceptional ability to large areas where experienced workers are essential to the efficiency of the work." This policy has been followed even since 1925 both in respect to men and women.

British Columbia is a land of mountains and valleys — with over 234 million acres of land, 95% of which is mountainous, 58% is committed to forest and only 2% is fit for cultivation, and 1/5 of that must be irrigated.

Approximately two million people live in B. C. and about 90% live in the Lower Fraser Valley, which includes Vancouver, and Vancouver Island. The other 10% live in towns, cities and settlements along the valleys of the Columbia, the Okanagan and the Fraser — along the 29,000 miles of highway, 9,550 of which is paved, and along the C.N.R., C.P.R. and P.G.E. Railway lines.

There has always been a problem of transportation and communication because of these ribbons of settlement. For example, in Kamloops Presbytery, the most southern Presbyterian Church, which is in Penticton, is almost a thousand miles from Prince Rupert located at the other end of the presbytery. There are only four Presbyterian churches stretching over 700 miles from Kamloops to Prince Rupert. As a result, it is difficult to get any large representation at presbytery and presbyterial meetings.

There are four presbyteries and presbyterials: Kamloops, which covers the Okanagan Valley to Prince George and over to Kitimat and Prince Rupert; Kootenay on the Columbia Valley from Trail to Cranbrook and Kimberley; Westminster which includes the Lower Fraser Valley from Chilliwack to Vancouver; and Victoria Presbytery which covers Vancouver Island.

Distance makes it difficult to have ministers oversee multiple point charges. Ministers and Presbyterian Church people tend to feel isolated from the rest of the church and even from other churches in their own presbytery.

Some of this isolation is overcome among the women by the visits and the fine work of the W.M.S. Regional Secretaries who also assist Sunday Schools and Christian Education Committees in the Presbyteries.

The main industries are forestry, mining, tourism, agriculture and fishing. Three of these take the men away from home for extended periods of time leaving the care of the home in the hands of women. One result is that the women in the two interior presbyteries also take an active part in the work of the church.

However in the little Book "A Conspectus of Canada 1967" it is written "Isolation drove British Columbia into self help and so successful have its people been in triumphing over the difficulties of their swift moving century that they are now among the most favoured in Canada materially." B. C. is second among the provinces in per capita wealth and purchasing power. Income per person in 1965 was estimated at $2,236. B. C. is a wealthy province with water, oil and power via its rivers and dams. Church support, however, has not kept pace with personal income.

The population has grown since 1951 from 1,165,200 to approximately 2,000,000 in 1967. Many of these people come from the Prairies and the U.S.A. but also from other countries on the rim of the Pacific. As a result B. C. has many religious groups and many denominations and sects of the Christian Church. For example in the Abbotsford area besides the main-line churches there are several branches of Mennonites Sikh Temple and a Buddhist Temple.

There are also a large number of non-church people. In moving around Alberta for eight years I found that when I tried to talk to individuals in bus and train stations or hotels or on the street they always talked about Christianity and God even though they might not go to Church. In B. C. I find, for the most part, the response is "I am not interested in religion" and that is the end of the matter.

One feature attracting people to the Westminster and Victoria Presbytery areas is the mildness of the climate. It is a pleasant place to live all the year round.

The "east" meets "west" in the two western presbyteries where we have two Hungarian congregations and two Chinese congregations. The W.M.S., W.D., has been faithful in providing workers over the years to the number of six deaconesses or women workers among the Chinese as well as presbytery deaconesses in Victoria and Westminster Presbyteries. For some time there has been no deaconess in Victoria Presbytery and the Westminster Presbytery deaconess has also been responsible for the work at the Children's Centre.

In spite of distance there has been good attendance at both synodical and presbyterial meetings due to the dedication to missions of W.M.S. members and especially of those who hold office. The Presbyterian Church in British Columbia has many faithful women for whom we thank God.

1967 GENERAL FUND SITUATION

September 30, 1967

Synodical	Objective	Givings
Montreal and Ottawa	$ 76,600.00	$33,114.31
Toronto and Kingston	178,700.00	66,885.00
Hamilton and London	160,000.00	66,266.33
Manitoba and Northwestern Ontario . .	20,600.00	7,089.82
Saskatchewan	15,300.00	5,970.51
Alberta	19,850.00	7,078.28
British Columbia	22,900.00	8,256.68
EXPENDITURES		$328,559.50

PLEASE
GIVE THIS
YOUR PRAYERFUL SUPPORT

Mabel F. McCutcheon **Treasurer**

KOOTENAY PRESBYTERIAL

by FLORA DOW,
Past President,
Kootenay Presbyterial

Kootenay Presbyterial, in the southeast corner of British Columbia, was organized on February 13, 1913. The meeting took place in St. Paul's Church, Nelson. Twenty-six delegates were present. Mrs. E. J. Logie of Nelson was elected president with Mrs. A. A. MacKinnon of Cranbrook as secretary.

Nelson's auxiliary of twelve members assisted in clothing destitute children and others who were in need. They also established a home for young business women and had a flourishing Ladies Aid. They divided into circles, each doing its utmost to raise funds for the church and raised $1,200 the first year.

The Fernie auxiliary had a membership of fifteen and also a mission band.

Cranbrook reported that they had 18 members. Their meetings were purely devotional, some members contributing a paper at each meeting. Each member was a subscriber to the *Missionary Tidings*. Their contributions to missions amounted to $104.

Grand Forks reported a branch of their Ladies Aid doing missionary work. They provided clothing and sent $10 to the Vegreville home, also helping with the social service department of the church.

Kaslo church reported a very active organization devoting part of their meetings to missionary topics. Creston auxiliary had a membership of twenty and also devoted part of their meeting time to missions. Crowsnest reported a women's group of ten who contributed to building the church and buying an organ. Mrs. E. A. Grant, who had spent several years in India, gave a thrilling account of her work there. Reports were also heard from Burton City, Slocan City, and Coal Creek.

The Rev. Sa Sarkisian gave an address on Foreign Missions, Dr. Shearer spoke on behalf of the Social Service department of the church and Mrs. Logie gave an address outlining the work of both the Foreign and Home Missionary Societies. Dr. Ferguson addressed the delegates urging the formation of the Presbyterial. Officers for the new presbyterial were thereupon elected, with Mrs. H. D. McKee of Grand Forks as President.

At a meeting of the newly formed presbyterial, Mrs. Logie explained how the Ladies Aids of the different congregations could affiliate with the Women's Missionary Society. She pointed out that each society should subscribe to the *Pioneer Tidings,* devote the first half hour of the meeting to the study of missions and pay a membership fee of 25c.

In 1923 Creston was hostess to

(Continued on p. 48)

EARLY HISTORY OF

The Chinese in B.C.

by MRS. DAVID A. SMITH

The first official move by the Church in B.C. to share responsibility for the care of the 6,000 Chinese then in the province was made in 1887, at which time the Synod of Columbia (later to become the Synod of B.C.) petitioned the General Assembly to open up missionary work in Vancouver and Victoria as soon as possible.

Five years later Dr. Winchester, who had spent two years in North China, was appointed to Victoria; and the following year, 1893, Mr. C. A. Colman, a catechist who had spent eight years in South China, and could speak the language, was added to the staff. The work was terribly discouraging. The men wanted English, but were not interested in the Gospel message.

In 1893 the first Chinese minister was appointed. This is his story. As a boy in San Francisco Ng Mon Hing had been a leader of a gang of young rough-necks who used to break up outdoor religious meetings. Converted on shipboard, during a visit to China, he became an ardent worker for Christ in his native village. While there, he met Dr. Winchester who had been sent to South China to learn the Cantonese language. He was invited to come to Canada to work among his own people.

He arrived in Victoria in 1893, but spent most of his 25 years, until retirement, in Vancouver. The Rev. Ng Mon Hing was a great man, and a great missionary. A church and school were erected in his native village, as a memorial to him, and all the money was raised in Canada ($1500 gold).

Miss Carrie Gunn, our first woman worker, began a long and difficult service in Victoria, in 1900. She learned her Cantonese locally, and found communication with the women and children difficult. The women were shy, and most of them wouldn't even allow her inside the door. In time she managed to get one woman to the church service, and finally eighteen were attending.

Some time near the turn of the century the Rev. Ma Seung was appointed to the Victoria Mission, where he remained until 1906, when he was transferred to Cumberland. During his stay in Victoria, work was carried on in rooms, stores, and sundry halls. (It was not until 1922 that the first Chinese Church building was erected.)

Mission Established in South China

It is interesting to note that about this time the Mission Board was beginning to recognize the importance of "the Chinese problem", and decided to follow up and conserve the work being done in Canada, by establishing a Mission in Kong Moon, South China. The first missionaries, sent out in 1902, were the Rev. and Mrs. W. R. McKay.

In 1911 Mr. Leung Moi Fong, a product of this Mission, and a four-year catechist, arrived in Victoria. He was ordained in 1919, and laboured loyally and cheerfully for 46 years, until his retirement. His church was the "mother Chinese Church" in B.C., and from it many Chinese Christians spread out over the land.

While Mr. Colman had been working in Victoria, he had been greatly concerned about the large number of Chinese on Vancouver Island. He asked permission to open work in the coal town of Cumberland, where there were almost 1,000 Chinese. In 1893 the church sent in the Rev. Mr. Hall, along with Mr. Colman, and in 1906 the Rev. Ma Seung arrived with his family of eight. Work was carried on as long as the mines were in production, after which time the Chinese scattered. Mr. and Mrs. Colman spent much of their ministerial life in Cumberland, working against tremendous odds: lotteries, gambling, and opium.

In Vancouver the first voluntary work among the Chinese was undertaken by four local Christian Endeavour Societies, in 1893. They invited Mr. Colman to come over from the Island to help them establish a Chinese Evening School, which they were undertaking to support. At the close of the lesson period, Bible study, with hymn singing and prayer, was conducted. One of the first things learned was The Lord's Prayer, in English.

The first organized work in Vancouver dates back to 1895, when Mr. Colman, and later, the Rev. Ng Mon Hing, tried to establish a Mission in the upstair's room used by the C. E. Societies. Both men carried on an intensive campaign of outdoor preaching, but with very limited success.

In 1911 the W.M.S. opened up work under Miss E. Stuart in a house near Chinatown. Here she was joined later by Miss M. A. Pyke, returned missionary from China. Without doubt, the most memorable part of those years of service was the formation of a little boys' group, which they called "The Standfast Club" and which indeed did stand fast throughout the years. Today, the one or two of this group who are still alive are loyal, active members of our church.

After several years in different locations, the Mission joined up with the Presbyterian Chinese Y.M.C.A. boys. Here the Rev. Ng Mon Hing ministered until he retired, when the Rev. Yeung Kai Hong came from China to take his place, in 1918.

At that time, due to the great influx of young students, we had from 50 to 75 boys attending classes, nightly, and usually from 6 to 10 voluntary teachers. Boys and teachers were packed into the long narrow store, like "sardines in a can." To facilitate the work, the Mission Board purchased an old, but good church building and manse, nearby, and here we settled down happily and permanently—or so we thought!

From that time on the Chinese work gained ground. The Rev. Yeung Kai Hong was a dedicated and enthusiastic leader, who guided the Mission through 25 difficult years.

Meantime, in 1919 the Synod of B.C. had felt there was a serious lack of communication between the English churches and the Chinese missions, and asked my husband, a young graduate, if he would be willing to give up the regular ministry, and undertake the supervision of the Chinese work in the West. Mr. Smith then spent two years in China, studying Cantonese, and on his return began a life-time service among a people for whom he came to have a great love.

Population of Chinese—1967:

Canada	75,000 (app.)
Br. Columbia	34,000 (app.)
Vancouver	22,000 (app.)
Victoria	5,000 (app.)

Now we have a second and third generation of fine Christian young people, who are taking their place in every walk of life, as doctors, lawyers, accountants, architects, executives, business men, nurses, and deaconesses. They are now the Church leaders, as elders, managers, S.S. Superintendents and teachers; as directors of Young People's work; and as officers in many branches of the W.M.S. organization. And they have assumed responsibility for much of the upkeep of the Chinese Churches.

When Dr. Smith was asked, shortly before his retirement in 1962, "Do you think your 42 years' work among the Chinese in Canada has been worth-while? Has there **really** been much success?" He replied, "The Bible mentions SUCCESS only once, but FAITHFULNESS a hundred times."

Faithfulness has always been manifest, both among the staff, and the Chinese Christians. Now the success is beginning to appear.

BOOKS / FILMS

RING OF TRUTH, A Translator's Testimony, by J. B. Phillips, Musson's, 80c. Dr. J. B. Phillips, whose translations of the Bible have clarified the meaning of Bible passages for many, now has written a very helpful book for these days when there is so much questioning. In the Foreword to *Ring of Truth,* Dr. Phillips says — "I am convinced with the truth revealed in and through Jesus Christ . . . Few people have had such a close and constant contact with the New Testament as I have. Even fewer have taken the trouble to understand the business of communication. I say this in no spirit of conceit; it is a matter of simple fact. I therefore felt that it was high time that someone, who has spent the best years of his life in studying both the New Testament and good modern communicative English, spoke out." In "Ring of Truth" Dr. Phillips speaks out and shares the exciting discoveries he made in the course of his translations; he offers his spiritual certainty to Christians who are bewildered and confused, and as a well-known New Testament scholar, declares his conviction of the "validity of the Bible and its relevance to contemporary experience."

CHRISTIAN MISSION DIGEST, 1967-68, Friendship Press, 35c. This annual publication contains a number of short stories and interesting information on the mission of the church in various areas of the world—a Japanese missionary assigned to Brazil, a Korean refugee finding his parents and a "Women's Leadership Training School" in the Congo are a few examples.

COME TO CHRISTMAS! by Anna Laura and Edward W. Gebhard, G. R. Welch Co., $1.10, is subtitled—a Family Book of Preparation. Since this booklet is an American publication it begins by linking Christmas and Thanksgiving. The material that follows — prayers, praise, articles and activities—are very appropriate for use in the family in the season before Christmas. Much of the devotional material could also be used in groups.

CHILDREN'S LETTERS TO GOD compiled by Eric Marshall and Stuart Hample, $1.10. This little book of letters reproduced in the children's handwriting and attractively illustrated is light and humorous and yet at the same time makes one aware of the honesty and awe of children.

CHRISTMAS COMES ONCE MORE by Mildred C. Luckhardt, G. R. Welch, $3.80. A collection of more than forty stories and poems from many times and lands on the Christmas theme. (for family reading)

THE ANIMALS' CHRISTMAS TREE by John P. Peters, Oxford Press, $3.40. A fanciful story about animals who wanted to have a Christmas tree. Through their unselfishness the Christmas tree came into being. (6-8 yrs.)

TIKTA 'LIKTAK, AN ESKIMO LEGEND by James Houston, Longman's Canada Ltd., $3.95. An exciting story of a young Eskimo hunter who set out alone across a sea of ice in search of food. The author who has combined his talents as an artist and writer for children, has written this book out of his experience of travels in the north and friendship with the Eskimo people. (8-12 yrs.)

CHILDREN'S STORIES OF THE BIBLE FROM THE OLD TESTAMENT, edited by Barbara Taylor Bradford, George McLeod Publishers, $5.95. The Bible stories have been adapted from the Bible starting with Adam and Eve and continuing through to Malachi. (8-11 yrs.)

* * *

UP THE DOWN STAIRCASE, produced by Warner Bros. and being shown in local theatres.
Based on the book by the same name this film points up with both humor and poignancy the yearnings of young high school students and the tremendous challenge to adults to seek to share in meeting these needs. A must for teachers and leaders of youth who might see the movie together and then discuss it over coffee.

TO SIR, WITH LOVE, produced by Columbia Pictures and being shown in local theatres.
All parents, teachers and leaders who are interested in building bridges of understanding between generations should see this film. The positive response of potential young delinquents, when they are treated as young adults, will kindle ideas of how church leaders may build better relationships. A film for leaders of youth and youth to view together and to later discuss over coffee.

BIRKS

are happy to serve you personally through any of our 44 stores across Canada.

We feel it a privilege to work through your headquarters in furnishing your insignia.

Henry Birks & Sons Limited

OVERSEAS MISSION STAFF — 1967-68

Executive Director, MISS MARY E. WHALE, B.A.

FORMOSA

Miss Rose Chambers, R.N., B.Sc.N.	No. 1, Lane 184, Sung Chiang Rd., Taipei, Taiwan, Republic of China.
Miss Louise Gamble	15 Kuang Chen Li, Hsinchu, Taiwan, Republic of China.
Miss Diane Petrie, R.N., B.Sc.N.	No. 1, Lane 184, Sung Chiang Rd., Taipei, Taiwan, Republic of China.
Miss Isabel Taylor, A.T.C.M.	3 MacKay St., Tamsui, Taiwan, Republic of China.

GUYANA

Miss Merle McGowan	St. Columba's House, Lot 35, Vryheid's Lust, E.C.D., Guyana.
Miss Margaret Ramsay	82 Albert St., Bourda, Georgetown, Guyana.
Miss Athalie Read	Sans Souci, Wakenaam, Essequibo River, Guyana.

INDIA

Bhil Field:

Miss Pauline Brown, R.N., B.Sc.N.	Amkhut, M.P., (via Dohad), India.
Miss Agnes Hislop	Jobat, M.P., (via Dohad), India.
Miss Margaret Kennedy	Room 100, 50 Wynford Dr., Don Mills, Ontario.
Miss Doreen Morrison, R.N.	Barwani P.O., M.P. (via Mhow), India.
Miss Beatrice Scott, B.A.	Amkhut, M.P., (via Dohad), India.
Miss Mary Sherrick, B.A., B.Ed.	Amkhut, M.P., (via Dohad), India.
Miss Ida White, R.N.	Bhabra P.O., M.P., (via Dohad), India.

Jhansi Field:

Miss Eleanor Knott, B.H.Sc., M.A.	Canadian Mission, Jhansi, U.P., India.
Miss Margaret Leask, B.A., B.Ed., M.Ed.	Box 183, Uxbridge, Ontario.
Miss Edith Magee, B.A.	Canadian Mission, Jhansi, U.P., India.
Miss Diana Wadsworth, B.A., M.R.E., M.Sc.	Canadian Mission, Jhansi, U.P., India.

Co-operative Work:

Mrs. Mildred Gehman, R.N., M.A.	Christian Medical College, Vellore, South India.

KOREAN CHRISTIAN CHURCH IN JAPAN

Miss Mavis Hyndman	24 Wakamiya cho, Shinjuku-ku, Tokyo, Japan.

NIGERIA

Miss Dorothy Bulmer, L.R.C.T.	Room 100, 50 Wynford Dr., Don Mills, Ontario
Miss Agnes Gollan, B.A.	Room 100, 50 Wynford Dr., Don Mills, Ontario
Miss Elsie Taylor, R.N.	Room 100, 50 Wynford Dr., Don Mills, Ontario

NATIONAL MISSIONS STAFF — 1967-68

Executive Director, MISS GIOLLO G. KELLY, B.A.

DEACONESSES

Miss Margaret Balderston	Box 147, Lakefield, Ont.
Miss Hilda Blackwell	863 - 14th St. W., Prince Albert, Sask.
Miss Dorothy Brown	General Delivery, New Liskeard, Ont.
Miss Lois Cooke	Apt. 702, 2480 Benny Cres., Montreal 28, Que.
Miss Ellen Douglas (on leave)	Apt. 301, 409 Ash St., New Westminster, B.C.
Miss Ann Drummond	Apt. 702, 2480 Benny Cres., Montreal 28, Que.

Miss Iris Ford	768 Flora Avenue, Winnipeg 4, Man.
Miss Mary-Lou Funston	Pt. Grey Presbyterian Church, 4397 W. 12th, Vancouver 8, B.C.
Miss Dorothy Knight	c/o 1301 - 92nd Ave., Dawson Creek, B.C.
Miss Dorothy McCombie	768 Flora Avenue, Winnipeg 4, Man.
Miss Evelyn Murdoch	111A Saskatchewan Cres. W., Saskatoon, Sask.
Miss Lillian Reay	c/o Room 100, 50 Wynford Dr., Don Mills, Ont.
Miss Shirley Smart	#6, 4319 - 51 Ave., Red Deer, Alta.
Miss Sheila Stephens	Apt. 209, 43 Bold Street, Hamilton, Ont.
Miss Diane Tait	755 - 10th Street, Brandon, Man.
Miss Ruby Walker	34, 330 - 19th Ave. S.W., Calgary, Alta.
Miss Annabelle Wallace	c/o 237 East 4th Ave., Prince Rupert, B.C.
Miss Flora Whiteford (on leave)	21 Ti Tree Drive, Doveton, Victoria, Australia.

HOSPITAL VISITORS

Mrs. G. W. Bradley	#10A, 1934 Portage Ave., Winnipeg 12, Man.
Mrs. D. F. Hazell	51 Southvale Drive, Toronto 17, Ont.
Mrs. W. B. Leatherdale	3477 Vendome Ave., Montreal 28, Que.
Mrs. Roy Mercer	933 - 5th Street, New Westminster, B.C.
Mrs. George Mitchell	207 East 7th Ave., New Westminster, B.C.
Mrs. C. E. Reynolds	5728 - 109th Street, Edmonton, Alta.
Miss Lila Schneider	21 Barker Street, London, Ont.

CHINESE WORKERS

Miss Hazell Davis	5678 Verdun Ave., Montreal 19, P.Q.
Mrs. Angela Fong-Sang	1318 East 10th Ave., Vancouver 12, B.C.
Mrs. Yew Fin Tam Hu	1077 Chenneville St., Montreal 1, P.Q.
Miss Betty Lam	1077 Chenneville St., Montreal 1, P.Q.
Miss Margaret Near, M.A.	87 Harbord Street, Toronto 4, Ont.
Miss Catherine Watson	#210 - 1258 Yates Street, Victoria, B.C.
Miss Annie Wilson, L.L.C.M.	270 E. Woodstock St., Vancouver 15, B.C.
Miss Ruth Yeandle	#2, 6367 West Boulevard, Vancouver 13, B.C.
Mrs. Elsie Young	427 E. Hastings Street, Vancouver, B.C.

INDIAN SCHOOLS

Mr. & Mrs. N. M. Rusaw	Birtle Indian Residential School, Birtle, Man.
Mr. & Mrs. Colin Wasacase	Box 130, Kenora, Ont.

PRESBYTERIAN FELLOWSHIP HOUSES

Mr. & Mrs. Austin Beattie	73 Chestnut Street, Winnipeg 10, Man.
Mr. & Mrs. F. J. Dickson	456 - 12th Street East, Prince Albert, Sask.

ORGANIZATION STAFF – 1967-68

Executive Director, MISS LOUISE A. REITH, M.A.

NATIONAL SECRETARIES

Miss Mabel Booth	Room 100, 50 Wynford Dr., Don Mills, Ont.
Miss May Nutt	Room 100, 50 Wynford Dr., Don Mills, Ont.
Miss Helen Tetley, B.A., M.R.E.	Room 100, 50 Wynford Dr., Don Mills, Ont.

REGIONAL SECRETARIES

Miss Margaret Boyd	c/o #803, 335 MacLaren St., Ottawa 4, Ontario.
Miss Dorothy Keller, M.A.	c/o St. Andrew's Presbyterian Church, P.O. Box 452, Saskatoon, Sask.
Miss Lois Powrie	32 Milverton Blvd., Toronto 6, Ont.
Miss Martine J. van Beek, B.A.	c/o First Presbyterian Church, Canora and Picardy Place, Winnipeg 10, Man.
Miss Jean Smith	c/o Knox Presbyterian Church, 3704 - 37th Street, S.W., Calgary, Alta.
Miss Barbara Woodruff	c/o Elmwood Avenue Presbyterian Church, 111 Elmwood Avenue, London, Ont.

A Centennial Venture in THE ATLANTIC PROVINCES

by MRS. JAMES S. CUNNINGHAM, Editor, The Presbyterian Message

"W.M.S. Training Centre" — they seem such mediocre words to describe what actually took place at Mount Allison University, Sackville, New Brunswick, August 7th to 11th, when seventy-seven women and girls of the Atlantic Provinces gathered together with sixteen leaders and workers in the Church to gain a deeper knowledge of what our Christian witness should be and how it can be carried out most effectively. More than just what the words "Training Centre" imply, it was a time of retreat and worship, a time of challenge and commitment, a time of fellowship and Christian growth together.

The women of the W.M.S. in Western Canada have had the opportunity to attend such training centres for some years now. This was actually the first time that the women of the Atlantic Provinces had the opportunity to attend such a centre in this area. It was a special Centennial project of the W.M.S. (E.D.) made possible by the gifts to the Centennial Memorial Book, and carried out in memory of Miss Margaret MacDougall, beloved Regional Secretary of this area, whose life had been devoted to Christian Education. The experience of the Western Division staff made the venture possible, and they carried the weight of the responsibility in making the Centre such an effective means of communication of our Christian responsibility to those who attended.

Highlighting the four days spent together in residence were the worship services conducted each evening by Miss Margaret Kennedy, missionary on furlough from India. Her continuing theme, "What think ye of Christ?" was carried through each meditation in the presentation of Christ as "Word of the Father, Son of God, Son of Man, and Head of the Church". Beginning each day was the Bible study in Philippians and Acts conducted by Miss Margaret Webster of Ewart College, and how satisfying it was to find ninety-three women devoting almost two hours each morning to stimulating Bible study and discussion.

Workshops took up three hours of each day's sessions with delegates divided into groups according to preference, in Adult workshops led by Miss Louise Reith, Miss May Nutt and Miss Margaret Sylvester; Teen Age led by Miss Helen Tetley and Miss Christine Shaw; and Children's Work led by Miss Mabel Booth, Mrs. W. Bulmer, Misses June Pratt and Shirley Cayley. Adding very vitally to the Centre by their presence were fourteen teen-age girls who made the following comments: "New thoughts, ideas and enthusiasm have come to the surface under the expert guidance of our very worthy leaders. I shall go home with the warmth of real Christian fellowship that will linger always. To me the Training Centre has been a real success," and "I enjoyed my week at the Training Centre immensely and met some girls I became very fond of. The Centre helps us to understand our responsibilities as Christians."

Projects, programmes and problems all were discussed in the workshops of each age area. Delegates received much food for thought in their planning of the new programmes for this year's study, and handcraft ideas to complement the junior and primary studies will give much stimulation to the programme for this year.

The national viewpoint in the Church's mission was presented on Tuesday evening by Miss Giollo Kelly and Mrs. John Posno, national work secretaries, aided by slides and posters of the work across Canada. "Across the Seas" overseas night was introduced by Miss Ethel Chisholm and carried through by Miss Mary Whale also supplemented by illustration.

Closing night was a dramatic production under Mrs. J. A. Goldsmith, Chairman of the Training Centre Committee, who was the M.C. at a TV programme "To Tell What Truth" spotlighted by commercials featuring the study programmes for this year. The question one asked oneself was, "Am I getting the Christian message in all its fullness across clearly to my listening audience?"

Personally I cannot help feeling that we carried three deepened responsibilities home with us to our groups: first, a new commitment to a deeper spiritual life; second, a new vision with an upward look; and third, a new challenge to outward service.

CAMP WASA

(Continued from p. 14)

camp at which Miss Lily Simpson, Reg. N., was the guest speaker.

In 1961 the site of the first chapel was changed due to the survey of the camp property. In the eighteen years since the site has been used, practically the entire lakeshore has been taken up with summer cottages, and across the road is a tremendous government tent and a trailer camp, also known as Camp Wasa. A rustic chapel erected by the Boy Scouts north of the lodge overlooking the lake, adds greatly to the use and beauty of the camp site.

Camp Wasa Association, made up of the ministers and elected members from the various congregations in the Presbytery of Kootenay, oversees the administration of the Camp. Many, many people have given of their time and efforts that Camp Wasa might enrich the lives of young and old through fun, study and worship.

THE CHURCH SEEKS TO MINISTER in an industrial community

by THE REV. DONALD C. SMITH

The Alberni Valley has two adjoining cities, Port Alberni and Alberni, but this month they will be united as one city and known as Port Alberni. This is a solidly industrial working class area, and in areas such as this the Church is faced with the same sort of alienation of the typical worker and his family from the institutional church as exists in similar communities in Britain and continental Europe.

This alienation is less obvious in Canada because we have a more diversified economy and a more scattered population. In most of our large urban centres there is a large urban middle class population which is predominantly loyal to the Church. Because of this, the fact of industrial working class alienation from the Church is often obscured. But in smaller communities dominated by heavy industry and where there is virtually no middle class apart from a few professional persons, the loss of the overwhelming majority of workers from all active participation in the life and worship of the Church is painfully obvious. This is also the experience of other Churches, both Roman Catholic and Protestant.

B.C. is the most highly industrialized province in Canada. It has the largest number of union members per capita of population, and this union movement has had a strong radical and socialist tradition within it dating from its earliest days. This tradition, though strongly motivated by Christian principles, has never been at home with the institutional churches. Another contributing factor is that in this province there exists a fast-moving, non-traditional, frontier spirit that militates against the stable family type of community life which predominates in the older society in the East. (i.e. we have the highest divorce rate, suicide rate, largest percentage of alcoholics, drug addicts, etc. in Canada.) One of the features of this sort of frontier atmosphere is a lack of roots in the community and with it a loose attachment to more stable institutions in society such as the Church.

In B.C., in the 1961 census, some 91,000 persons were listed as Presbyterians. Yet the communicant membership of our Church in B.C. is only 7,800. This is by far the lowest percentage of communicant membership in relation to nominal membership of anywhere in Canada. Only 8.6% of nominal Presbyterians are communicant members. In Canada as a whole it is 22%—1961 census listed 918,000 Presbyterians while our communicant membership is approx. 203,000.

However, this situation is even more graphically portrayed in any detailed study of predominantly industrial working class communities in B.C. In the Alberni Valley, the most recent estimate would seem to indicate that no more than 8% of the nominal Protestant population have any real connection with any of the Protestant churches in the Valley. The situation is very similar to the situation in industrial areas of Britain and Europe where the average percentage of

Excerpts from article by Dr. Smith in Presbyterian Record September 1966:

"As the European experience indicates, one of the major problems for churches in large industrial centres is to bridge the deep gulf that has separated the industrial classes from the church for over a century. This was caused, as we now know, by a multiplicity of complex factors — historical, sociological and theological.

"Early in the last century the conditions of industrial life made faith difficult. The traditional practice of Christianity was hard for the oppressed workers. On top of that, the tragic social indifference of the church left deep wounds in the consciousness of millions of workers. Christianity seemed irrelevant to the sort of lives they had to live. They faced a perpetual struggle against an environment which constantly threatened to crush and destroy them. They had to fight the dehumanizing effects of long, monotonous, back-breaking toil for women and children as well as men. Families lived out degrading and soul-destroying existences in dirty, overcrowded, vermin-ridden slum tenements. Poverty and destitution, malnutrition, ill-health, disease and early death abounded. Yet the church uttered no prophetic protest. Instead she preached contentment and passive obedience to the 'powers that be.' She denounced the workers' attempts to organize trade unions and win the franchise to better their miserable conditions. She blamed the sins and evils of society on the hapless individuals rather than on the unjust social, political and economic arrangements."

". . . by 1850 it was estimated that 75% of the working classes of Britain were no longer in the churches. As the century progressed the industrial workers increasingly looked to their trade unions, political action and state intervention to rescue them from their misery and get a decent standard of living, with tolerable working conditions.

"This is the legacy which confronts Christians today in reaching the great masses of industrial workers, alienated for generations from all active participation in the church."

church members to total population is usually between 5 and 10%. But not only the Albernis, but in other B.C. industrial communities — i.e. Trail, Prince George, Campbell River, etc., roughly the same situation exists.

It is not easy to overcome this alienation which has long historical roots built up over generations. No one knows the solution to the problem. Knox congregation here has been in existence since 1930 and the painfully slow progress made over the years (the membership fluctuated between 13 and 16 for the first 11 years of its history) in spite of a rapid growth in the industrial population, indicates how difficult it is to make any significant impact on this type of community. However, the congregation here hopes by its recent relocation with new facilities, as of February 1967, by experimenting in new forms of ministry suited to the industrial context, and by attempting to relate the Gospel meaningfully to current issues which confront the industrial worker—social, political, economic and international — to narrow the gap that so tragically separates the organized Church and the industrial community in which it seeks to minister.

Your Prayers are asked

—For our mission to the Chinese Canadians in Vancouver and Victoria, and for our staff engaged in this work — Misses Ruth Yeandle, Annie Wilson, Catherine Watson and Mesdames Angela Fong-Sang and Elsie Young.

—For our hospital visitors in Vancouver and New Westminster, Mrs. Mitchell and Mrs. Mercer, and for the patients whom they visit; also for our deaconesses engaged in presbytery work, Misses Funston and Wallace; and for Miss Ellen Douglas at present on leave of absence.

—For the missionaries of our Church who are working with overseas churches in these days of revolution. Pray particularly for Miss Edith Magee and Miss Elsie Taylor who have gone forth from British Columbia.

—Pray for the peoples of India, Nigeria and Biafra. Pray that the peace and the love of Christ may be known in the deepest sense.

—For all Secretaries for Children, Teenage and Adult groups in the Synodical of British Columbia that through them leaders and officers of groups in local congregations may be given inspiration and encouragement.

—For Miss Tamiko Nakamura who has been serving as Regional Secretary in British Columbia that, as she pursues further study, she may be stimulated and refreshed.

Forty Years of Progress in

CHINESE WORK IN WESTERN CANADA

by RUTH YEANDLE

"Several members gave a brief summary of the work done by the W.M.S. throughout the world." The secretary of the Chinese auxiliary in Vancouver was reading the June minutes.

The thoughts of one listener strayed back 36 years when the year-old auxiliary had among its members only four Christians, the minister's wife, two workers and one other. Meetings at that time provided an opportunity for preaching the Gospel. Members of other Vancouver auxiliaries took turns bringing refreshments. The fellowship over the tea table after the meeting was probably what they came for. Yet five of them became Christians later.

Now it is 1967. "Altogether, these ladies gave us a comprehensive and informative view of the work of our Society." The secretary finished her minutes; several members slipped away to the kitchen, for this was the first meeting of the fall and refreshments were served by the Chinese ladies themselves.

Two of the ladies referred to in the minutes are newcomers; two were born in Canada but educated in China. These four really did a commendable piece of work. There are about 25 members and only four are not Christians.

The purpose of this article is to show some of the changes and to consider some of the people who have brought them about.

In 1925 the Chinese congregation was stripped of everything except personnel—and God was with them. They believed with all their hearts that the Presbyterian Church has a true Scriptural foundation. Without this strong conviction, they could not have carried on under such difficulties as they encountered. They had a minister, the Rev. K. H. Yeung, and a superintendent, the Rev. David Angus Smith, who gave them powerful leadership in their stand of truth.

In September 1926, the W.M.S. provided workers to help. Visitation began in the homes and a kindergarten was established. Miss Gertrude Lawrence was the one to come to Vancouver while Miss Gertrude Scott went to Victoria. Miss Lily Chan helped Miss Scott in Victoria and Miss Esther Fong-

Dickman was appointed to help in Vancouver. In 1931 Miss Grace Lee began her work in Victoria. Miss Scott and Miss Lee continued in the work until their time of retirement.

Vancouver was not so fortunate. In the five years between 1926 and 1931, there were six workers, most of whom stayed only a short time. Miss Lawrence was followed by Miss Sybil Crawford, and Miss Crawford by Miss Esther Armstrong. Mrs. G. P. Louie took over when Miss Fong-Dickman resigned. In 1931, Miss Ruth Yeandle came into the work and Miss Armstrong went to Toronto where she continued until her death. In 1938, Mrs. Louie was transferred to Montreal. She is still active there although she retired last year.

In 1940 Miss Susan Yeung was brought by the Women's Missionary Society from Hong Kong. Miss Yeung's retirement took place last year. All of these workers have made their contribution to the growth of the work. In Vancouver the kindergarten grew to such an extent that it was necessary to have an extra helper. Miss Isabella Bennett gave fine assistance for a number of years. Then, in 1948 Miss Annie Wilson was appointed to assist full time in the Vancouver Chinese work. By this time the kindergarten had grown beyond the ability of three teachers to cope with it. It soon became apparent that another part-time helper was needed. Mrs. Norman Young, who had had three children in the kindergarten, and who had become a Christian during the time of their attendance, was asked to assist. She has been in the Kindergarten as a part-time helper since 1957.

Since this necessitates quite an outlay of money this may be the place to talk about finances. In 1928, a C.G.I.T. and Mission Band sent $14.85 to the General Fund. Small? Yes! But this is the trickle which was to become a river as time went on. Under God's blessing and guidance, in 1966 the women and children, including the kindergarten, sent $1,844.49 to the General Fund. In 1938 the auxiliary, with the help of many friends, gave its first Life Membership certificate to Mrs. G. P. Louie. Last year they gave two Life Memberships and one Honorary Membership.

As Women's Missionary givings have increased so have the church givings. In 1928 local expenses amounted to $300; $79 was sent to the church budget. In 1966 local expenses came to about $8,000 and budget offerings were in the neighbourhood of $800. As ministers' stipends have increased, the responsibility of the congregation for this item has also increased.

Much of the progress in the work in Vancouver has been due to the Chinese ministers who have served the Lord in this field. Mention has already been made of the Rev. K. H. Yeung. Because of his qualities of leadership, in 1942, the Rev. Mr. Yeung was transferred to Toronto. His place was taken by the Rev. Y. N. Kwan. Mr. Kwan continued in the congreation until 1961, when he was 82 years of age. He is still active and often preaches for this and other congregations. On Mr. Kwan's retirement, the Rev. Andrew M. L. Ng was brought from Victoria to work in the Vancouver church.

Each of these men has done something for which they will always be remembered. The Rev. Mr. Yeung saw the congregation through the 1925 crisis and encouraged them to build a new edifice at a cost of $17,570, in 1930-1.

The Rev. Mr. Kwan replaced the chairs in the sanctuary with pews, each one bought by various members. He also beautified the place of worship in many ways.

The Rev. Mr. Ng will be remembered for the new addition completed in 1964, and also for his institution of the Pui Tak Day-Care Centre.

Two Chinese national conferences have helped to strengthen our Chinese brothers and sisters in the work of the Lord. Sharing problems eases the load and often gives inspiration for new methods.

Language has always been a major problem in Chinese work. Canadian-born Chinese do not understand Cantonese very well; newcomers have little or no English.

At the beginning of the forty years one service was held in the Vancouver Chinese Church — in Chinese. Sunday School on Sunday afternoons was partly in English.

Mrs. Chi Peng Pang, wife of the Consul-General of the Republic of China (Formosa), right, and Miss Yeandle present certificates at the kindergarten graduation ceremonies.

Today the Church School meets Sunday morning and is followed by a worship service in English. The evening Chinese service continues, but a monthly meeting in homes of members is also held. Best of all, there is a mid-week meeting for Bible study and prayer.

In 1927, Dr. David Angus Smith wrote these words, as true today as then. "The story of Chinese Missions in Western Canada for the past forty years has been one of patient, quiet . . . effort on the part of workers.

"It is quite safe to say that almost every Christian Chinese in Canada can definitely point to some individual and say, 'Such a one by his or her own consistent Christian life and persistent effort led me to Christ'."

(The Royal Road, pages 74,75)

In Remembrance

MISS AGNES ISOBEL DICKSON

Miss Agnes Isobel Dickson died September 2, 1967 at the Eventide Home, Galt, Ontario, in her 91st year. The funeral was held on September 5 from St. Andrew's Presbyterian Church, Fenelon Falls. The Rev. E. G. MacDonald officiated.

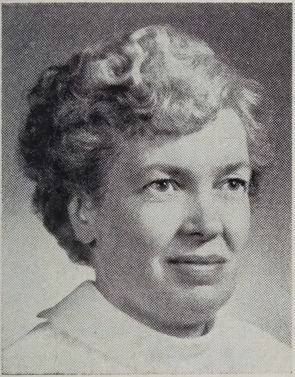
Miss Dickson was born in Fenelon Falls in 1877, the daughter of Mr. and Mrs. James Dickson. She received her early education in Fenelon Falls public school and the Fenelon Falls high school. In 1900 she graduated from the University of Toronto with a Bachelor of Arts degree.

In 1904, in Erskine Presbyterian Church, Montreal, she was designated by the Presbyterian Church in Canada for service in the overseas mission field of South China. She served under the Women's Missionary Society in the Canton area, in Macao and Kong Moon mission fields until 1919 when she returned to Canada.

For some time she did deputation work in Ontario, Quebec and the mid-west under the W.M.S. In 1922 she was appointed to national mission work among the Chinese in Canada serving first in Toronto and later in Montreal for many years. Following her retirement from active service in 1942 she returned to live in Fenelon Falls where she was active in the work of the W.M.S. and superintendent of the Sunday school. For the past few years she has been a resident of Galt.

Name	Church	Presbyterial
Mrs. Wm. Hammond	St. Paul's, Thornbury	Barrie
Mrs. Wm. Welch	Knox, Alliston	Barrie
Miss Violet Cowan	Knox, Hillsburgh	Brampton
Mrs. Adam Johnstone	Knox, Neepawa	Brandon
Mrs. George R. Taylor	Knox, Galt	Guelph
Miss Almeda Clark	St. Andrew's, Hagersville	Hamilton
Miss Eva Frances Brown	St. Andrew's, Arnprior	Lanark & Renfrew
Mrs. Duncan Sinclair	St. Andrew's, Lindsay	Lindsay
Mrs. Mason McAllister	Erskine, Dungannon	Maitland
Mrs. W. V. Froome	St. Stephen's, Ottawa	Ottawa
Mrs. Archie Shearer	St. Paul's, Peterborough	Peterborough
Mrs. George Sproule	St. Paul's, Peterborough	Peterborough
Miss Edith McEwin	Knox, Stratford	Stratford
Mrs. H. J. Peter	Knox, Stratford	Stratford
Mrs. George Black	St. James, Winnipeg	Winnipeg

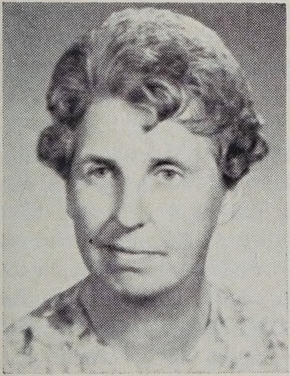
NATIONAL MISSIONS
In The Synodical of British Columbia



Miss Catherine Watson

The most westerly synodical of the Society is one in which several members of the National staff are engaged in a variety of Christian outreach, including hospital visitation, presbytery work and mission to the Chinese Canadians.

Our Church's work among the Chinese people in Canada had its beginnings in the coastal cities of Victoria and Vancouver. This ministry has continued and grown over the years. MISS CATHERINE WATSON, the newest addition to our Chinese staff, is presently serving in Victoria. Miss Watson calls Watford, Ontario, home. Before entering deaconess training, she taught school for several years. Upon graduation from the Missionary and Deaconess Training School in 1947, she was appointed to the Children's Centre in Vancouver, where she served as superintendent of the nursery school and junior children's programme. She continued in this work until the fall of 1952 when she was transferred to Tyndale House, Montreal, where she was responsible for the Christian Education programme, which included a week-day nursery school. Miss Watson gave unstintingly of herself to this work until August 1966, when she took up her present appointment in Chinese work, an area of mission in which she had been long interested. During her study furloughs, Miss Watson has attended Union Seminary and Teachers' College in New York, and The Presbyterian School of Christian Education in Richmond, Virginia.



Miss Ruth Yeandle

MISS RUTH YEANDLE, Reg.N., is our veteran staff member serving with the Chinese people in Canada. She was born in Vancouver and received her elementary and secondary schooling there and in Penticton, B.C. She then entered nurse's training in the Vancouver General Hospital and upon graduation took a post-graduate course in obstetrics at Chicago Lying-in Hospital. Her long-standing interest in the Chinese people resulted in her appointment to work among the Chinese women and children in Vancouver in the fall of 1931 as a member of the Society's staff. For the past 36 years she has served the Chinese people in Vancouver, giving faithful and valued leadership in every area of the church's development.

Miss Annie Wilson

MISS ANNIE WILSON, L.L.C.M., is another member of our staff who has served faithfully for many years in the work among the Chinese people in Vancouver. She began this work on a part-time basis and then became a full-time member of the National staff in 1948. Miss Wilson, a long-time resident of Vancouver, is a graduate of the Vancouver Bible School and an accomplished musician. Her musical talent has proven a valuable asset in her work with the kindergarten and Church school, as well as in other areas of the church's activities. During her recent study furlough in San Francisco, Miss Wilson studied the Chinese language to better equip her for her work.

Mrs. Angela Fong-Sang

After assisting on a part-time basis for several months, MRS. ANGELA FONG-SANG took up her full-time appointment to the Chinese work in Vancouver in September, 1966, replacing Miss Susan Yeung upon her retirement. Mrs. Fong-Sang received her secondary education in Hong Kong, following which she graduated from the Hip Wah Kindergarten Teacher Training College in Canton, China. She taught in the Ka Mo Kindergarten, Hong Kong, from 1952 to 1954, then joined the staff of the Kung Lee Church Primary School and Kindergarten in Hong Kong, where she served for three years. Mrs. Fong-Sang lived in the Fiji Islands for some seven years before coming to Canada with her husband and two children in 1965.

Mrs. Elsie Young

MRS. ELSIE YOUNG has been a valued member of our Chinese staff on a part-time basis for a number of years. She was born in Cumberland, B.C., where her father was in the importing business. She returned to China with her family when she was six years of age and received her education there, completing her high schooling at the Yak Ying Girls' School in Canton. She came to Canada again at the age of eighteen and two years later was married. She has four children, all of whom have attended our Chinese kindergarten and through whom she attended the Mothers' meetings and later the W.M.S. In 1958 she was employed to assist with the kindergarten work. She also has given valued assistance in the Church School and the summer Vacation Bible Schools.

The work of the presbytery deaconess is wide and varied, according to the needs of the presbytery to which she is appointed. On September 1 this year, MISS MARY-LOU FUNSTON, Reg.N., took up her appointment as Presbytery deaconess within the Presbytery of Westminster. Miss Funston, a daughter of the manse, was born in Kitchener, Ontario, and educated in British Columbia, Saskatchewan and Ontario, where her father held pastorates. She took her nurse's training in Kingston, Ontario, and then proceeded to Ewart College, graduating as a deaconess in the spring of 1962. Her initial appointment was under the General Board of Missions to the Presbytery of Brandon. On April 1, 1965, she transferred to the staff of the National Department and continued her work in Brandon Presbytery until June of this year, when her transfer to her present appointment was made.

Miss Mary-Lou Funston

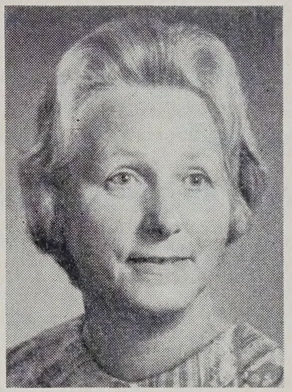
Miss Annabelle Wallace

MISS ANNABELLE WALLACE was born and educated in Edmonton, Alberta, graduating from Bonnie Doon High School. During her school years, she was active in a number of athletic activities, winning a major athletic award. She is a member of Eastminster Presbyterian Church, where for a number of years she participated in Presbyteens, choir work and Girl Guides. As a student deaconess, she served in summer appointments within Brandon and Kamloops Presbyteries. She graduated from Ewart College in April of this year and took up her appointment as a member of the National staff in the northern area of Kamloops Presbytery on August 1. Her headquarters are in Prince Rupert, B.C.

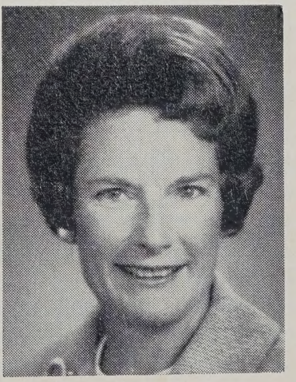
MISS ELLEN DOUGLAS, who is on leave of absence during this centennial year, has been a valued member of the Society's staff for many years. Miss Douglas, a daughter of the manse, was born in Pictou, N.S., and educated in New Westminster, B.C., attending the University of British Columbia for a year and Teachers' Training College in Vancouver. She taught for a brief period in New Westminster before entering the Missionary and Deaconess Training School, from which she graduated in 1930. Upon graduation, she was appointed to Overseas work in the Bhil field, India, where she served until 1951. In November of that year she took up work under the National Department as hospital visitor in Vancouver and New Westminster. On September 1, 1961, she was transferred to the position of Presbytery Deaconess where she served until January of this year and was involved in a variety of mission outreach.

Miss Ellen Douglas

Hospital visitation has always been an important ministry of the Church. In these days of increased hospital capacity across our country, with that capacity being taxed to its limit, the need for this ministry is greater than ever. MRS. ELLEN MITCHELL joined the Society's staff in September, 1961, as hospital visitor in the Presbytery of Westminster, serving in Vancouver and New Westminster and replacing Miss Ellen Douglas. A native of Eyemouth, Scotland, Mrs. Mitchell came to Canada with her parents when an infant, settling in New Westminster, where she received her entire education. She grew up in Knox Presbyterian Church where she was active in the Church School, Choir and the Young Women's Guild. Following her marriage, she attended St. Aiden's Presbyterian Church where her husband had long associations. Here again she took an active part teaching in the Church School and in the Evening Circle where she is a charter member. Mrs. Mitchell has three sons and a daughter. She lost her husband early in 1961. For health reasons she was granted leave of absence from early 1963 until February 1966, when she returned to take up visitation on a part-time basis in the Vancouver hospitals.


Mrs. Ellen Mitchell

When, in mid-1964, the Presbytery of Westminster requested a second hospital visitor to serve with Miss Lily Simpson on a part-time basis, MRS. PEGGY (ROY) MERCER was appointed. Mrs. Mercer was born and raised in Burnaby, B.C. She attended Burnaby North High School, following which she was employed for six years as a telephone operator by the British Columbia Telephone Company. During this period her home congregation was Vancouver Heights Presbyterian Church. Since her marriage she has lived in New Westminster where she and her family are active members of First Presbyterian Church and Mr. Mercer is an elder. He also is a valued member of the Presbytery of Westminster. Mr. and Mrs. Mercer have three children.


Mrs. Roy Mercer

THE
THIRD
CGIT
PROGRAMME
AREA

by MRS. N. G. ROBERTSON

The Idaka CGIT group had received a request from the Session to serve refreshments following the morning Church Service the first Sunday of each month. During the discussion of the request at the regular meeting, Janet, one of the members, piped up, "But what is the Session? Why would they ask us to do it?" The time was not ripe for a very thorough discussion of her question, but Mrs. Baker, the CGIT leader, tucked it away in her mind for future use. Some time later she used it as a helpful way to introduce a very worthwhile Third Area Project on the topic, "The Teenager and the Church".

Third Area Project

As soon as the group decided on the project, certain steps in planning were carried out. Since the group was large a small planning committee was set up. The group gave direction to this committee by deciding on their purpose in carrying out the project. The members of the group were unanimous in declaring they should know more about how their church was run, what organizations there were in it, and what these had to do with them.

Once they had set their purpose they next explored the whole question by listing everything that might be included (brainstorming). The list was so long the girls realized they could not cover everything. The committee met and selected the points they felt met the needs of the girls, and also fulfilled their purpose. In studying the work of their church as a whole, they planned to use the research method by providing each member with a copy of the current annual congregational report. By inviting representative members of the different organizations, they were also able to use the interview, panel discussion, and open discussion methods. Resources and methods arranged for, the committee were ready to outline the programme for each of the weekly meetings and to present their plans to the group for approval, and to ask members to accept their responsibilities for each meeting. Provision was made for modifying the plans without losing sight of the goals. The evaluation meeting at the end of the project brought out good points, weak points, the need for follow-up and ideas for further projects.

The "why" and "what" of the Third Area

But your query is quite different from Janet's. "What is this Third Area you hear about in CGIT now?" you ask. This is the question asked by many who have not been closely related to the movement since 1964. The answer needs a little explanation of the "WHY" as well as the "WHAT". The various Canadian Girls in Training committees responsible for giving direction for CGIT have always tried to keep the programme up to the times by making changes to suit changing situations. With this in mind, and after much study and consultation, the National CGIT committee adopted at its annual meeting in 1964 new programme standards. The new standards recommended that each group try to plan and complete three long term projects each year. One of these would be denominational Mission Study and another a Bible Study or a study on Christian worship and/or prayer. The other long term project would cover such a wide choice of subjects about the girl and her relationships and responsibilities to her home, her church, her community and the world that it was difficult to find a neat tidy name for it. Because we moderns like things short, this part of the year's programme became known as the Third Programme Area. I suppose, Third, because in our CGIT Manual . . . for Leaders, in which the whole programme is outlined in detail this section happens to come third. (See Manual page 84). Someone once suggested the title "The Girl and her Relationships and Responsibilities". This would seem a good name when one notes the topics listed. Look up your Manual and see what it says about this area of the programme.

Why was a change advisable? To answer this let us look at the projects which were deleted from the new standards. Formerly groups were expected to have Mission Study, Bible Study and Service Projects for their local church and for the community. The latter two do not appear as such in the new outline. But why were these dropped? Were they not most worthwhile activities? Very much so. Unfortunately though, the girls' groups, as do many adult groups, often carried out these activities in a routine manner without giving too much thought to discovering what the real needs of the church and the community were, and without understanding what their relationships as individuals to such groups were. Service projects have not really been deleted, but girls are now to be encouraged to combine action with study, or study with action. Action which is not based on knowledge can be harmful if it only makes us feel comfortable. Study which does not lead to service results only in an accumulation of information. To be effective and meaningful, study and action must go hand in hand. This is what can result from a right approach to "The Third Area" in the CGIT programme.

Nor are the possibilities for study and action confined to projects related to the local church and community. Others suggested deal with the girls' relationships as a Christian in her own home, in her school and social life, and the world. Group members might also investigate the relationship of their own church to other churches and to the world. Such investigation and discovery will lead, it is hoped, to individual and group action in the situations dealt with.

The list of possible projects seems endless and the resources limitless. Suggestions are sent out from time to time by our National and Regional Secretariats, and situations such as arose in the Idaka group can often spark a fine project of the Third Area type. Resources include not only printed materials, films, and charts, but also people — people within our church and community.

It is interesting to note that groups have found a Third Area project arising out of either Bible Study or Mission Study. Either of these should stimulate the girls' thinking about relationships and be the means of launching out on research and action on a Third Area topic.

Here is a final word of warning. Let us not substitute new terms for old habits. Rather than carrying on in the same old routine of serving at church suppers, mending hymn books and taking baskets to older folks at Christmas time, and calling these Third Area projects, let us first help our girls understand the church, the local and world communities. Through this understanding they may be guided to accept their responsibilities within each area of life and thus serve more intelligently. The Third CGIT Programme Area is designed to accomplish this. Use it creatively.

* * *

Renew your GLAD TIDINGS now
for 1968

at $1.00 per year

B.C. SYNODICAL ABROAD

In another part of this special B.C. Centennial issue you will read of the missionary work done by our Society in the beginning of the foreign mission work of our Church. In the contemporary missionary task of our Church B.C. synodical society has taken its share in sending forth missionaries. Of those working on our staff overseas today two are from the Synodical Society of British Columbia: MISS EDITH M. MAGEE from Squamish and MISS ELSIE TAYLOR from Victoria. Miss Ellen Douglas, who is now serving as Deaconess in First Church, New Westminster, served overseas for a number of years in the Bhil field, India.

Miss Edith Magee is a graduate of the University of British Columbia. She taught school in B.C. in the interior of the province and in the B.C. section of the Peace River. She was designated as a missionary in Fairview Church, Vancouver. Her church membership is now in the Jhansi congregation of the United Church of Northern India.

Miss Magee this year completes thirty years of service with the W.M.S. (W.D.). That service has been performed in Jhansi, India. She has been both Principal and Manager of the Helen MacDonald Memorial School.

Miss Edith Magee, B.A.

In the years that Miss Magee has served in Jhansi the school has progressed from a primary school through middle school to a higher secondary school. It is anticipated that the school may become a Junior College for girls. The story of the academic progress of the school is one which could be told in an article by itself. The trials and tribulations of staff in developing an educational institute are many in any country. Miss Magee has borne the brunt of many of these problems but she has also had the joy of knowing that God has permitted the Helen MacDonald School to continue to be a witness and indeed to enlarge its witness as the days have gone on.

We have said before; we say again that the true story of any institution is not its progress in structure but what is the spirit of its existence. Edith Magee has contributed not only to a deep Christian philosophy of education for the Helen MacDonald School but her influence has gone beyond Jhansi into the educational work of the Province of Uttar Pradesh. Her influence also has been felt in the hundreds of young women who have gone forth from the school to take their place in the life of India.

Miss Taylor has gone forth from B.C. to Nigeria. (The area in which she has been working is now known as the Republic of Biafra). She writes concerning her call to service abroad: "I was born and educated in Ilford, Essex, England, and trained as a nurse and midwife in London, England. I came to Canada in 1956 and worked as a Graduate Nurse in Royal Jubilee Hospital, Victoria. I obtained a diploma in Teaching and Supervisor from the University of B.C."

Miss Elsie Taylor, Reg.N.

Miss Taylor spent one year at Ewart College before going overseas. She is a member of St. Andrew's Church, Victoria.

"In 1961 after attending the W.M.S. Training Centre, I applied for and was accepted as a full-time worker in Overseas Missions. I went out to Nigeria in 1962 and have been working alongside Church of Scotland missionaries in a rural hospital under the Synod of the Presbyterian Church of Nigeria.

"The work God has called me to do is in a rural hospital of 100 beds where the main problems are malnutrition, usually due to ignorance, and teaching principles of public hygiene.

"There are three groups of hospitals in the country; those which are Government - controlled and staffed, those which are controlled and staffed by various Christian denominations, and those which are controlled and staffed by Christian denominations but given financial assistance by the Government. The Presbyterian Hospital, Uburu, at which I have been working is one of the latter group — a Christian hospital witnessing in an Animist society.

"At the time of writing this the country is experiencing a domestic upheaval. We pray that the Holy Spirit will lead the country to a satisfactory solution to the problems.

"Nursing knows no distinction

between race, creed, or nationality so the situation in the country does not affect our Christian witness. We must continue to serve all those who come to the hospital for aid. Our Christian witness is even more vital at this time."

British Columbia Synodical has sent forth these two women into service abroad to teach and to nurse. As a Society we are thankful for their witness. We must continually support them in that witness by prayer and by material support. We must continually remember that they are chosen of God to be used to His glory among the people of India and Africa. Through their service we all are called to serve in the cause of Jesus Christ.

ORGANIZATION STAFF

Miss Tamiko Nakamura

MISS TAMIKO NAKAMURA who has served as Regional Secretary in the Synod and Synodical of British Columbia since 1965 has now been granted a leave of absence from the staff of the Women's Missionary Society.

The Organization Department appreciates the contribution made to the work of the Society by Miss Nakamura during the time she has served on the staff of the department. Her previous experience as a Presbytery Deaconess in the Presbytery of Westminster in the National Department and her three years in the Overseas Department serving with the Korean Christian Church in Japan gave her a breadth of knowledge which was most helpful. Our best wishes go with Miss Nakamura as she engages in further study at the University of British Columbia.

NEWS IN BRIEF

Cecilia Jeffrey, Kenora, Ont.

Council Executive agreed at their September meeting to change the name of the "Cecilia Jeffrey Indian Residential School" to "Cecilia Jeffrey Residence", and the title of Mr. Colin Wasacase from "Principal" to "Administrator". Approval was also given to the appointment of Mr. Abe Loewen as assistant administrator at the C. J. Residence.

Birtle, Manitoba

About 1,200 visitors signed the guest book at centennial open house celebrations held at Birtle Indian Residential School on the July 1 weekend.

SUSIE WONG MAKES A NEW FRIEND

(at the Chinese Church Kindergarten in Vancouver.)

"See you later," called Mrs. Fong-Sang as she slipped into the driver's seat of the bus. She turned the key, put her foot on the gas and slowly the bus moved down the avenue. Behind her drove Miss Wilson in her Morris car.

The first day of kindergarten had begun. Mrs. Fong-Sang and Miss Wilson were on their way to pick up the children for the Chinese Kindergarten at the Chinese church.

Jimmy, Thomas and all the rest were crowded into the Morris. The last call was for Susie Wong. Miss Wilson climbed the steps to number 21, knocked on the door and waited. There was no answer. She listened. Was that Susie crying? She knocked louder.

"This must be the right place," said Miss Wilson, "why don't they come to the door?"

She knocked louder. The crying was still continuing but the shuffling of feet could be heard coming nearer and nearer to the door.

"Susie, cry," said Mrs. Wong, "don't want to go to school, can't speak English." Miss Wilson could see a little tear-stained face peeking behind her mother's skirts.

"Oh, come on, Susie," said Miss Wilson in Chinese.

Mrs. Wong's face brightened, and Susie, for the first time, stopped crying. Miss Wilson put out her hand to Susie who was dressed in a clean print dress and a red bow on her straight, black hair. Shyly Susie came from behind her mother's skirt.

"We'll see you at noon," called Miss Wilson over her shoulder. Susie didn't look back but walked proudly down the steps tightly holding Miss Wilson's hand.

"Hi!" called the boys and girls packed in the car. But Susie did not answer. The car slipped through the traffic and was soon in front of the Chinese Church.

"There's Mrs. Fong-Sang in the

bus," shouted Jimmy.

"And Miss Yeandle," added Thomas. "We saw her at Sunday School last Sunday."

Miss Wilson and the boys and girls piled out, but Susie remained in the car. The tears were almost ready to spill over her flushed cheeks.

"Come on, Susie," called Jimmy. "Kindergarten is fun. I came on mother's day last year." With a little more coaxing Susie came into the big church and followed the boys and girls to the kindergarten room. She saw a red chair near the door, sat down never moving all the time Miss Wilson led in a song. Mrs. Fong-Sang played the piano. She didn't know the songs so she began to look around. Suddenly she spied Billy Lee who was in her Sunday School class. He wasn't singing either but he was moving his lips a little. Susie tried this too, but it seemed to make her feel more like crying, so she stopped.

"Let's sit in a circle," said Miss Yeandle. While the boys and girls were getting their chairs in place, Miss Yeandle went to the cupboard. She brought out a big box.

"Yippee!" called Billy as he jumped up and ran to Miss Yeandle.

"Do you like this, Billy?" asked Miss Yeandle, holding up a bell. Billy grabbed a tambourine from the box and jumped up and down as he went back to his chair.

"Susie would you like to play one of these instruments?" said Miss Yeandle.

Susie only smiled, but did not move from her chair. Miss Wilson took Susie's hand and helped her to her feet. Slowly she walked to Miss Yeandle's side.

"Here is a triangle, Susie," said Miss Yeandle tinkling it with a metal rod. Susie's eyes danced as she took the triangle and ran back to her chair clutching it in her hand.

Some of the boys and girls played with sticks, others with tambourines and cymbals while Susie tinkled on the triangle. Cookies and rest period came, but Susie wished she could play the triangle forever.

"Time to go home," announced Miss Wilson. Again the children piled into the bus and car, while others walked along the street to their homes.

Soon all the children but Susie were home. Susie and Miss Wilson drove up her street slowly coming to a stop beside number 21. Mrs. Wong was waiting on the step. Susie jumped out and ran to her mother.

"I played the triangle," she called. Then remembering her friend, Miss Wilson, she waved good-bye. As the little car pulled away from the curb, Miss Wilson heard Susie call, "I'll see you tomorrow and I won't cry."

The first day of kindergarten was over. Susie had made a new friend.

—From Mission Study Supplement
1966-7

VICTORIA PRESBYTERIAL

(Continued from p. 10)

in Semple's Hall. But on May 30, 1891, the cornerstone of St. Paul's Church was laid by the Hon. John Robson.

Dr. MacRae's ministry in St. Paul's congregation extended over 20 years. During this time he was appointed the first Moderator of the newly formed Synod of British Columbia.

St. Paul's W. M. S. was organized May 13, 1925, with eleven present.

Chinese, Victoria

The Chinese Presbyterian Church began in 1893 as Victoria Presbyterian Gospel Hall, in a store in the 1400 block of Government Street, with Dr. Winchester as the minister.

Night school, Church services and open air Gospel meetings were conducted. After 18 years, the Church moved to a store on Cormorant Street and then to the upstairs in the then B.C. Electric Building at Pandora and Douglas Sts. While there, the Church became known as the Chinese Presbyterian Church.

After a stay of two years at the East Indian Church on Caledonia Street, the congregation, under the ministry of the Rev. M. F. Leung, moved in April, 1922 into their newly built building, which is the present church on North Park Street.

KOOTENAY PRESBYTERIAL

(Continued from p. 18)

their first presbyterial meeting, Kootenay Presbyterial having at that time 13 auxiliaries and 4 mission bands. The last meeting before Church Union was held in Grand Forks in February 1925. Following that crucial situation, Creston and Cranbrook auxiliaries, which remained "Continuing Presbyterians" sent the following resolution: "That as officers and members of the W.M.S. of the Presbyterian Church in Canada both individually and as auxiliaries, determine and continue to be members of the Continuing Presbyterian Church by whatever name it be known".

There was no presbyterial meeting held in 1926 but it was reorganized in 1927 at a meeting held in Cranbrook with 12 delegates present. In 1927 the Kootenay presbyterial was made up of four auxiliaries, 2 associate societies, one young women's group, 3 mission bands and 3 C.G.I.T. groups.

Splendid presbyterial meetings have been held for the past forty years with Trail, Creston, Cranbrook, and Kimberley taking turns as hosts. Nelson dropped out about ten years ago.

A Centennial Camp was held this year, August 18-19.

Women's Missionary Society, W.D.

Room 100 — 50 Wynford Drive, Don Mills, Ontario — 429-2840

Council Executive

President

Miss E. Luzetta McClelland,
79 Mason Blvd., Toronto 12. 483-1890.

Past President

Mrs. A. S. Curr,
15 Laurentia Cres.,
Downsview, Ont. 635-5263.

Vice-Presidents

Mrs. J. A. Newstead, 5 Nealon Ave.,
Toronto 6. 466-6347.

Mrs. Kenneth Philp, Apt. 1706, Rideau Towers,
47 Thorncliffe Park Dr., Toronto 17. 421-8662.

Mrs. A. Glenn Thompson, Stouffville.
Ont. 640-2241.

Mrs. G. R. Wallace, 79 Otter Cres.,
Toronto 12. 783-9579.

Secretary

Miss Olive G. Grant

Treasurer

Mrs. W. E. McCutcheon

Secretary for Afternoon Groups

Mrs. A. H. McKague, 3 Cortleigh Cres.,
Toronto 12. 487-0857.

Secretary for Evening Groups

Mrs. A. B. Lane, 31 DeVere Gdns.,
Toronto 12. 485-7890.

Secretary for Girls' Organizations

Mrs. James Holmes, 11 St. George Blvd.,
Weston, Ont. 241-2579.

Secretary for Children's Department

Mrs. J. R. Waldie, 152 Floyd Ave.,
Toronto 6. 461-5939.

Supply Secretary

Mrs. D. Whelan, Box 483, Beaverton, Ont.

Friendship and Service

Mrs. Harold Keefer, 13 Sutcliffe Blvd.,
Trenton, Ont. EXeter 2-5608.

Christian Literature Secretary

Mrs. J. M. Burnett, 30 Henderson Ave.,
Willowdale, Ont. 889-5121.

Life Membership Secretary

Mrs. W. H. Adamson

Chairmen of Committees

Editorial—Mrs. G. H. Peckover, RR #3, King, Ont.

National—Mrs. A. S. Curr.

Nominations—Mrs. A. S. Curr.

Overseas—Mrs. A. Glenn Thompson.

Organization—Mrs. G. H. Peckover.

Staff Policy—Mrs. G. H. Peckover.

W.M.S. Book Room—Mrs. A. H. McKague.

Members Without Portfolio

Miss Mary Hamilton, 227 Moore Ave.,
Toronto 17, Ont.

Mrs. J. D. McLeod, Apt. 701, 173 Cooper St.,
Ottawa 4, Ont.

Mrs. G. H. Peckover, RR #3, King, Ont.

Mrs. W. S. Reid, Apt. P.3, 120 Edinburgh Rd. S.,
Guelph, Ont.

Ex-officio members by virtue of office:

Executive Directors

National Missions—Miss Giollo Kelly, B.A.

Overseas Missions—Miss Mary E. Whale, B.A.

Organization—Miss Louise A. Reith, M.A.

Synodical Presidents

Secretaries of the General Board of Missions, Board of Evangelism and Social Action, and the Board of Christian Education.

1867 1967

Board of Trustees

Mrs. A. S. Curr (Chairman)
Mrs. I. G. Sinclair
Mrs. A. W. Pae
Miss Helen Horne
Mrs. A. R. McMurrich

National Secretary for Children's Work

Miss Mabel Booth

National Secretary for Teen-Age Work

Miss Helen Tetley, B.A., M.R.E., 429-0110.

Secretary for Adult Work

Miss May Nutt

PROGRAMME PACKETS 1967-68

THEME: "*Christ and the Faiths of Men*"

ADULTS—*Christ and the Faiths of Men*	$1.25
YOUTH AND ADULTS—*Deep Well*	2.00
JUNIOR HIGH—*Now—Would you Believe?*	2.00

THEME: "*Japan*"

ADULTS—*The Koreans in Japan*	1.50
CHILDREN—JUNIORS—*Long Night to Tokyo*	2.25
CHILDREN—PRIMARY—*Aiko and Her Cousin Kenicha*	2.25

(See previous issues of *The Glad Tidings* for more information on these packets.) Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order, and add 5c per book to cover postage and parcelling.

* * *

FILMSTRIPS available from Audio Visual Committee, 50 Wynford Dr., Don Mills, Ont. For youth and adults on the theme "Christ and the Faiths of Men":

THE WORLD BELIEVES a set of four coloured filmstrips with scripts and guides. Service charge—$1.00 each.

Judaism Today—32 frames. A brief look at the history, worship and religious holidays of the Jewish people for use with junior highs.

Islam Today—30 frames. The major aspects of Islam as it is expressed today are clearly present in this filmstrip for use with junior and senior highs and adults.

Buddhism Today—32 frames. Studies Buddhism's present day characteristics and expressions in south-eastern Asia. For use with junior and senior highs and adults.

Hinduism Today—40 frames. A general treatment of the Hindu faith showing its historical setting and its present expression in India.

For children on "Japan" theme:

In the Land of Fuji San. A colourful filmstrip of life as it is lived today in Japan. Service charge $1.50. Purchase price approx. $5.50.

Kimiko of Japan. To help boys and girls become acquainted with children in Japan through the eyes of an 11-year-old girl. Service charge $1.00.

The Glad Tidings

DECEMBER
1967
VOLUME XLIII

—Kofod

NEC TAMEN CONSUMEBATUR
WMS

Christmas 1967

TABLE OF CONTENTS

Christmas 1967—Cover picture .... *Helen C. Proudfoot* 1
Bessie MacMurchy Memorial Library .... *Pauline Brown, Reg.N., B.Sc.N.* 3
Friendship .... *Mrs. P. W. Murray* 6
A Centennial Christmas .... *J. Logan-Vencta* 7
Synodical Givings 8
Christmas in Balkhar .... *Margaret Kennedy* 9
Your Prayers are asked 12
Christmas Programme .... *Mrs. George Peckover* 13
A Family Reunion, Montreat 1967 .... *Louise A. Reith* 17
Christmas and The Outstretched Hand .... *Mabel F. McCutcheon* 19
Creative Contest for Teenagers, Announcing 21
National Staff News 22
1968 World Day of Prayer Announcement 23
Christmas at Cecilia Jeffrey .... *Mrs. Colin Wasacase* 24
From Nigeria and Biafra .... *Elsie M. Taylor* 27
Presbyterian Women in Bermuda, Greetings from 29
In Remembrance 30
The First Creche 31
Books 33
Sample, Income Tax Receipt form 38
Who Has Been Hiding the Book 39
Index, The Glad Tidings 45

THE GLAD TIDINGS

Member of Associated Church Press
Member of Canadian Church Press
Editor — Helen C. Proudfoot, B.A.

Published monthly by the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Subscription rates payable in advance: Individual mailings $1.00. Make all money orders and cheques payable at par to *The Glad Tidings.*

W.M.S. members should send their subscriptions through their Auxiliary *Glad Tidings Secretary* to the Presbyterial Secretary. Other individual subscribers may send their subscriptions addressed to The Editor, *The Glad Tidings,* Room 100—50 Wynford Drive, Don Mills, Ontario.

Non-Delivery — *The Glad Tidings* is mailed so that it may be in the hands of our subscribers at the first of each month. In case of non-delivery or change of address, please notify The Editor, Room 100—50 Wynford Drive, Don Mills, Ontario.

Yearly subscriptions run from January to December. Sample copies sent on request.

Printed by Maclean-Hunter's Commercial Printing Division.

Authorized as Second Class Matter by the Post Office Department at Ottawa, and for payment of postage in cash.

THE GLAD TIDINGS

VOL. XLIII TORONTO, DECEMBER, 1967 No. 11

COVER PICTURE

Christmas 1967

Three little girls looking at each other's gifts on Christmas morning! This kind of scene will take place this Christmas, as it did last Christmas and the one before that, in thousands of households in Nanaimo, Winnipeg, Brockville, Montreal, New Glasgow, and in almost every other community in Canada and the United States. If any of these children go to bed with stomach pains on Christmas night, they won't be the gnawing pains of hunger. If any of these children are unhappy and shed tears this Christmas, it won't be because they have discovered that their skin is not quite the right colour or that they belong to the wrong tribe or race.

The other pictures on our cover speak for themselves. The little Chinese child in crowded Kowloon knows only the life of a refugee. The Nigerian girl looking at her white doll seems to be thinking, "Dolly, what makes you so different from me?" The Indian brother and sister with missionary Beatrice Scott have travelled several miles on foot to be at the Bhil mission compound when surplus food is being distributed.

What can these children expect on Christmas morning? — H.C.P.

Special gifts given to Miss MacMurchy for use in the Graduate School in Indore totalled $1,144.15 at the time of her death. Correspondence with the Graduate School indicated that they would like to use this money to furnish the new library in memory of Miss MacMurchy. This has now been done and a number of friends and former students of the School have also made donations. Miss Brown's article with the accompanying pictures show the results.

Bessie MacMurchy Memorial Library

by PAULINE BROWN,
Reg.N., B.Sc.N.

At the Graduate School of Nursing, in Indore, India, a well-stocked library, adequately furnished, is a fitting memorial to the late Miss Bessie MacMurchy, Reg. N., M.Sc.N., who made such a large contribution to the field of nursing in India during her thirty-one years of service there under the Women's Missionary Society, W.D.

Bessie MacMurchy had many interests, but one of the greatest of these was books. She was never seen sitting idly. Either she was writing, fixing her stamps, cutting out articles (she was a notorious

collector of all sorts and shapes of things), or reading.

This love of reading carried over into all phases of her life, and many of her students became infected with her interest. She always tried to get the students interested in learning to use books and magazines, to look up information for themselves, and to go to books as one would go to a trusted friend to ask advice and gain wisdom.

While on her furloughs, Miss MacMurchy contacted many persons in the course of her deputation and study, and always on her return to India, she brought back many new textbooks, magazines, and other types of books to use in the Graduate School. Many of these were given to her by friends and acquaintances and many were sent to her by groups of nurses and others who knew that their gifts would be well used and appreciated.

As a result of Miss MacMurchy's interest and diligence, as well as that of others, the library of the Graduate School has grown and developed until it is one of the best of its type in Northern India. Many students from other institutions are directed to our School to use the library facilities.

Now that the School has moved into its new building, the library is in a room instead of lining the walls of a hall as it did in the former in-

The Graduate School of Nursing at Indore. This building was completed in 1966.

Miss Pauline Brown, Reg.N., B.Sc.N., teaching a class at the Graduate School.

stitution. New tables and chairs have been added as well as cupboards and stands and racks for periodicals.

With the fine gift which was given by the friends in Canada, new fans, as well as all the new furniture just mentioned, have been bought, and there will be a balance which can be used to replenish and add to the good stock of books. Bessie would have been happy to see her library!

This memorial is an on-going project, for a library is never really completed, is it? Just as there are always new editions and publications being offered on the market, so a library must continue to grow and expand, if it is to properly fulfill its purpose. Miss MacMurchy would have agreed wholeheartedly with this, and therefore we feel that the Bessie MacMurchy Memorial Library is a fitting memorial to her.

Miss MacMurchy was awarded the Master of Science of Nursing degree from the University of Western Ontario in 1963, in preparation for returning to her post as Director of Nursing at the Graduate School in Indore. The results of a medical examination, however, prevented her return. She died on June 16, 1963. The Bessie MacMurchy Memorial Fund set up by the Society that year enabled Miss Sushila Patras to come to Canada for study at the University of Western Ontario. Miss Patras received the Master of Science of Nursing degree in June 1967 and has returned to Indore where she is involved in administration at the Graduate School.

FRIENDSHIP

by MRS. P. W. MURRAY, President,
Montreal and Ottawa Synodical

Christianity is the religion of friendship, the friendship of God with man, and of men with one another, extending from those we know and love personally to those of different race and colour. In his life on earth, Jesus showed us what true friendship is, beginning with communion with God, and going out to others. Jesus was a friend of sinners. Remember how he talked with the woman of Samaria at the well, and how he went to dine in the home of Zaccheus! But Jesus had close friends, too. Remember how he often went to Bethany to the home of Mary and Martha and Lazarus, how he wept when he heard that Lazarus had died. Remember the disciple John whom Jesus loved! Being a Christian then implies that we love, for love is of God.

In adopting the name Friendship and Service for one department of the Society, each member is being reminded, "Be friends with people in the church, but also make friends with others who are not within the fellowship of the church." Make friends with other women because they are people for whom you have a concern, not with the sole purpose of making them members of the group to which you belong. The women in the Missionary Society are to go into the world, and there see how other women live outside our tightly knit little groups. Learn there that other women in other groups are serving mankind in their own way.

How much happier the whole world would be if we began to practise friendship in our relationship with others! If we could carry over from Christmas some of the "good will" we feel at this season! I am convinced that we can.

Friendship! Mysterious cement of the soul
Sweetener of life! and solder of society!

Moderator's Message

A Centennial Christmas

Canadians have been on a party all year. We are just beginning to realize what it all meant and how much benefit we have derived from our celebrations. Our government wanted us to become involved, emotionally and socially, so that when the last bell rings out 1967 we shall have become more aware of our maturity and more conscious of our responsibilities as a nation at the beginning of the second century of our confederation .

Other bells are ringing out their happy messages of good-will and peace, they too wish us to become involved as never before, for this Centennial Christmas has much more to say to us than we imagine or care to hear. What does Christmas stand for? What does it mean in the life and thought of this space age? What are some of the blessings it has brought to our unhappy and bewildered world? These are some of the questions people are asking today. As Christian witnesses we must give answer or the truth is not in us.

It would be wise for us to start, where all knowledge starts, with God. Christ was not merely a revealer of God as many suppose, He was A REVELATION of GOD. He did not say, I am come to tell people of the Father; but, *"He that hath seen me hath seen the Father"*. He made God known in a human, and hence in a way all could understand. This, of course, brought an entirely new view of man. He showed us that God and man need not be strangers, and that there is a racial solidarity, the nature which Christ took upon Himself being that which all men and women possess. The recognition of this truth kills the caste spirit wherever found.

We would be slow of heart and mind if we missed the new meaning and glory Christ's coming gives to life. On becoming one of us He gave to life a higher value and dignity. His earthly companions, those with whom He intimately identified Himself, in His estimation have been worth saving. It degrades and cheapens the spirit of Christmas to speak slightingly of other people. This spirit of brotherly love and good will is the dominant feature about this Centennial Christmas. And what a spiritual transformation would be wrought if at Christmastide the thought of man was turned from the contemplation of the birth of Christ in Bethlehem to the birth of His spirit in the soul. Christmas would then no longer be an event that comes and goes, but an abiding experience. This was the idea that drew from Charles Dickens the resolve: "I will possess Christmas in my heart, and try to keep it all the year".

This year has witnessed much suffering and sorrow. This world of ours is still the unhappy abode of cruelty mingled with indifference. How much do we care? And how far are we willing to go in the greatest enterprise that has challenged the Christian Church in many a century. We are afraid to become involved or knowing well the demands of inward renewal play it safe, so we think, by ignoring the possibility of encounter with the same forces that prevented our Master from doing His best work, *"because of their unbelief He did not many mighty works there"*. May this Centennial Christmas bring to us a warning that unless we take a greater interest in the world around us we may lose that missionary zeal so evident in the religion of Jesus. Christians should make out of life something very different from what others make of it, and that precisely because we have in some measure assumed with Christ the burdens of others.

May the joy and peace of that first Christmas be with you all.

—J. Logan-Vencta

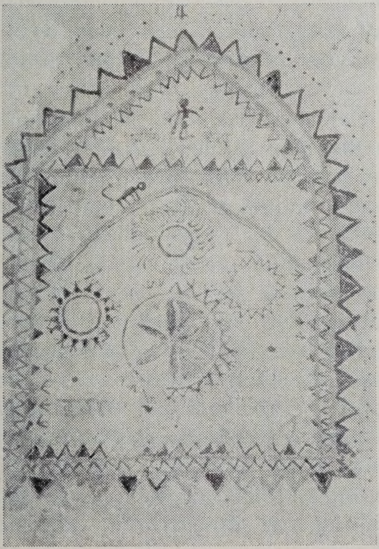
SYNODICAL GIVINGS

JANUARY - OCTOBER 1967

	Objective	*To date*
British Columbia	$ 22,900.00	$ 9,221.63
Alberta	19,850.00	9,276.48
Saskatchewan	15,300.00	6,057.61
Manitoba and Northwestern Ontario	20,600.00	8,874.13
Hamilton and London	160,000.00	79,691.66
Toronto and Kingston	178,700.00	78,285.00
Montreal and Ottawa	76,600.00	33,114.31
		$224,520.82
INDIVIDUAL GIFTS		$ 11,121.63

Christmas in BALKHAR

by MARGARET KENNEDY



It was December 20 and Kali's first year at school. Tonight was the Christmas concert and party and everything was so exciting and new. Kali had known what Christmas meant living in the village with her parents because they put on clean clothes and had a service in the courtyard instead of going out to the fields. Then perhaps two days later, there would be a big feast when the Christians from the villages around would come. Sometimes a group from far-away Barwani would be there. This might include the white missionaries. But in boarding school in Mandleshwar, Christmas took on a new excitement altogether with practices for singing, decorations in the classroom, and now the concert and the party. She had heard from the eight year olds that each child got a gift from a Christmas tree.

The wonderful evening really happened and it was hard to go to sleep afterwards, especially with the thought of going home to Balkhar tomorrow where she would be with her two younger brothers and baby sister. She knew she would give the little doll she got from the tree to her sister — she had never had one before that had moving arms and legs.

The next day came and everyone was busy rolling up his or her blanket with extra clothes inside along with any special treasures, and the neat bundles went dancing along to the bus stand on top of many little heads. Kali's uncle had come with the fare money from the various parents so that all were able to sit on the bus together to go the 25 miles. Once over the Narbadda on the Khalghat bridge, everyone got so excited, as Nimrani was not far now. It was Wednesday, bazaar day. Would the village people be there to meet the bus? Sure enough, as Kali and the older brother got off the bus, there were her mother and father, as excited as the children, to welcome them back. It seemed no distance to walk the two and one-half miles to Balkhar where there was tumultuous greeting by brothers and baby sister. Why, she was walking now!

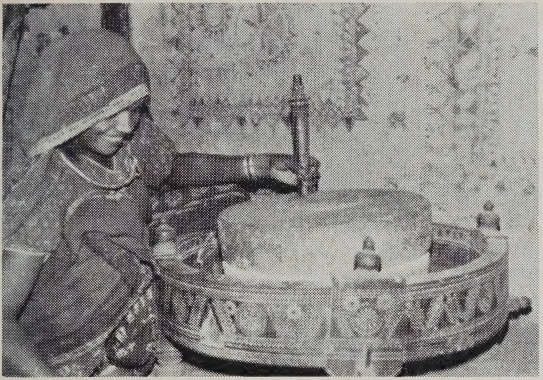
There was a little pile of mixed-up mud on the verandah. "What is this for?" asked Kali. "That's to make a picture," her mother replied and explained that next day the Barwani lady missionary was coming along with the Bible women and everyone would help to make the picture. When the jeep arrived next morning, Kali began to understand how the mud would be used. At other festivals down in the village, Kali had seen how the daughters of the big farmers made lovely colourful designs on their walls and floors — and now they would do this for Christmas!

A smooth part of the wall was chosen and mud was shaped on it to make a frame. A lamp was shaped to sit in each corner of the square and Kali took the coloured powder and brightened up the flame coming out of the lamps. Then there were vines which she helped to make green with another powder and right in the middle of the square with a separate frame around it, she helped place a picture of the baby Jesus who was born in the cowshed. What else would make it look pretty? Oh, yes, some white doves over that frame—after the mud dried, they would look whiter.

"Now you will have to come and help other Christian families in the village to decorate like this," said Martha, one of the Bible women, to Kali.

Soon many walls had been decorated, and Kali felt so happy and a bit important as she advised what should be done, how to sprinkle the colour on the raised-up mud. Many pictures of the baby Jesus (old Christmas cards) were left over and these were stuck around the doorways of the homes which added to the festive look.

Kali was glad that the lady missionary was going to stay in Balkhar for this Christmas so that the rooms adjoining her small home would not be empty. People came around much more — on Christmas Eve a big group of young people came with their harmonium and drums and the singing filled the small house with much sound for hours. There was not much time for sleep as all the mothers spent that night cooking the special sweetmeats for the next day, then children and young people came out



Note the elaborately patterned receptacle in which this Bhil woman is grinding grain. The wall beside her is decorated with pictures, made by herself and other members of her family. A similar drawing is shown at the beginning of this article.

of their homes about 5 a.m. shivering in shawls, to start their carol singing. Would the group come as far as Kali's house, which is about ten minutes walk from the Christians' courtyard? Yes, they came, singing and shouting, "May you be blessed on this Festive Day." The missionary invited them all into the comparative warmth of the small house and soon there was the crunching of sweets, peanuts and sev (like highly spiced macaroni). After some more singing, everyone went to their homes to get ready for the worship service which would be held as soon as the sunshine warmed up the courtyard in the village.

After that good start, it was a grand day. All the children who went to school, stood looking so shining and clean to sing their special songs while their parents forgot how tired they were from all their hard day-labour. Children who had not had a chance to go to school looked with a little awe at such a display of knowledge.

"Some of you must come with me to the service in Jalkhan. You can help with the singing," said Dan, the evangelist, who had led in the worship. Kali could not go as she had to help her mother, but her brother went singing with the others in the mission jeep. Her brother told her later how there had been enough little shirts for all the tiny children in Jalkhan just as there had been in Balkhar, and he had helped to divide the sweets and sev for all the other children there.

By late afternoon, the food was ready in Kali's home—curried meat, rice, special breads, bananas. Kali did get meat sometimes at school, but they did not have it very often as a family, and rice was expensive and special too. It had been decided to have the community Christmas feast in two days' time when they would have meat again, so this was surely a happy time.

Her brother was in Fourth class at school, so in the evening he was able to read from his small Gospel and they all remembered again how Jesus had come and now they could talk to Him and not take gifts to lay before the stone image. Dan Master had told them that morning how Jesus had come so that they would know they would never need to feel alone or afraid again, and how He could really help them to live more like He did. Kali sat hugging her knees, being careful to keep her new pink flowered skirt spread out around her. She thought how lovely it was that she knew about this baby Jesus, and that somehow He loved her too. She said a big Thank You in her heart to Him — it had been such a happy day.

Your Prayers are asked

—for all groups of children, youth and adults across the Church in Canada, that, as the year draws to a close, and Christmas is celebrated, all members may be increasingly conscious of the urgency of proclaiming the Good News.

—for all leaders and officers that they may evaluate their year's work with care and plan wisely for the year ahead.

—for Miss Betty Lam as she begins her ministry within the Chinese community in Montreal, that she might be upheld as she adjusts to a new life in a new country; for Miss Lam's family in Hong Kong as they have given her as a Christian missionary to the Chinese in Canada.

—in praise to Almighty God for the many evidences of His Spirit at work in the Chinese community in Victoria; pray also for the Rev. Edward Ling and Mrs. Ling, and for Miss Catherine Watson, as they give leadership in this work.

—for peace between and among the people of Nigeria and Biafra.

—for peace among all the peoples of the world where there is tension caused by poverty, by racial difference, by lust for power.

—pray for the missionaries of our Church abroad.

NEWS IN BRIEF

"Promotion within the bounds . . ."

As we stress the importance of young women's work in our various areas, it is good to hear that an evening auxiliary recently awarded life memberships to four youth leaders, all members of the Young Women's W.M.S. group, Ephraim Scott Church, Montreal. Mrs. Douglas Allan, Presbyterial Girls' Work Secretary; Mrs. Neville Newby, C.G.I.T. Leader; Miss Marjorie Milne, Explorer Leader; and Mrs. K. D. O'Sullivan, C.O.C. leader.

CHRISTMAS PROGRAMME

by MRS. GEORGE PECKOVER

This programme, making use of an Advent Wreath, tells how God prepared the world for the coming of His Son. It consists of readings, meditations and carols and uses candles to symbolize four areas of God's preparation:

Preparation for the Meeting

Make an Advent Wreath. You could use a wire coat hanger stretching it into a circle. Cover the wire with evergreens, green tissue paper, bunches of plastic to resemble a wreath. At even intervals in the wreath place 4 red or white candles in low holders. In centre of wreath place one taller white candle. The shorter candles should be lit from this central one either by removing from their holders and touching the flame of the central candle or by lighting a match from it and using it to light each of the other candles as needed.

The programme uses one leader and four readers. If it is more convenient for your members, suggest that they remain seated to sing the carols.

AT THE MEETING

A World Prepares

Leader

Christmas is only a few weeks away. All of us are busy with plans for its celebration. Some of us are busy with Christmas card lists, shopping, baking, decorating and many other preparations to make the great day a happy one.

As we plan for this Christmas celebration, it is well for us to think of the ways in which God planned for the first Christmas. Never in the history of the world was the time more ideal for the arrival of God's son. The world was ready for His arrival and for the spread of the good news to its uttermost parts.

The four weeks prior to Christmas are known in the church as Advent. During the season of Advent, we make ourselves ready spiritually for Christmas. Some people use an Advent Wreath to show this preparation in a symbolic fashion. Today we are going to use an Advent Wreath to show some ways in which God made the world ready for the coming of His Son. The candle in the centre stands for the love of God. As I light this candle, let us think of God's love (lights centre candle).

> God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. (John 3:16)

There is a story that a young girl in India found a scrap of paper on the road one day. Picking it up she read "God so loved the world that he gave. . . ." That was all — the rest was torn away. She started asking questions right away to find out more about this God. When she was told that this is the Christian's God she asked where she could go to hear more about him. When they asked her why she wanted to hear more, she said: "This is the first time that I have ever heard about a God who **gives** anything. Any God I have ever known takes from people."

Read: 1 John 4: 7-16

Hymn: 463, 399 vs. 1, 2 and 4; or 166

First Reader

From the candle of God's love, I light the first Advent candle which stands for "Peace". For the first time in history, the part of the world with which we are concerned was at peace and enjoyed a long period of peace. The armies of Rome had conquered all of the then known world and had made it into one federation. The conquered peoples were not content but they were one. Soldiers of Rome occupied these countries and kept them in line. Before this the world was divided into many small, jealous, suspicious nations, each looking for opportunities to attack one another. Add to this hazard of war and attack at any time, the presence of bands of thieves looking for any opportunity to loot travellers and you see that travel was unsafe and that most people chose to stay at home. Pirates sailed the seas too making travel by ship a risky venture. Roman rule overcame all of this and there was peace in the world from Britain to the Nile, from the Atlantic to the Caspian Sea. The administration which brought this peace cost money and one means which Rome used to raise this money was taxation.

Read: Luke 2: 1-14

Carol: 171

Second Reader

From the candle of God's love, I light the second Advent candle which stands for "Roman Roads". As the Roman armies conquered nations, workmen were set to building roads to link the conquered country with Rome. By means of these roads, soldiers could reach any part of the Roman empire quickly to quell any revolt. Thanks to Roman peace and Roman roads the disciples and Paul were able to travel far and wide to tell the good news of the Messiah. One hundred years earlier this would have been impossible.

Not all roads of that day were the well built Roman roads. Just as we have fine multi-lane highways and winding country roads, so there were different types of roads in Palestine too. Many roads were just tracks through the countryside made by the tramping of the feet of men and animals. If a shrub or a rock was in the way, the track made a detour around it. No one dreamed of doing anything to make travel on it any easier, but if a king or any important dignitary planned a journey, this was different. A few days before the journey men were sent ahead to clear away any obstacles and to level any rough spots so that the important traveller could move with ease. Immediately before the arrival of this dignitary, forerunners went ahead and cleared all the travellers from the road so that no one would be in the way.

John the Baptist was described as the forerunner of the Messiah who would prepare the road for him and announce his arrival.

Read: Luke 1: 76 - 79
and
John 1: 29 - 34

Carol — 165

Third Reader

From the candle of God's love, I light the third Advent candle which stands for "Language". The disciples and early missionaries could not have told the gospel story beyond the borders of Palestine unless there was a common language. The mother tongue of Jews in Palestine was Aramaic. The mother tongue of the common people in Rome was Latin. But more and more people were bilingual and were able to speak Greek as well. Greek was the language of literature, education and culture. Greek was the language of commerce and trade. So we find that Paul could speak to groups of people all about the Roman Empire as they could speak and understand Greek. So by means of a common tongue, God made the world ready for the coming of His son.

Read: John 1: 1 - 14

Carol — 179.

Fourth Reader

From the candle of God's love, I light the fourth Advent candle which stands for "Expectation". Historians have told us of the moral degradation of the Roman world of the days before Christ was born. It has been said that man had sunk to a level of morals lower than at any time before or since. Man was at a low level spiritually too. The gods of the people meant little or nothing to them. They were a discouraged and helpless people. Some who thought deeply felt that there must be something better for man than this. They searched for a life with more meaning. Some learned of the God of the Jews and of their beliefs. Here they found a more satisfactory way of life. Some embraced Judaism in its entirety. Some studied and followed its teaching but did not become Jews. We hear these people referred to as "devout men and women".

The Jews had been looking for the Messiah for many years. Anticipation of his coming was increasing. It had been almost 500 years since God had sent a prophet to his people. Surely this meant that the next prophet would be the Messiah and that he would come soon.

So we find a feeling of expectation throughout the world. The Jews were looking for the coming of the Messiah; the "devout men and women" were looking for God to reveal Himself in some way; thinking men around the world were looking for a light to lighten the darkness of their despair. Perhaps the Wise Men belonged to this latter group.

Read Matt. 2: 1 - 12

Carol — 164

Leader

By means of these candles and these readings, we have tried to show you several ways in which God made the world ready for the first Christmas. Without this preparation the Christian faith might never have reached beyond the borders of Galilee. The great nations of the world, Roman, Greek and Jewish, played their parts in this preparation.

Universal peace, Universal roads, Universal language and Universal expectation, all made the world ready for the coming of the Messiah.

Throughout our meditation we have seen how God worked and used the events of the time for His good purposes. Today He is still working to fulfill His purpose. As Christmas approaches let us ask God to help us be aware of what He is doing in our time.

* * *

A FAMILY REUNION

Montreat 1967

by LOUISE A. REITH

In the summer of 1964 I had the privilege of attending the meetings of the World Alliance of Presbyterian and Reformed Churches in Frankfurt, Germany. I have been able to share those meetings with members of the Women's Missionary Society at meetings and through the pages of this magazine.

In the summer of 1967 I have had the opportunity of meeting again some of the representatives from the North American Area of the Alliance who were in Frankfurt in 1964. This opportunity was offered because of the generous hospitality of the women of the Presbyterian Church in the United States.

Each summer the women of the Presbyterian Church in the U.S. hold a conference at their beautiful Conference Centre at Montreat, North Carolina. At the 1967 Conference Dr. Wilhelmina Timmermans of the Netherlands, Chairman of the Women's Department of the World Alliance of Reformed and Presbyterian Churches, was a special guest and the U.S. Presbyterian Women invited a representative from each of the member churches of the Reformed and Presbyterian Family in the North American area to be special guests also. So it was I shared from July 5 to 12 in the Women's Conference at Montreat.

The other ten special guests came from the various parts of the North American Area — Guyana, Trinidad, Jamaica, the U.S. and Canada. We shall not soon forget the kind and generous hospitality of the Southern Presbyterian women. It was a refreshing and stimulating experience to share with over 700 women in Bible study, discussion of problems in their women's groups (which sounded only too familiar) and in the varied programmes, both informative and social, which filled the days.

The overall theme of "Reconciliation" was stressed throughout. In the four mornings of Bible study, thought and discussion centred on —Personal Reconciliation, Reconciliation in the Family, in the Congregation, in the Community and in the World. These daily themes begun in Bible study groups carried over into other discussion groups, platform presentations, films, and drama throughout the mornings and evenings. Afternoons offered synodical and presbyterial officers an opportunity to meet together and plan for the future.

Chief among the happy memories of Montreat will be the joy of meeting with so many concerned Christian women seeking to know how to be better Christians and more effective witnesses for Christ; the warm friendship of fellow-Christians as one lived and worked for a brief time with them and knowing of their genuine interest and concern. In these days of so much negative thinking it is encouraging to share in positive constructive thinking and to be aware that women like those in Montreat exist and are meeting in lands around the world. Dr. Timmermans brought this fact very vividly to our attention as she told of her meetings with Reformed and Presbyterian women in many parts of the world, east and west.

Dr. Timmermans was in Canada for the meetings of the Executive of the World Alliance of Presbyterian and Reformed Churches at the end of July. She came to Canada a few days before the meetings began in Toronto and those members of Council Executive who were in the city had an opportunity of meeting and talking with Dr. Timmermans at an informal Tea, which was held at Ewart College. We were happy at that time to have with us representatives of the Board of Women's Work of the United Church of Canada, Lady MacDermott of Ireland, a former Chairman of the Women's Department of the World Alliance and Mrs. Dean Johnston and Mrs. Harold Jackson, who were in Frankfurt in 1964. Dr. Timmermans was able to have a brief visit to Montreal and Expo. In Montreal some of our Presbyterian women extended kind and generous hospitality which enabled her to enjoy her visit there. Such visits from the Chairman of the Women's Department of the World Alliance, though brief, remind us that we belong to a very large family around the world and that in all of the many areas women with the same concerns are endeavouring to share in Christ's mission in the world.

CHRISTMAS GREETING!

"May you have
The Gladness of Christmas,
Which is hope;
The spirit of Christmas
Which is peace;
The heart of Christmas
Which is God's love!"
(Author Unknown)

Christmas and The Outstretched Hand

Christmas is a time when we are surrounded by outstretched hands —hands to get and hands to give. Perhaps it is also a time when we should do some serious thinking about these outstretched hands.

Did you ever think of God's outstretched hand? Almighty God, the Creator of the universe, stretching out His hand to lost mankind. No other religion sees God seeking man. Only the true God, desiring fellowship with his lost creature, stretches out His hand to him in love. He warms him, feeds him, clothes him, gives him all he has or hopes to be and by His Holy Spirit draws him to Himself. God is always giving and His heart of love causes Him to give to a man a way back to Himself. In John 3:16 we read of the greatest gift, His gift of a Saviour, whose birth we are soon to celebrate. Yes, God gave, and at what a cost!

Another outstretched hand we cannot forget if we would really keep Christmas is that of Christ on the cross, for God's gift meant the sacrifice of His son Jesus on Calvary. We remember a hand torn by nails, a hand that had done no wrong, outstretched on our behalf and not for our sins only but for the whole world. At Christmas we should ask ourselves, "Have I ever really accepted God's gift from His outstretched hand — eternal life through Jesus Christ? Have I knelt at the foot of the cross?"

The coming of Christ into our lives makes a change and we can never be really the same. We can see with His eyes so many other outstretched hands. We know that at Christmas we see many hands reaching out in human need. Why do we so often remain blind to these during most of the year? There are hungry hands in this world of ours — grasping, clawing for food for stomachs that gnaw with pain (think of all the chocolates and goodies that will be consumed this Christmas while little children on cold nights will scrape the inside of garbage pails). There are cold hands who know no shelter, no warm clothing. There are hot hands — hot with fever, illness, disease and suffering. There are dying hands—men, women and children dying without ever having heard the name of Jesus, or having heard (as is often true in our Canada), feel that God's love has no real meaning for them.

Just as the high priest raised his hands to God, our hands can be outstretched in prayer. We might pray that through His word, God will show us what to do and give us the strength to do it. Are we giving ourselves in prayer for a world that needs Christ and for the workers we have sent into the task of presenting Him as a loving Saviour, the only Saviour?

Our hands should be outstretched in giving, but first we must give ourselves, a complete yielding to Christ and His power. All our time, our ability, our money belongs to Him. What of our gifts? When God stretched out His hand to us, He didn't give us left-overs. It cost Christ everything to die on the cross. What is our love to God, to Christ, costing us? We don't need to look at those outside the church and say, "Isn't it awful!" Let's look at ourselves. What do we really know about the love of God? Is it flowing through us at this Christmas time? Does it encircle the world? Prayer is costly. Loving gifts also cost, but, without sacrifice, they are of little use.

Let this Christmas be for us the Christmas of the Outstretched Hand. Let our hands, if they have never done so, reach out for God's gift of salvation through Jesus. Let us reach out our hands to those who know nothing of the Christ of the cross, the Christ who came to save the world. Let it be like the children's chorus "Reach your arms around the world, all around the world and win them in His name." Christ has no hands but ours. May it be our great privilege and blessing to have our outstretched hands used by our Saviour, not only at this Christmas time, but may Christmas be for always with each one of us.

—Mabel F. McCutcheon, Treasurer

Announcing
CREATIVE CONTEST
for teenagers

Two Categories

A. For ages 12-14 **B. For ages 15-17**

YOU CHOOSE YOUR TOPIC

Choose a topic or concern on which you wish to express yourself. Use any creative writing media such as a short story, drama, poetry, essay — real or imagined. Be serious or humourous. Be creative.

Prizes in each category

First Prize $15.00 **Second Prize $10.00**

Honourable Mentions

Rules:

- Write your name, address, date and year of birth and congregation on top of each page.
- Type or write on one side of the page only. Be legible.
- Entries may be up to 1500 words.
- All entries must be postmarked by February 28th, 1968.

PRIZE-WINNING ENTRIES WILL BE PUBLISHED

NATIONAL STAFF NEWS

Miss Betty Lam

It is with great pleasure that the National Department has welcomed to its staff Miss Betty Yan Ling Lam. Miss Lam was born into a Christian family in Hong Kong, the eldest of a family of five. She is a graduate of the Pooi To Middle School and the Grantham Teacher's Training College, and taught primary children in the Kei Shing (Christian) School for seven years prior to leaving Hong Kong in late September. Miss Lam has been active in Christian youth work and as a Church School teacher for a number of years, and has studied at the China Bible Seminary in Hong Kong. She has accepted her new appointment as the call of God to work among her own people here in Canada.

Miss Lam spent some days in Vancouver and Toronto, upon her arrival in Canada, becoming acquainted with our work among the Chinese people in these areas. Her appointment is to the Chinese work in Montreal, where she will replace Mrs. G. P. Louie, who retired some months ago following many years of faithful service on our National staff. We commend Miss Lam to the prayerful support of our membership as she undertakes her Christian service in our midst.

Two members of the National staff undertook study furloughs in the month of September. Miss Sheila Stephens, who has served as presbytery deaconess in the Presbytery of Hamilton for the past five years, is enrolled in a course in Supervised Pastoral Education at McMaster University. Miss Lillian Reay, who has been serving in East Toronto Presbytery for the past year, largely in work with senior citizens, is studying at the San Francisco Theological Seminary in San Anselmo, California.

Following five years of effective work as presbytery deaconess in the Presbytery of Brandon, Miss Mary-Lou Funston has been transferred to the Presbytery of Westminster, where she took up her new duties on September 1.

It was with regret that the resignation of Miss Dorothy Lukes was accepted as of June 30 last. Miss Lukes served as a member of the National staff for nine years, the greater portion of that time as port receptionist in Montreal where her cheerful welcome greeted thousands of newcomers to our nation. Following her study furlough in late 1965 and early 1966, Miss Lukes requested a year's leave of absence to continue her course in Social Work at McGill University. She has now resigned because of her wish to continue her social work studies. We would express our appreciation to Miss Lukes for her many years of service and wish her well in her studies and in whatever area of service she decides to pursue upon completion of her course.

* * *

Because of a stall in Bethlehem
Where a Prince of Peace was laid,
I try to fashion a childlike heart,
For the difference He has made
Because of a shop in Nazareth
Where a Kingly craftsman wrought,
I try to follow my simple tasks
With reverence, care and thought.

Because of a cross on Calvary
Where hung the crucified one,
I try to shoulder my load of grief
And bear it till set of sun.
Oh life would be but a fruitless quest,
And hope but a lamp grown dim,
And the fairest joys would bloom in
vain
If it were not for the sake of Him!
(Selected)

* * *

1968 WORLD DAY OF PRAYER

Friday, March 1

World Theme: *"Bear one another's burdens."*
(Galatians 6:2)

Service prepared by Mrs. Rathie Selvaratnam, Ceylon, Chairman of the Asian Church Women's Conference.

(Prices of materials will be listed in the January issue of the *Glad Tidings.*)

CHRISTMAS

Christmas starts early at Cecilia Jeffrey Residence. About the first week in December we find a room and set up shop. Soon it looks like Santa's workshop.

Up until last year many gifts and toys were sent to us in bales from W.M.S. groups, and only a few were bought here. Sometimes, however, there was such a variety in the quality of the gifts, such as dolls, that it was very difficult to make sure that every child was treated equally and that little Virginia was as happy with her little rag doll as Jessie was with her blue-eyed eighteen-inch doll dressed in red velvet with white fur trim. Now we do all the buying here for our 125 children.

Christmas has been in the back of our minds most of the year, and whenever toys or children's clothing went on sale in Winnipeg, someone from the Residence was there to pick up bargains. Twice during the summer we visited wholesale stores in Winnipeg and came home with the trunk of the station wagon fairly bulging. Following Christmas last year we bought several packages of wrapping paper, string and Christmas seals at half price. So, by the time other people were beginning to think about starting their Christmas shopping for their families, we had several dozen bags and boxes of varied sizes and shapes stored away.

When the workshop is decided upon, tables are set up, and one day or night, when the children are in school or safely in their beds, all these mysterious packages are moved into the workshop and the sorting begins.

A list of the children's names is brought out, and, starting with the youngest girl, we select and wrap a doll for Mary, a model plane for Johnnie, a hair brush for Diane, crayons or a colouring book for Dennis — until there is something ready for every boy and girl. These gifts will be given to the children at the Christmas party and concert held the week before Christmas.

by MRS. COLIN WASACASE, Matron,
Cecilia Jeffrey Residence

AT CECILIA JEFFREY

Last year and again this year, families from all of the Presbyterian Churches in Winnipeg opened their homes to the Indian boys and girls who would not be able to go to their own homes for the Christmas holidays. This means we can give the children better gifts at the Christmas party than we could if we had to have something for them on Christmas Day as well.

Even though we have been very secretive about the workshop, the children sense what is going on and they like to find out where it is. Like all children, they find excuses to go by the door or amuse themselves in that area of the residence. "Have you wrapped my gift yet?" they ask.

Each class in the Sunday School takes part in the concert programme, and practising starts early in November. Any of the children who wish are given a chance to appear on the programme. The high school boys who are former Cecilia Jeffrey students have put on a skit for the past three years. The preparations for the concert keep everyone in a state of excitement.

Santa Claus has to be phoned by the first of December too so he can be sure to be at the concert.

One day the men go out in search of suitable Christmas trees, for we must have a big one for the Chapel and one in each of the dormitories and recreation rooms. The seniors, along with a few staff members, decorate the tree in the chapel, and the children trim the trees in the dormitories and recreation rooms. General excitement runs through the residence by now and seems to mount with each passing day.

The Christmas party and concert is a big event and starts off with a Christmas dinner of turkey with all the trimmings, as well as ice cream, chocolate milk and soft drinks. The dining room is gaily decorated by the staff and individual baskets of candy and nuts, made up by the staff, are put at each place on the table.

At four o'clock in the afternoon of the big day the children arrive home from school and it is almost impossible to keep them out of the dining room. Excitement is at a high pitch. At last the dinner bell rings, and the look on the children's faces is something one cannot describe. No matter how tired we feel, that moment makes it all worthwhile. Supper is a happy affair with the staff waiting on tables and doing the cleaning up afterwards.

At the appointed hour the concert begins. The children find it hard to sit still for they know that Santa has yet to come. The staff relax and enjoy the concert, listening to the little ones sing "Away in a Manger" and telling us "What Christmas Means to Us", "That Christ was Born at Christmas Time", and the Christmas Story itself. One wishes that the feeling of Christmas would last all year.

The final item on the programme completed, the children cease squirming, look towards the doorway, eyes shining, for the bells of Santa's sleigh are heard outside, and the little old gentleman appears. Some of the children have never seen Santa before and it is a great thrill for them when Santa starts calling out their names. The hardest thing for six-year-old Johnnie to do is sit still. At last his name is called and he runs up to receive his gift. It is a bright red plastic fire engine. Then Santa says goodbye until next year and 125 tired, happy children go off to bed, knowing that people care about them and that, because Christ came into the world as a little child, love prevails.

Note: Correction in 1966 Annual Report

We regret that in the 1966 Annual Report some officers in the Moose Jaw Presbyterial were printed incorrectly. Please insert the following over those listed in the Report Book:

Corresponding and Recording Secretary —
Mrs. G. H. Turner, 522 Elgin Street, Weyburn

Secretary for:
Afternoon Groups — Mrs. G. L. Porter, 219 5th Ave. N.E., Swift Current
Evening Groups — Mrs. C. W. Logan, 1034 Henleaze Ave., Moose Jaw

From Nigeria and Biafra

By ELSIE M. TAYLOR

To those people who are wondering what is happening in Nigeria and what it is all about the following will be of interest. It is unfortunate that this disturbance has occurred in a country which seemed to have accepted independence from Britain fairly well, and was also a model for the rest of Africa.

Well, what is it all about? This is a hard question to answer; there are many factors involved and I am not an authority on the issue. This much can be said to give some of the aspects of the situation.

1. For a long time the more powerful northern area, which is predominantly Moslem, has dominated the southern area which is better educated, and also predominantly Christian.

2. The eastern area, now known as Biafra, or the rebel area, is a wealthy region and the revenue from its industries goes to Lagos, the Federal capital situated in the west. The Biafrans do not think that a fair share of the revenue returns to the area; thus their development programmes are being hampered.

3. There is not enough work in the eastern region for the inhabitants of this well populated area, so many have sought employment in the north and the west. As they are better educated and more skilled they have not had any difficulty in finding employment. The northerners now feel that the Ibos of the east are keeping them out of these jobs.

These are not by any means all the issues at stake and it is perhaps an over-simplification of the state of affairs.

The Biafrans are solidly behind their leader, Lieut.-Col Odumegwa Ojukwu, who has been able to hold his people together against great odds — thousands of Ibos were massacred in the north which means very few families have not been affected, and there are thousands of refugees living in the area who experienced or witnessed the brutalities of the northerners who will not be happy till all the Ibos have been destroyed. Lieut.-Col. Ojukwu has handled the affair in a calm, statesmanlike way, and the hope is that his point of view will eventually get a fair hearing, and a solution will be found which will bring peace to the country and enable all to live in some sort of harmony.

* With regard to our W.M.S. Missionaries, Dorothy Bulmer is still there, helping out where she can and keeping up the morale of the people. So long as they see some expatriates around they feel more secure! Agnes Gollan returned to Canada on Thanksgiving weekend, as her furlough was overdue. I am

hoping to be able to return to my work by the end of the year.

Of the G.B.M. staff Ron McGraw returned to Calabar at the end of September by way of the Camerouns, as all other borders are closed. David Craig* and Mr. and Mrs. Russell Hall are in Lagos. The wives will return to Biafra as soon as it is safe for them to do so. Marjorie Ross and the children are back in Canada and Murray is still in the Western Region; his future movements are uncertain.

Excerpts from letter written by Miss Dorothy Bulmer on Aug. 25, 1967:

"Agnes and I are fine as well as David Craig, and of course our Biafran friends believe we are safer here than anywhere.

"Last week I accompanied one of my friends, a Scottish nurse to an Infant Clinic, held in a rather isolated area — 300 mothers showed up with their cards to have their babies weighed and checked up! To most of them, weighing the baby was an exciting experience, even if the baby didn't always register as much happiness as the mother. Some of the women there told the Evangelist that they feel very safe when they see us still around. When women, children and others left in the 2 evacuations, many village people thought that the Hausas were just around the next bend in the road. At the beginning of the war, one Ohafia woman saw a man on her farm and thought that he couldn't speak Ibo. In her panic she shouted that it was a Hausa, and then things began to happen really fast. Even the big log war drum at Abiriba (11 miles away) sounded out the news; women shut themselves into their houses, and the bush for miles around was combed by armed villagers. It's amazing the number of guns that appear in the most remote of villages. At night I sometimes hear the tanks, etc. thundering by our place. (They are really carried on top of lorries.) For the majority of Biafrans this is a war against the Hausas who committed terrible atrocities against their people last year. The outside world doesn't really know the extent and depth of this fear of domination. Close family ties and other reasons emphasize their united front . . .

". . . Cannot the Church speak up somehow, somewhere for an end to these hostilities. We don't want the Church to speak out about who is right and who is wrong, but to cry out for some sort of mediation. I don't know all the 'ins and outs' and consequences but I do believe that prayer is important to reinforce ourselves for whatever may come. Biafrans believe that God is on their side and therefore they can do nothing but win. They stress this over and over again — clergy and laymen. Somewhere along the way we Christians have not brought out the ever-presence of God, no matter what happens to us. He really never fails us, but we often let Him down.

---

*When the federal troops took Calabar, the Rev. David Craig was mistaken for a mercenary. He almost lost his life but when properly identified was sent to Lagos.

"We know that you are praying for peace, and for a real peace in the hearts of men in this topsy-turvy world of ours. Agnes will likely be home in late September . . . I'll stay on until November or December. We both feel it is important just to be here and there is no danger. Many of us have had no mail, newspapers, bills? etc. from overseas, since May . . . "

Greetings from Presbyterian Women in Bermuda

"Greetings to all readers of *The Glad Tidings* from Presbyterian Women in St. Andrew's Church, Bermuda (West Toronto Presbytery).

"Our opening meeting on October 2 had a record attendance, 46 in all, with a few guests, at a pot luck supper, followed by a Candlelight Installation Service of Officers, led by the minister, the Rev. Dr. Frank S. Morley. This set the theme for the evening — 'Service, Kindness and Dedication to Others' . . . The year's programme was announced and our part in the W.M.S. explained, especially to new members.

"We will have studies on Japan, Nigeria and the Canadian Indians this year. The free-will offerings amounted to $33.25 in addition to which ladies brought in their mission 'Candle envelopes' and received mission 'Wampum' bags in return for this year's 'self-denials'. These 'Wampum' bags introduced the special programme for the evening—the filmstrip 'Two Strangers', a study on Canadians and their problems today. A lively discussion followed plus interesting comments by a former librarian on a reservation. This morning our local newspaper pictures four Red Indians from Canada and the U.S.A. as they gracefully run and work in the high girders on a new bank construction.

"Our meeting closed with special prayers for the missionaries in war-torn Nigeria, brought even closer to us by the T.V. showing of the four-hour film on Africa Sunday evening."

HAVE YOU RENEWED YOUR SUBSCRIPTION?

In Remembrance

Name	**Church**	**Presbyterial**
Mrs. Jonathan Neilson	Boston	Brampton
Mrs. Robert Murphy	St. Andrew's & St. James, Cardinal	Brockville
Mrs. Irvine McVittie	St. Andrew's, Southampton	Bruce & Owen Sound
Mrs. W. F. (Alice) Clelland	Grace, Calgary	Calgary
Mrs. David (Isa) Cumming	Grace, Calgary	Calgary
Mrs. J. W. (Caroline) Fahrner	Grace, Calgary	Calgary
Mrs. J. B. (Katherine) Gowans	Grace, Calgary	Calgary
Mrs. T. F. (Helen) Wilson	Grace, Calgary	Calgary
Mrs. Margaret Canham	St. Luke's, Finch	Glengarry
Miss M. I. Hermiston	St. John's, Cornwall	Glengarry
Mrs. Catherine MacQueen	St. Luke's, Finch	Glengarry
Mrs. W. D. Wiseman	St. Luke's, Finch	Glengarry
Mrs. J. A. Marshall	Westminster-St. Paul's, Guelph	Guelph
Mrs. G. H. Reddie	Knox, Guelph	Guelph
Mrs. J. E. Simpson	Knox, Guelph	Guelph
Miss Elizabeth Irvine	St. Paul's, Hamilton	Hamilton
Mrs. Roy Smith	Presbyterian, Alberton	Hamilton
Mrs. Robt. McMillen	Dewar's, Braeside	Lanark & Renfrew
Miss Elizabeth Haugh	St. Andrew's, Lindsay	Lindsay
Mrs. T. C. Leask	St. Andrew's-Chalmers, Uxbridge	Lindsay
Miss Jean Walker	St. Andrew's-Chalmers, Uxbridge	Lindsay
Mrs. J. C. (Lolo) Aitken	Elmwood Avenue, London	London
Mrs. Sarah Hall	Elmwood Avenue, London	London
Miss Ellen (Nell) Murray	St. Andrew's, Wingham	Maitland
Miss Helen Violet Hall	MacVicar Memorial, Montreal	Montreal
Mrs. Dora C. Wilson	First, Pt. Colborne	Niagara
Miss Annabel Hamilton, Reg.N.	Presbyterian, Paris	Paris
Mrs. W. P. McCallum	St. Andrew's, Beechwood	Sarnia
Mrs. Mary G. Stevenson	Presbyterian, Atwood	Stratford
Mrs. J. Phillips	St. Andrew's, King City	W. Toronto

Miss Jessie Kinloch, Camperdown Guest Home, Ormstaun, P.Q.

The First Creche

Long, long ago there lived a man named Francis. He was a real follower of Jesus, always finding ways of helping people to live better and more useful lives.

One day, just before Christmas, he was walking all alone in the woods thinking about Jesus and his birthday.

"If only people could really remember him! They couldn't keep on being selfish and unloving!" he thought. "I wonder how I can make people think about him and help them understand the real meaning of Christmas."

Francis walked on slowly, his head bent thoughtfully. Suddenly he stopped and looked up with a smile. His face lighted up as he cried, "I have an idea! I know what to do!"

He quickened his steps until he came to the house of his wealthy friend, Giovanni, with whom he was to stay. Eagerly Francis told his plan, and Giovanni agreed to help him.

Not far from Giovanni's house was a large grotto — a hollowed-out cave in the rocks. The next day Francis and his helpers went to the forest and brought in branches of evergreen trees. They built a little stable deep in the cave. They put straw on the floor. Next they brought a manger with hay from which the animals used to eat. Next they brought in a real live little donkey and two white cows. They tied them near the little manger. At last Francis brought in two of his friends with their little baby. They quietly laid the baby in the manger and sat near, watching.

"Now, friends, go bring in the villagers!" said Francis.

The people of the village and the countryside came crowding in. As they entered the cave and saw the lovely picture Francis had made in the cave, their voices were hushed. It was so beautiful they just stood and looked reverently. Happy Christmas thoughts came crowding into their hearts and minds. They remembered Jesus and his goodness. Thoughts of things they must do and ways they must act if they were to be like him came to their minds. They were sorry for their selfishness and unkindness. They listened once again to the Christmas story. Francis told them of Jesus' love. They sang Christmas carols. Silently they prayed. They asked God to help them live in a spirit of peace and good will.

When the villagers left the cave, Francis thanked God that he had found a way to help the people remember Jesus and understand the true meaning of Christmas.

—Thoughts of God, Connecticut
Council of Churches.

* * *

DECEMBER IN KOREA

S — — — —
— — — **N** — — —
— — **O** — — —
W — — — — —
— — — — **M** — — —
— **A** — —
— — — — — **N** —

Fit the words in bold type below into their proper places in the puzzle above.

"Let us make a snowman," said OK-Soonie.

"We can make him **talk,"** said Kim.

"How?"

"After he is made we will hollow out a **space** in his back. I'll climb in and talk to **people** as they go by."

"Oh yes," said OK-Soonie. "I remember last **winter.** There are always lots of **talking** snowmen in our **country** in **December."**

— World Friends

NEWS IN BRIEF

Explorer Centennial Rally

Eleven Explorer Groups met in First Presbyterian Church, New Westminster, for their Centennial Rally with the theme "One Hundred Years of Pioneers." Each group contributed a number for the programme. First Church gave us their own history. The Haney and West Point Grey Groups acted out a chapter from the study book *Blazing Trails in Canada.* The Whalley group portrayed a series of living pictures of the Study Book. Abbotsford acted out the Newfoundland Song. The Chinese Group sang "Lord of the Lands" and recited John 3:16 in Chinese.

At the noon hour all gathered around the birthday cake, singing "Happy Birthday Canada," then singing "They Call it Canada." Miss Pat Rivet, the student deaconess for the summer, led in a sing-song.

During the afternoon session, the group from Garden Village gave a choral reading of I Cor. 13. The Sword Drill was quite exciting when the competition was between three groups with Fairview winning the Banner for the second time.

Miss Hildur Hermanson showed slides of Formosa telling how they celebrated 100 years of missions in that country.

The attendance was 120. Mrs. Nute, the Presbyterial secretary, appreciated the fine cooperation of the group leaders.

BOOKS

ON TOP OF THE WORLD, by Hugh Robert MacDonald, Evangelical Publishers, $3.00.

The author is one of our young Canadian Evangelical preachers. Since ordination in 1957 he has served in three Ontario pastoral charges of the United Church of Canada and is at present in Western Canada. It was while in St. Paul's, Port Arthur, he conducted a radio ministry each Sunday morning. Many listeners requested to have the sermons in printed form. Here we are privileged to read and benefit from the study and research of a man of God.

These sermons are based on the joy, victory and purpose of Christian living. One theme permeates each sermon — In Jesus Christ, God gave us the secret of being "on top of the world"; in Him are found the answers that will enable us to live the victorious life, amid the cares and trials of life.

The mature Christian will be strengthened and the young Christian taught as they read this book prayerfully. (G. Mary Hamilton)

OUTSIDE THE CITY, by J. J. Pratt, G. R. Welch Co., 1967, $1.35.

On reading page 1 of this book I said: "I am going to like this small volume" — and I was not disappointed. For five years a supervising evangelist pastor of Christian communions in the Telegu villages around Jammalamadugu, this English Congregationalist has written down some of his impressions while a minister of the Church of Southern India.

In these heart-warming chapters there is artistry in word and picture; affectionate regard for the people; gentle English humour bubbling up. He shares with us the problems of village evangelism, that weakest part of the Indian Christian Church — feuding of caste against caste in church communities, dormant power of pagan goddesses, moonshiners in the hills, growing pains of the S. India Church. Over against these we meet the dignity of selfless giving in the face of famine, join the joyous church festivals, rejoice in the revival of congregations, and meet "The Prodigious". (E. McKague)

AVAILABLE FROM THE W.M.S. BOOK ROOM

W.M.S. Monthly envelopes, 12 in a set at 8c per set.
W.M.S. Mite boxes at 5c
W.M.S. Dime cards at 5c

NEWS IN BRIEF

Missionary Work A Common Interest

Sharing a common interest in missionary work, eighty ladies met in North Easthope (Ont.) township hall in September. Representing three Presbyterian, one Lutheran and one United Church, the ladies were the guests of Knox, North Easthope W.M.S. The speaker, Dr. Ruth Tatham of Listowel paid tribute to the work of the pioneers and in answer to the question asked by Cain "Am I my brother's keeper?" she said, "No man can live unto himself, but God wants us to mingle with people and help them to a better way of life". In referring to our feeling of helplessness in the shadow of world problems, she urged that we must all "Get down on our knees more and pray for God's guidance."

Festival of Mission

The Centennial Project of the W.M.S. group and Agnes Wallis Alpha Auxiliary of Drummond Hill, Niagara Falls, was a Festival of Mission. Its purpose was to portray the total work of our Church and the W.M.S.

A small room fitted as a Chapel symbolized the Church's ministry to its membership. But what is received must be passed on. Displays in separate booths showed our work in other lands as well as various avenues of service across Canada. The closing reminder was to go forth to tell, to serve, and to glorify God by letting our light of faith shine.

Slides were shown and a social time enjoyed over a cup of tea.

Summer Rally

Ladies from Yorkton, Qu'Appelle, Regina and Moosomin attended a Regina Presbyterial rally held on the lawn of Mrs. Wyer's home in Fleming, Saskatchewan, on August 9. The opening worship on the theme "rest", Isaiah 55:6-12, seemed very appropriate in that lovely setting.

Mrs. Heather Gammie, a delegate of the Women's Federation of First Church, Regina, to the Pre-Assembly Congress, conveyed the high points of that gathering so vividly to the ladies in her report that they were much inspired and a recommendation was made that the presbyterial procure address tapes that all might have the opportunity of hearing the addresses in full.

The study packets and other literature were introduced by the Presbyterial Literature Secretary.

A panel of Mrs. Hyndman of Qu'Appelle, who was a delegate to the Annual Council Meeting, and Mrs. Emslie and Mrs. Priddle, also of Qu'Appelle, presented a very interesting review of the meeting. At the close of the panel, copies of paraphrased resolutions to Council were given to each group and they were asked to study these resolutions so they could be discussed by the Presbyterial Executive at a future meeting.

The closing worship conducted by Mrs. W. A. Wilson, Synodical President, based on two portions of the Book of Esther, brought to all the necessity for good stewardship in all things to forward the work of Jesus Christ, God's Son.

Centennial Retreat in Muskoka

A centennial retreat for women and girls over 16 was held by Barrie Presbyterial at Oak-a-Lea Boys' Camp on Clear Lake in Muskoka, Ontario. The theme was "Man and his World" in relation to God the Creator. Miss Lois Powrie, Regional Secretary, and Miss May Nutt, Secretary for Adult Work, led the Bible study and mission programme. It is believed that this is the first meeting of this kind in the synodical, and those who attended considered it a very rewarding experience.

Centennial Summer Rally at Thorah

A centennial summer rally was held at the Old Stone Church at Thorah, near Beaverton, Ontario. Built in 1840, this old church does not have a musical instrument. Mrs. Isabel Thomas, historian for Lindsey Presbyterial, is a great granddaughter of one of the carpenters who helped construct the church building. Guest speaker at the rally was Mr. Marshall Noganosh of the Department of Indian Affairs.

Life Memberships Presented

The Afternoon W.M.S. Auxiliary of St. Aidan's Presbyterian Church, New Westminster, has honoured four of its members with Life Membership Certificates and pins in loving memory of Mrs. W. H. Magee who passed away in October, and who was a devoted Life Member of the Society. Presentations were made to Miss O. G. Hutton, Mrs. J. Christie, Mrs. L. Waters and Mrs. W. Haley.

Turkey Dinner in Armstrong

Over eighty members and friends of St. Andrew's Church, Armstrong, B.C. attended a turkey dinner followed by a sing-song, a choral selection by the junior choir, and the viewing of the Moody Bible Institute "Sermons from Science" film "The Prior Claim".

Winnipeg Presbyterial

At a joint meeting of the afternoon auxiliary, evening auxiliary and Hildur Hermanson auxiliary of First Church, Winnipeg, the presbyterial president, Mrs. E. Kirkpatrick addressed the ladies on the inspiration and fellowship gained at the Council Meeting. She stressed the necessity of sacrificial giving by each and every member of one's self as well as one's substance.

Tells of Being Volunteer Camp Nurse Overseas

Feature speaker at the fall rally of Bruce and Owen Sound Presbyterial was Mrs. A. G. Neal, President of Sarnia Presbyterial. Mrs. Neal gave an interesting account of her trip to Guyana, where she volunteered her services as camp nurse this past summer. While there she worked with Miss Athalie Read and Miss Margaret Ramsay.

Hamilton Presbyterial

At the fall rally of Hamilton Presbyterial, Miss Ida White, Reg. N., on furlough from India, told of her work on the Mobile Medical Unit, the lack of water and famine conditions, how some wells have been dug and the many opportunities there are in India to help people.

Life Membership to Barbara Dick

The Ellen Douglas Evening Group of St. John's Church, Winnipeg, has recognized the valuable service of Miss Barbara Dick to the Women's Missionary Society and to St. John's Church, by presenting her with a W.M.S. life memberhip.

Goforth's Centennial Project

The Ladies of the Lily Macarthur Circle of Goforth Memorial Presbyterian Church, Saskatoon, Sask., have undertaken, on a voluntary basis, to help staff the Day Care Nursery of the John Dolan School for retarded children.

Although the primary function of Day Care is parent relief, the programme is not one of passive inactivity. Every effort is made to stimulate response to the environment, to give comfort and pleasure. The child who can respond positively to a parent can contribute something to that parent and to that home. Because severely and multiple handicapped present complex problems, they require individual attention and evaluation.

Day Care above all else requires good organization, professional supervision and lots of T.L.C. (Tender Loving Care). For the required programme, many volunteers are needed.

Newslettes

The service of worship in Knox Church, Burgoyne, Ontario, was conducted by the W.M.S. one Sunday during the summer. Some of the ladies wore centennial costumes . . . Members and their families from nearly every church in Chatham Presbytery attended a centennial project "Service of Witness" in Knox Church, Leamington, Ontario. Guest speaker the Rev. Dr. Finlay Stewart, in speaking on "Jesus Christ the Saviour", said "Everyone is seeking identity — our true identity is only in Jesus Christ Himself" and stated that "Every organization must become a teaching unit".

Miss Dorothy Douglas, retired missionary, was the speaker at a centennial meeting held by the W.M.S. auxiliary of Ashfield, Ontario . . . Members of the Sunshine Auxiliary, Knox Church, Leamington, as their centennial project, presented an Honorary Membership to Mrs. James Reid, who organized the auxiliary almost 40 years ago.

The W.M.S. Evening Auxiliary of St. Andrew's Church, Stratford, Ontario, celebrated its 50th anniversary on September 10 by attending the Church service in a body. Following the service, at a luncheon enjoyed by the members, a resume of the history of the evening auxiliary was given by Mrs. Ruby Sherwood and a life membership certificate was presented to Mrs. James Dickson.

Ladies from Manotick, Vernon and Ottawa were guests at the autumn thankoffering meeting of the W.M.S. group of St. Andrew's, Kars, Ontario, when Miss Elsie Taylor, Reg. N., nurse in charge at the Presbyterian Hospital in Uburu, East Nigeria, was the speaker.

The eightieth anniversary of St. Andrew's W.M.S. group in Wingham, Ontario, was celebrated on October 3. Guest speaker was Mrs. C. A. McCarroll of Brussels and a summary of the history of the group was presented by Mrs. H. Aitcheson . . . St. Andrew's W.M.S. group in South Mountain, Ontario, celebrated their 75th anniversary in September.

An inspiring message on "Thankfulness" was presented by Mrs. W. L. McLellan of Cornwall at the thankoffering meeting of Picnic Grove Evening group held in St. Andrew's Church, South Lancaster, Ontario, on October 3. Guests present were from St. John's, Cornwall, Lancaster, and Glen Gordon W.M.S. groups.

Macleod Presbyterial held their semi-annual meeting in St. Andrew's Church, Lethbridge, Alberta . . . The Dorothy Douglas group of St. Andrew's, Fort Macleod, held a centennial tea in the autumn.

Miss White on Furlough

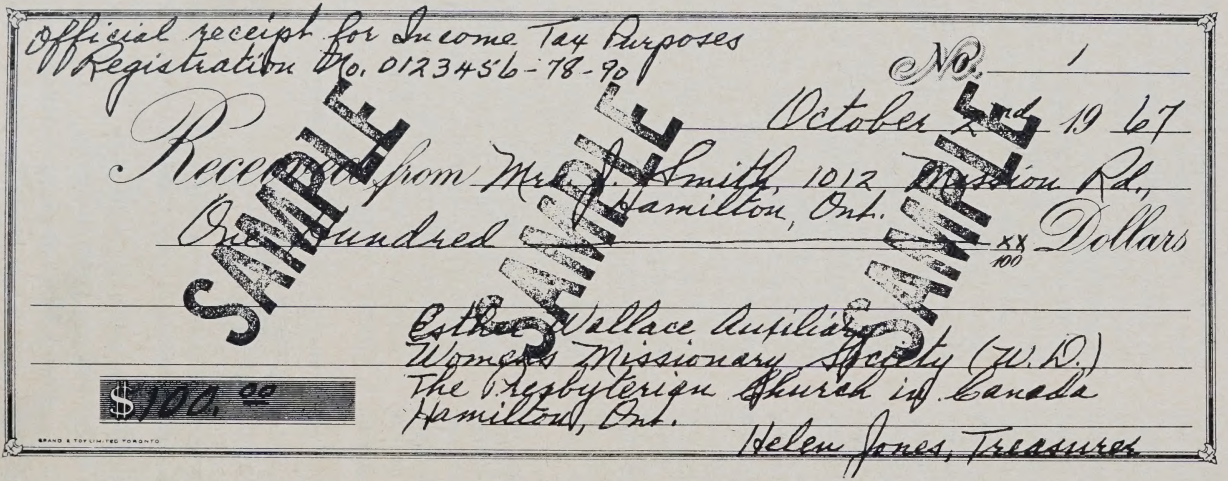
Miss Ida White, Reg. N., missionary in India, arrived in Canada on furlough July 5. She attended a professional workers' retreat in Kingston in the summer, and did deputation work in Ontario and Quebec in the autumn.

BIRKS

are happy to serve you personally through any of our 44 stores across Canada.

We feel it a privilege to work through your headquarters in furnishing your insignia.

Henry Birks & Sons Limited



Official receipt for Income Tax Purposes
Registration No. 0123456-78-90

No. 1

October 2nd 1967

Received from Mrs. J. Smith, 1012 Mission Rd., Hamilton, Ont.

One Hundred xx/100 Dollars

Esther Wallace Auxiliary
Woman's Missionary Society (W.D.)
The Presbyterian Church in Canada
Hamilton, Ont.

$100.00

Helen Jones, Treasurer

SAMPLE

SAMPLE

SAMPLE

GRAND & TOY LIMITED TORONTO

A Notification of Registration has been mailed by the Department of National Revenue directly to the Treasurer of each W.M.S. Adult Group. This notification included the Registration Number assigned to each group, which must appear on every receipt issued for donations received in 1967.

GROUP TREASURERS PLEASE NOTE

1. Ordinary *duplicate* receipt *books,* which can be secured in stationery supply stores, may be used and filled in like the sample shown above, with pen and ink, or typed. (Treasurer's signature must always be WRITTEN in ink.)
2. The receipts in your own book must be consecutively numbered.
3. Be sure to include all the information requested in the leaflet which accompanied your Notification of Registration, under "Contents of Receipts" Item (1) (a) through (i). (The sample shown above includes all of these items.)

—Mabel F. McCutcheon, Treasurer

WHO HAS BEEN HIDING THE BOOK?

By Miss Corrie Ten Boom

IT WAS THREE NIGHTS before Christmas. The students of the Allahabad Bible Seminary in India and I were completing a six-week intensive village evangelistic campaign. The villagers were seated on the ground in front of us. After we had sung an Indian Gospel song, I picked up the large Hindi Bible, and, from the second chapter of Luke, I read the beautiful Christmas story.

When I had finished reading and was just ready to begin to comment on the story, an old man on the ground in front of me, who seemed to be the village spokesman, suddenly looked up at me and asked, "How long ago was that Great Day when God's Son was born?" I explained that it was nearly two thousand years ago.

The villagers lapsed into silence for a bit, and the old man dropped his head for a moment. Then, suddenly, he looked up, pointed his finger at me, and asked, "Who has been hiding this book all this time? Why has the news been so long in reaching us?"

What could I answer? I tried to assure him that the world was a large world, and that we had been distributing this book for many years, and telling people in many places the Good News. The man seemed satisfied with my answer, and I continued with my message. I myself, however, was not satisfied with my answer.

That night, after the service was over, and the villagers had all gone back to their homes, I lay in my tent unable to sleep as the words spoken that evening kept echoing in my heart — "Who has been hiding this Book all this time?"

Why have they not received the message before this time? Who has been hiding the Book? I had assured the villagers that I did not think that anyone was deliberately trying to hide it. I wonder from the viewpoint of eternity, whether you and I have not been guilty of hiding the Book. Why have they not received a copy of the Word of God in their own tongue? I leave you to suggest the answer.

— Canadian Bible Society

NEWS IN BRIEF

Anniversary Celebrations in Stratford Presbyterial

The Evening Auxiliary of the W.M.S. of St. Andrew's, Stratford, celebrated its 50th anniversary by attending the church service in a body on September 10. At a luncheon following the service, Mrs. James Dickson was presented with a life membership.

The 15th anniversary of the Evening Auxiliary of the W.M.S. of Avonton Church was celebrated on September 13 with the members of the afternoon auxiliary and other ladies of the church as guests. Mrs. Alec Fryfogel, presbyterial secretary for evening groups, was guest speaker. She stressed the importance of the centennial theme "Prayer, People and Programme".

At the 40th anniversary celebrations of the Evening Auxiliary of the W.M.S. of Atwood Church, the emphasis was on mission work in Formosa, with Mrs. James K. West of Hamilton giving an illustrated address to the one hundred members and guests present.

Lall's Visit Overseas Committee

The Rev. and Mrs. Moti Lall of Jhansi, India, who have just completed 18 months in the Caribbean area in evangelistic work, visited the Overseas Committee at their September meeting. Mr. Lall was pastor of the Jhansi Church for 20 years and he spoke highly of the work of the Helen MacDonald School.

Canadians in India

In Madhya Pradesh and Uttar Pradesh, the two provinces in India in which the Presbyterian Church in Canada works, the Hindu faction is politically strong and is having an increasing effect on Congress. Canadians are now required to have the "No Objection to Return" marking on their passports in order to apply for re-entry to India.

Missionaries of various denominations in medical, teaching and evangelistic occupations have been denied entry. Canadian missionaries in both provinces are now required to report to local police when leaving an area for even a few days.

Jobat Hospital

Bhil Council has agreed that effective August 1, 1967 the post of Director of Nursing be established at Jobat Hospital with Associate Directors of Nursing Education and Nursing Service and that the present terminology be discontinued. Miss Nichol has been named Acting Director of Nursing with two Indian ladies who will fill the two Associate Director posts.

Outstanding Achievement by Bible Society

1966 proved to be a year of outstanding achievement for the Canadian Bible Society, according to the Society's annual report. Entitled "God and His Word", the sixty-page report reveals that the Canadian Bible Society provided more than six hundred and eighty thousand dollars in 1966 on behalf of Bible work overseas. In Canada, the Society distributed some four hundred and sixty-five thousand Scripture volumes in seventy-five languages, during the same twelve-month period.

Miss Patras in Indore

Shushila Patras, serving as Associate Director of the Graduate School for Nurses in Indore, is being supported by the W.M.S. Her present salary is Rs.495 per month ($72).

First Woman Deacon

The Provisional Methodist Conference of Finland has just ordained Miss Kerstin Ekholm as a deacon in that church. By this action, she becomes the first woman to be admitted to the Methodist ministry in her country. In the policy of The Methodist Church, the rank of deacon is the first step in the ordained full-time ministry. At the present time, the state Church of Finland does not permit the ordination of women, although many Lutheran women in that country attend theological seminaries and serve in church-related vocations.

Church-State Relations in Hungary

In an interview for Hungarian Radio, Dean Karoly Proehle of the Lutheran Theological College in Budapest said this week that he is satisfied with the present condition of church-state relations in Hungary. He reported that there are about four hundred and thirty-thousand Lutherans among Hungary's population of ten million and that the ratio of pastors to lay people is one per one thousand. Dean Proehle also said that there are some thirty theological students now in training at the Budapest college.

Five Million Copies of Paperback New Testament

Distribution of the five millionth copy of "Good News for Modern Man", a paperback edition of the New Testament in today's English, has been celebrated in New York by the American Bible Society. The translation was produced originally for new readers and those who spoke English as a second tongue. One hundred and fifty thousand copies were initially prepared. However, since its release one year ago, "Good News for Modern Man" has had twenty-one printings, and six and a half million copies of the new translation have been produced. Of the five million copies distributed thus far in all parts of the world, a total of one hundred and thirty thousand copies have been sold in Canada.

Commission To Help Christian Medical Institutions

A World Council of Churches Christian Medical Commission is to be established to buttress the work of some 1,240 Christian medical institutions around the world and to assist in coordinating their operations on an ecumenical level.

Women Discuss Role in "Ecumenical Task"

Seventy representative church women from all areas of Canada met in Toronto September 20-21 for the Women's Inter-Church Council Centennial Fellowship Consultation. The two-day event was planned to give these key women an opportunity to discuss their role and responsibility in the "Ecumenical Task". Among the subjects considered were the 1968 World Day of Prayer, the United Nations Seminar on the Status of Women, and International Affairs.

Sewing Classes at Hsinchu

With the co-operation of Taiwan Christian Service and the Hsinchu Bible School, eighteen girls representing various tribes and some of the neediest people of Taiwan have just completed an intensive six-months' course in daily sewing classes. The girls now return to their mountain villages and begin similar classes for the tribal women in their area. Most of these classes will be held in local churches. Sewing machines, yard goods and food were made available for the recently-concluded course at Hsinchu through Church World Service and Taiwan Christian Service.

Eyeglasses Sent to Ludhiana and Vellore

A Methodist layman in Indianapolis has shipped some one hundred and fifty thousand pairs of old eyeglasses to church-sponsored hospitals in Africa and Asia. Dr. W. B. Matthews and his wife plan to ship additional eyeglasses to Ludhiana and Vellore Christian Medical Hospitals in India and similar institutions in the Congo.

Choir Leaders Urged "to get with it"

Choir leaders in Britain have been urged to "get with it" and venture into modern hymnal fields. The urging has come from the director of the Church of England's Royal School of Music, Dr. Gerald Knight, who says that some church music sounds like a badly scratched record played on an inferior machine. He claims that many churchgoers want to break away from the old tunes they hear week after week but are unable to do so because of unimaginative and over-cautious choir leaders. Dr. Knight says that he is amazed at the number of churches which never play a note by a living composer and refuse to explore unfamiliar musical territory.

Niemoeller Donates Gift to Red Cross

Pastor Martin Niemoeller, the widely-known German Evangelical Church leader, who earlier this year received the Lenin Peace Prize for his contributions to world peace, has announced that he is going to donate eleven thousand dollars of the prize money to the work of the Red Cross in North Vietnam. The gift will be used to purchase medical instruments for Hanoi. Pastor Niemoeller says that a portion of the peace prize money, which totals twenty-eight thousand dollars, will be given to various German charities.

Assist Young Farmers' Clubs in Uganda

The Inter-Church Aid Committee of the Church of Denmark has allocated thirty-two thousand dollars on behalf of a project to assist young farmers' clubs in Uganda, as part of its support for the world-wide Freedom From Hunger Campaign. The gift from the Danish church agency will help to pay for the training of volunteer leaders and junior officers of the Uganda Department of Agriculture. Part of the money will be used to establish a loan fund for the young African farmers which will enable them to secure seeds, breeding stock, and fertilizers.

Against Legislation on Religious Liberty

Ministers representing three major denominations in Spain have called on all Protestant churches to join in an act of solidarity against the recently-enacted legislation on religious liberty. The clergymen, members of the Lutheran, Pentecostal, and Presbyterian churches call the new law unworkable. They claim that the statute, passed by the Spanish government in June, is actually contrary to its stated intention. A major point of their united opposition is the requirement that all Protestant churches must register as "associations" and all non-Roman Catholic clergy must carry identification cards. Once a church registers with the government, say the Spanish Protestant leaders, authorities are then able to demand a list of the denomination's parishioners, as well as a statement of its financial accounts.

Lutherans See Need for New Patterns

Growing concern over the need for new patterns of church life to reach people outside the church has been expressed in the plans for the 1968 "Lutheran Church Day" in the Netherlands. At last week's planning meeting in Ede, it was agreed that the special event will be aimed primarily at contacting those persons interested in religion but who do not attend church. One spokesman said that he sees the church of the future as not meeting in big cathedrals but in halls, factory canteens, and campgrounds.

Craftsmen Volunteer in Project

Eighteen young craftsmen from Germany, Great Britain, and the United States are now working as volunteers in Eastern Turkey where they are building two technical schools in an area that suffered severe damage in last year's earthquake. The project is being financed by relief agencies related to the World Council of Churches, and is part of an ecumenical effort on behalf of those who were affected by the 1966 disaster. All the young volunteers making up the work team have given up their jobs in their respective homelands to participate in the church-sponsored building project. They include plumbers, electricians, carpenters, and draughtsmen.

Waldensian Church Ordains Women

For the first time in its eight hundred year History, the Waldensian Church in Italy is going to ordain two women to the pastoral ministry. The ordinations will take place when the Waldensian Synod opens at Torre Pellice on August the twentieth. The two women candidates for ordination, Mrs. Carmen Ceteroni and Miss Gianna Sciclone, have already passed their "faith examinations," and are expected to pass the final test which consists of presiding at a public service and preaching a sermon. In the case of Mrs. Cateroni, she will be ordained with her husband and will work with him on behalf of Italian immigrants in Germany. The Waldensian Church is considered to be the oldest Protestant body in the world, with a history going back to the twelfth century.

Excavations at Wailing Wall

Excavations which may eventually lead scholars to parts of the original Temple of King Solomon will begin shortly at the Wailing Wall in Jerusalem, Judaism's most sacred shrine. When Israeli forces recently took Jerusalem's Old City from the Jordanians, Jews were given access to the Wailing Wall for prayers for the first time in almost two decades. Now, after consultations among government officials, religious leaders, and archaeologists, the Wailing Wall will become the site of scholarly excavations. Solomon's Temple which was destroyed by the Babylonians in 587 B.C., occupied the same site and remains of it are believed to lie far below the Wailing Wall under tons of debris.

W.M.S. Membership Pins

Membership Pins, silver $2.00 each. Life Membership Pins, gold, $5.45 each. Junior Pins, metal gilt, $1.75 each. Honorary Membership Pins, $8.00; Honorary Membership Pin may be secured by having bar applied to Life Membership Pin, $6.90. (Return pins to us to have bar attached.) Payment must accompany order.

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT
Women's Missionary Society, (W.D.) of
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario.

All cheques or money orders should be payable to the Women's Missionary Society (W.D.), and if payment is made by cheque please include exchange.

NEWS IN BRIEF

Montreal Senior Citizens Auxiliary

As we glance across the Western Division we wonder if there is any more challenging group than that of the W.M.S. Auxiliary of St. Andrew's Presbyterian Home — senior citizens from various churches across the great metropolis of Montreal who meet monthly within the confines of their residence, for "prayer, study and service". These are the women who have pioneered the way and to whom we owe so much! May God continue to bless their efforts!

* * *

THE GLAD TIDINGS INDEX

January - December, 1967

A

Abey Memorial Home, Amkhut — 37-39, Sept.
Adamson, Mrs. W. R. (Tribute) — 19, Oct.
Annual Report — 38, J.-A.
Atlantic Provinces, Synod of — 1-41. Feb.
The Atlantic Provinces, A Centennial Venture — 26-27, Nov.

B

Bailey, Isabelle M. — 9-13, Sept.
Baker, Mrs. N. W. G. — 23, Apr.
Balderston, Margaret — 33, Apr.
Balkhar, Christmas in — 9-12, Dec.
Beattie, Mr. & Mrs. Austin — 22-23, Jn.
Bermuda, Greetings from Presbyterian Women in — 29, Dec.
Black, Mrs. F. — 1-2, Apr.
Blackwell, Hilda — 31, Sept.
Blaikie, Rev. Lawrence L — 1-3, Feb.
Blaise, Doris — 29, Jan.
Book Room, W.M.S. — 19, May.
Boom, Corrie Ten — 39, Dec.
Booth, Mabel — 30, Apr.
Boyd, Margaret — 42, Mar.
Boyd, Mrs. W. M. — 34, Mar.
Bradley, Mrs. G. W. — 23, Jn.
Bradley, Marcia — 39-40, May.
British Columbia, Synodical of — 1-18, 20-42, Oct.; 1-47, Nov.
Brown, Dorothy — 32, J.-A.
Brown, Pauline — 25-26, Mar.; 9-10, J.-A.; 3-5, Dec.
Budhoo, Eileen — 17, J.-A.
Bulmer, Dorothy — 31, May; 19, J.-A.; 14, Sept.
Bulmer, Mrs. W. R. — 36-38, Feb.
Burnham, Mrs. R. S. — 1-2, May.

C

Caldwell, Georgine — 10, Feb.
Cameron, James M. — 30-31, Feb.
Camp Christopher — 27, Sept.
Camp, Day — 44-45, Apr.
Camp, Family — 41-42, May.
Camp, Prescawa — 9-11, Jn.
Camp Wasa — 13, Nov.
CGIT Programme Area, The Third — 40-42, Nov.
Carmichael, Mrs. A. J. — 35, Feb.
Carr, Iva — 14-15, May.
Cecilia Jeffrey, Christmas at — 24-26, Dec.
Centennial — 31-34, 37-38, Jan.; 22, Feb.; 16-18, 35-37, Apr.; 43-44, May; 47-48, Jn.; 18, 19, 41-43, J.-A.; 41-44, Sept.
Centennial Challenge — 12, Nov.
Chambers, Rose — 27-29, Apr.; 19, J.-A.
Chan, Rev. Paul S. — 35-38, Mar.
Cherry, Mrs. L. M. — 3, 18, 28, Jan.

Chinese in B.C., Early History — 19-21, Nov.
Chinese Church Kindergarten, Vancouver — 46-47, Nov.
Chinese Work in Canada — 22-23, Jan.; 35-38, 40, Mar.; 31-32, Apr.; 20-21, J.-A.
Chinese Work in Western Canada — 31-33, Nov.
Christian Literature — 38, J.-A.
Christmas and the Outstretched Hand — 19-20, Dec.
Christmas Programme — 13-17, Dec.
Clow, Mildred A. — 19-22, Apr.
Cooke, Lois — 19-20, Jan.; 41, Mar.
Corman, Mrs. G. — 15-16, May.
Council Meeting, Annual — 1-23, 35-39, J.-A.
Craise, Miss Jessie E. — 23-27, Feb.
Creative Contest for Teenagers — 21, Dec.
Creche, The First — 31-32, Dec.
Cunningham, Mrs. Jas. S. — 20, Feb.; 26-27, Nov.
Curr, Mrs. A. S. — 19, Oct.

D

Daniels, Margaret McLagan — 34-37, Oct.
Davis, Hazell — 39, Mar.
Davison, Mrs. C. W. — 3-7, May.
Dickson, Agnes Isobel — 34, Nov.
Dickson, F. J. — 32, Sept.
Dickson, Mrs. F. J. — 22-23, 32, Sept.
Doka, Mrs. K. C. — 1-2, Oct.
Douglas, Ellen — 18, May; 38, Nov.
Dow, Flora — 13, 18, Nov.
Dowkes, Mrs. Margaret — 11-13, Oct.
Draper, Frances A. — 14, Sept.
Drummond, Ann — 19-20, Jan.; 41, Mar.
Dunn, Valerie — 27-29f, J.-A.

E

Easter, Services of Worship — 8-9, 29-31, Mar.
Estimates, W.M.S. — 7-16, Jan.; 9, J.-A.
Ewart College — 11-15, Apr.; 24-26, J.-A.
Ejere, Comfort — 25, 26, J.-A.

F

Fellowship House, Prince Albert — 22-23, 32, Sept.
Fellowship House, Winnipeg — 22-23, 31-32, Jn.; 35, J.-A.
Financial Statement — 40, J.-A.
Fong-Sang, Mrs. Angela — 22-23, Jan.; 36, Nov.
Forbes, Agenes Sorrel — 16-18, Oct.
Ford, Iris — 19-21, 23-24, 38-40, Jn.
Formosa — 28, Mar.; 24, 27, Apr.; 31, May; 19, J.-A.
Friendship and Service — 20, J.-A.; 20, Sept.; 6, Dec.
Funston, Mary-Lou — 24-25, 34-37, Jn.; 37, Nov.

G

Gamble, Louise — 31, May; 19, J.-A.
Geddie, John — 6-7, 36-38, Feb.
Gehman, Mildred (Mrs. L. W.) — 27, Jan.; 24-25, May; 14-15, 33, J.-A.
Generation Barrier, Talking Across — 1, Nov.
Glad Tidings, The — 35, J.-A.
Goldsmith, Mrs. J. A. — 21-22, 32-34, Feb.
Gollan, Agnes — 25-26, 29, Apr.; 18, J.-A.; 14, Sept.
Group Meetings — 34-37, June.
Guyana — 27, Mar.; 29-30, May; 16-17, J.-A.; 35-36, Sept.

H

Hamilton & London, Synodical of — 1-42, May.
Hazell, Mrs. D. F. — 21-22, Jan.; 33, Apr.; 37, J.-A.
Hislop, Agnes — 6-8, J.-A.; 35, Sept.
Honorary Memberships—1966—44, Jn.
Hospital Vistors — 21, Jan.; 16-17, Feb.; 39, Mar.; 33, Apr.; 23, May; 23, Jn.; 37, J.-A.; 27, Oct.
House, June Jay — 39, Jan.
Hu, (Mrs.) Yew Fin Tam — 40, Mar.
Hungarian Work in Canada — 38-40, Apr.
Hyndman, Mavis — 19, J.-A.; 20-22, Oct.

I

India — 24-26, Mar.; 25, 26, 27-28, Apr.; 24-29, May; 30-31, Jn.; 5-16, J.-A.; 33-35, 37-39, Sept.
Indian School, Birtle — 25-26, Jn.; 22, J.-A.
Indian School, Cecilia Jeffrey — 26-27, Jn.; 23, J.-A.
Inner City Work — 19-21, Jan.; 17, Feb.; 41, Mar.; 32, 34, Apr.; 19-21, 23-24, Jn.; 21-22, J.-A.
Inspirational — The Keeping Care of God — 1-2, Jan.

J

Japan, Among Koreans in — 19, J.-A.
Jones, Mrs. F. L. — 3-7, Jn.
Junior Memberships — 29, Jan.

K

Kawartha Lakes Mission — 33, Apr.; 20, 36, J.-A.
Keefer, Mrs. Harold — 20, Sept.
Keller, Dorothy — 17, Jan.; 8, 36, Sept.
Kennedy, Margaret — 24-25, Mar.; 5, 6, 16, J.-A.; 9-12, Dec.
Kennett, Mrs. S. J. — 4-7, Mar.
Knight, Dorothy — 31, J.-A.; 28, Oct.
Knott, Eleanor — 27-28, 29, Apr.
Krampp, Mrs. E. W. — 11, May; 21, Jn.
Krepps, Rev. Rex. — 9-11, Jn.

L

Lam, Betty — 22, Dec.
Lawrence, Mrs. R. — 7-10, Apr.
Leask, Margaret — 25, Apr.
Leatherdale, Mrs. W. B. — 39, Mar.
Ledingham, Mrs. G. M. — 31-34, Jan.; 12, Nov.
Lee, Elsie — 30, J.-A.
Logan-Vencta, Rev. J. — 7-8, Dec.
Ludhiana — 33-34, J.-A.

M

Macarthur, Lily M. — 11-15, Apr.
MacDonald, Mrs. Robt. — 31, Feb.
MacDonald, Sara Jean — 38-41, Oct.
MacInnes, Mrs. Donald — 18, May.
Magee, Edith — 16, J.-A.; 43, Nov.
Manitoba and Northwestern Ontario, Synodical of — 1-43, Jn.
Marnoch, Rev. J. D. — 15-18, Jn.
McClelland, E. Luzetta — 4-5, Jan.; 3-4, J.-A.
McCombie, Dorothy — 19-21, 24, Jn.
McCutcheon, Mrs. W. E. — 6-7, Jan.; 9, J.-A.; 19-20, Dec.
McDonald, Mrs. Chas. A. — 8-11, Feb.
McFarlane, Mrs. John — 35, Apr.
McGowan, Merle — 35, Sept.
McIntyre, Mrs. A. J. — 14, May.
McKague, Mrs. A. H. — 19, May.
McKay, Mrs. A. H. — 1-2, Jn.
McKeown, Mrs. W. J. — 7-8, May.
Memorial Library — Bessie MacMurchy 3-5, Dec.
Mercer, Mrs. Roy — 39, Nov.
Mission Studies — 42-43, Apr.; 11, J.-A.
Mitchell, Mrs. Ellen — 39, Nov.
Montreal and Ottawa, Synodical of — 1-48, Mar.
Montreat — 17-18, Dec.
Morrison, Doreen — 28-29, May; 11-13, J.-A.
Murdoch, Evelyn — 27, 32, Sept.
Murray, Mrs. P. W. — 37, Jan.; 1-3, Mar.; 6, Dec.

N

Nakamura, Tamiko — 45, Nov.
Near, Margaret — 31, Apr.; 21, J.-A.
New Year's — 4-5, 39-40, Jan.
Nichol, Mary — 10, Feb.
Nigeria — 25-26, Apr.; 30-31, May; 17-19, J.-A.
Nigeria and Biafra — 4, Nov.; 27-29, Dec.
Nugent, Rev. W. O. — 15, Nov.

P

Patras, Sushila — 13, J.-A.
Paul, Lola M. — 9-11, Oct.
Peckover, Mrs. G. H. — 42, Apr.; 13-17, Dec.
Petrie, Diane — 28, Mar.; 19, J.-A.
Philp, Mrs. K. — 38-39, J.-A.
Play Parade — 41-43, Jn.
Poetry—Emmaus Road — 31, Feb.; Christ Always — 35, Feb.; Let there be Light, 11 Dec.
Pollock, Mrs. J. — 13, May.

Powrie, Lois — 30, Apr.
Prendergast, Audrey — 26-27, Apr.; 14, J.-A.
Presbyterian Congress — 27-29f, J.-A.
Presbytery Deaconess — 20, May; 24-25, Jn.; 19-20, 31-32, J.-A.; 31-32, Sept.; 28-29, Oct.
Programme Packets, Mission Study — 24-25, Sept.
Programme Planning — 38-40, Jn.; 28-30, Sept.
Proudfoot, Helen C. — 3, Mar.; 1 Dec.

R

Ramsay, Margaret — 29-30, May.
Read, Athalie — 27, Mar.
Reassessment Committee — 12, J.-A.
Reay, Lillian — 17, Feb.; 34, Apr.
Reith, Louise — 33-34, May; 17-18, Dec.
Reynolds, Mrs. C. E. — 17, Feb.; 27, Oct.
Rhodes, Kathleen — 33-34, J.-A.
Ripley, Winnifred — 16, Feb.
Robertson, Mrs. N. G. — 40-42, Nov.
Ross, Dawn — 1, Nov.
Ross, Mrs. Gordon — 7-8, Oct.
Ross, Mrs. Murray — 24-27, Jan.
Royal, Rev. G. Lockhart — 9-10, May.
Rusaw, Mr. & Mrs. N. M. — 25-26, Jn.; 22, J.-A.

S

Saskatchewan, Synodical of — 1-19, 21-23, 26-27, 31-39, 41-44, Sept.
Schneider, Lila — 23, May.
Scott, A. Beatrice — 25, May.
Seress, Rev. Edmund — 38-40, Apr.
Shaw, Christine — 28-29, Feb.
Sherrick, Mary — 33, Sept.
Sinclair, Mrs. I. G. — 18, Jan.; 3-6, Apr.
Sinclair, Mrs. Scott — 24-25, Oct.
Smart, Shirley M. — 28, Oct.
Smith, Mrs. David A. — 19, Nov.
Smith, Jean — 17, Jan.; 33, May; 30, 31-33, Oct.
Smith, Mary — 45, Oct.
Spidell, Mrs. M. M. — 12-14, Jn.
Spinks, Sarah — 44-45, Apr.
Staff 1967-68 — 24-25, Nov.
Stephens, Sheila V. — 20, 23, May.
Stilborn, Mrs. W. L. — 26, Sept.
Stringer, Irene — 24, Mar.; 9, J.-A.
Summer of Service '67 — 39-40, May.
Sylvester, Margaret — 5, Feb.
Synodical Givings — 17, Jan.; 4, Feb.; 10, May; 48, Jn.; 23, Sept; 8, Dec.

T

Tait, Diane — 31, J.-A.
Taylor, Elsie — 14, Sept.; 44, Nov.; 27-28, Dec.
Taylor, Isabel — 24, Apr.
Tetley, Helen — 42-43, Mar.
Theatre Party, A. — 35-37, Jan.
Thomlinson, Mrs. R. G. — 14-15, Oct.
Toronto and Kingston, Synodical of — 1-45, Apr.
Treasurer, Greetings from — 6-7, Jan.
Tyndale House — 46-48, Mar.; 20, J.-A.

V

Van Beek, Martine J. — 33, Jn.

W

Wadsworth, Diana — 27-28, May.
Walker, Ruby — 37-38, J.-A.; 23, 29, Oct.
Wallace, Annabelle — 31-32, J.-A.; 38, Nov.
Wallace, Mrs. H. B. — 16, Feb.
Walls, Mrs. Jessie E. — 4-7, Sept.
Wasacase, Mr. & Mrs. Colin — 26-27, Jn.; 23, J.-A.; 24, 26, Dec.
Wasson, Joseph — 1-2, Jan.
Watson, Catherine — 35, Nov.
White, Ida — 26, May; 10-11, J.-A.
Whiteford, Flora — 20-21, Jan.; 16, Feb.; 32, Apr.
Williamson, Jean C. — 15, Sept.
Williamson, Miss M. H. — 17-18, May.
Wilson, Annie — 36, Nov.
Wilson, Mrs. W. A. — 1-3, Sept.
Women, Study of the Work of — 46-48, Apr.; 45-48, May.
Woodruff, Barbara — 31, Apr.; 33, May.
World Day of Prayer — 24-27, 41-46, Jan.; 23, Dec.

Y

Yeandle, Ruth — 31-33, 35, Nov.
Young, Mrs. Elsie — 37, Nov.

Women's Missionary Society, W.D.

Room 100 — 50 Wynford Drive, Don Mills, Ontario — 429-2840

Council Executive

President

Miss E. Luzetta McClelland,
79 Mason Blvd., Toronto 12. 483-1890.

Past President

Mrs. A. S. Curr,
15 Laurentia Cres.,
Downsview, Ont. 635-5263.

Vice-Presidents

Mrs. J. A. Newstead, 5 Nealon Ave.,
Toronto 6. 466-6347.

Mrs. Kenneth Philp, Apt. 1706, Rideau Towers,
47 Thorncliffe Park Dr., Toronto 17. 421-8662.

Mrs. A. Glenn Thompson, Stouffville.
Ont. 640-2241.

Mrs. G. R. Wallace, 79 Otter Cres.,
Toronto 12. 783-9579.

Secretary

Miss Olive G. Grant

Treasurer

Mrs. W. E. McCutcheon

Secretary for Afternoon Groups

Mrs. A. H. McKague, 3 Cortleigh Cres.,
Toronto 12. 487-0857.

Secretary for Evening Groups

Mrs. A. B. Lane, 31 DeVere Gdns.,
Toronto 12. 485-7890.

Secretary for Girls' Organizations

Mrs. James Holmes, 96 Valecrest Dr.,
Islington.

Secretary for Children's Department

Mrs. J. R. Waldie, 152 Floyd Ave.,
Toronto 6. 461-5939.

Supply Secretary

Mrs. D. Whelan, Box 483, Beaverton, Ont.

Friendship and Service

Mrs. Harold Keefer, 13 Sutcliffe Blvd.,
Trenton, Ont. EXeter 2-5608.

Christian Literature Secretary

Mrs. J. M. Burnett, 30 Henderson Ave.,
Willowdale, Ont. 889-5121.

Life Membership Secretary

Mrs. W. H. Adamson

Chairmen of Committees

Editorial—Mrs. G. H. Peckover, RR #3, King, Ont.

National—Mrs. A. S. Curr.

Nominations—Mrs. A. S. Curr.

Overseas—Mrs. A. Glenn Thompson.

Organization—Mrs. G. H. Peckover.

Staff Policy—Mrs. G. H. Peckover.

W.M.S. Book Room—Mrs. A. H. McKague.

Members Without Portfolio

Miss Mary Hamilton, 227 Moore Ave.,
Toronto 17, Ont.

Mrs. J. D. McLeod, Apt. 701, 173 Cooper St.,
Ottawa 4, Ont.

Mrs. G. H. Peckover, RR #3, King, Ont.

Mrs. W. S. Reid, Apt. P.3, 120 Edinburgh Rd. S.,
Guelph, Ont.

Ex-officio members by virtue of office:

Executive Directors

National Missions—Miss Giollo Kelly, B.A.

Overseas Missions—Miss Mary E. Whale, B.A

Organization—Miss Louise A. Reith, M.A.

Synodical Presidents

Secretaries of the General Board of Missions, Board of Evangelism and Social Action, and the Board of Christian Education.

1867 1967

Board of Trustees

Mrs. A. S. Curr (Chairman)

Mrs. I. G. Sinclair

Mrs. A. W. Pae

Miss Helen Horne

Mrs. A. R. McMurrich

National Secretary for Children's Work

Miss Mabel Booth

National Secretary for Teen-Age Work

Miss Helen Tetley, B.A., M.R.E., 429-0110.

Secretary for Adult Work

Miss May Nutt

PROGRAMME PACKETS 1967-68

THEME: "*Christ and the Faiths of Men*"

ADULTS—*Christ and the Faiths of Men*	$1.25
YOUTH AND ADULTS—*Deep Well*	2.00
JUNIOR HIGH—*Now—Would you Believe?*	2.00

THEME: "*Japan*"

ADULTS—*The Koreans in Japan*	1.50
CHILDREN—JUNIORS—*Long Night to Tokyo*	2.25
CHILDREN—PRIMARY—*Aiko and Her Cousin Kenicha*	2.25

(See previous issues of *The Glad Tidings* for more information on these packets.)

ADDITIONAL RESOURCE BOOKS

Encounter of the Faiths — by George W. Carpenter. This book leads us beyond differences to understanding and the deep levels of faith $1.75

Facets of Faith — four short dramas help us to identify with "Christ and the Faiths of Men" and "Japan". Good discussion starters 75

When Faith Meets Faith — David M. Stowe — a summary of the major religions and ideologies of our society $1.75

The Response of the Church in Changing Japan — Charles H. Germany — a symposium of the past, present and future of the Christian movement in Japan $1.75

Fun and Festival from Japan — Gwinn and Hibbard — songs, stories, games and recipes 75

Drum, Hammer and Cross — Vern Rossman — a play depicting the conflict Christians face with other faiths in Japan today 75

OTHER RESOURCES:

Picture map of Japan, Dorothy M. Burt. A working map to stimulate interest in the Japan study $1.25.

The World's Children in Picture: Japan, Dorothy M. Burt, lap-sized pictures. Picture album showing Japanese children as they live today. $1.50.

Children of Japan, Nina Millen, display sized drawings showing Japanese children at school, home, play. For kindergarten and primary children. $1.50.

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.